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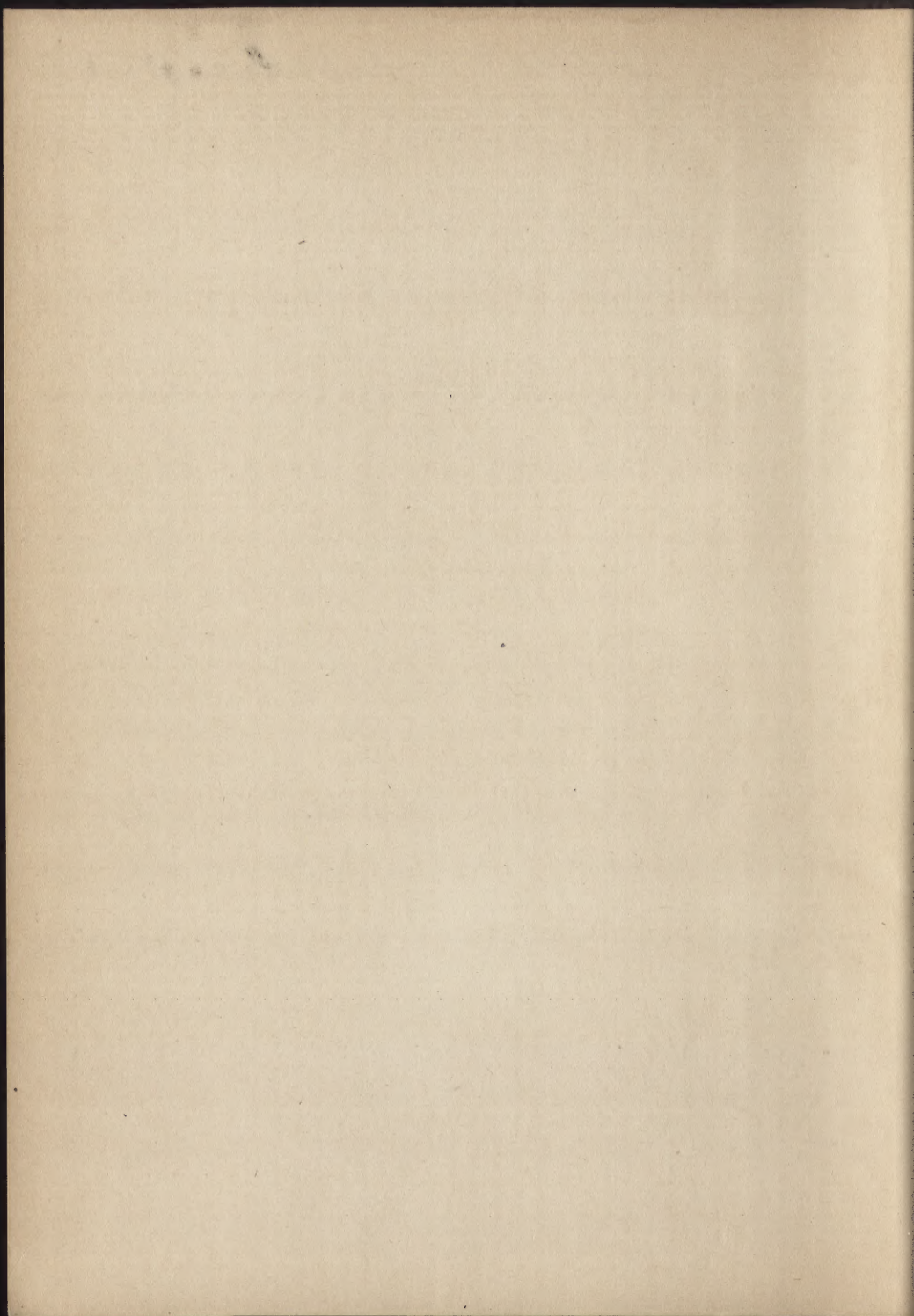
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COLLEGE SERIES OF GREEK AUTHORS

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JOHN WILLIAMS WHITE AND CHARLES BURTON GULICK

INTRODUCTION TO THE STUDY OF THE  
GREEK DIALECTS

GRAMMAR  
SELECTED INSCRIPTIONS  
GLOSSARY

BY

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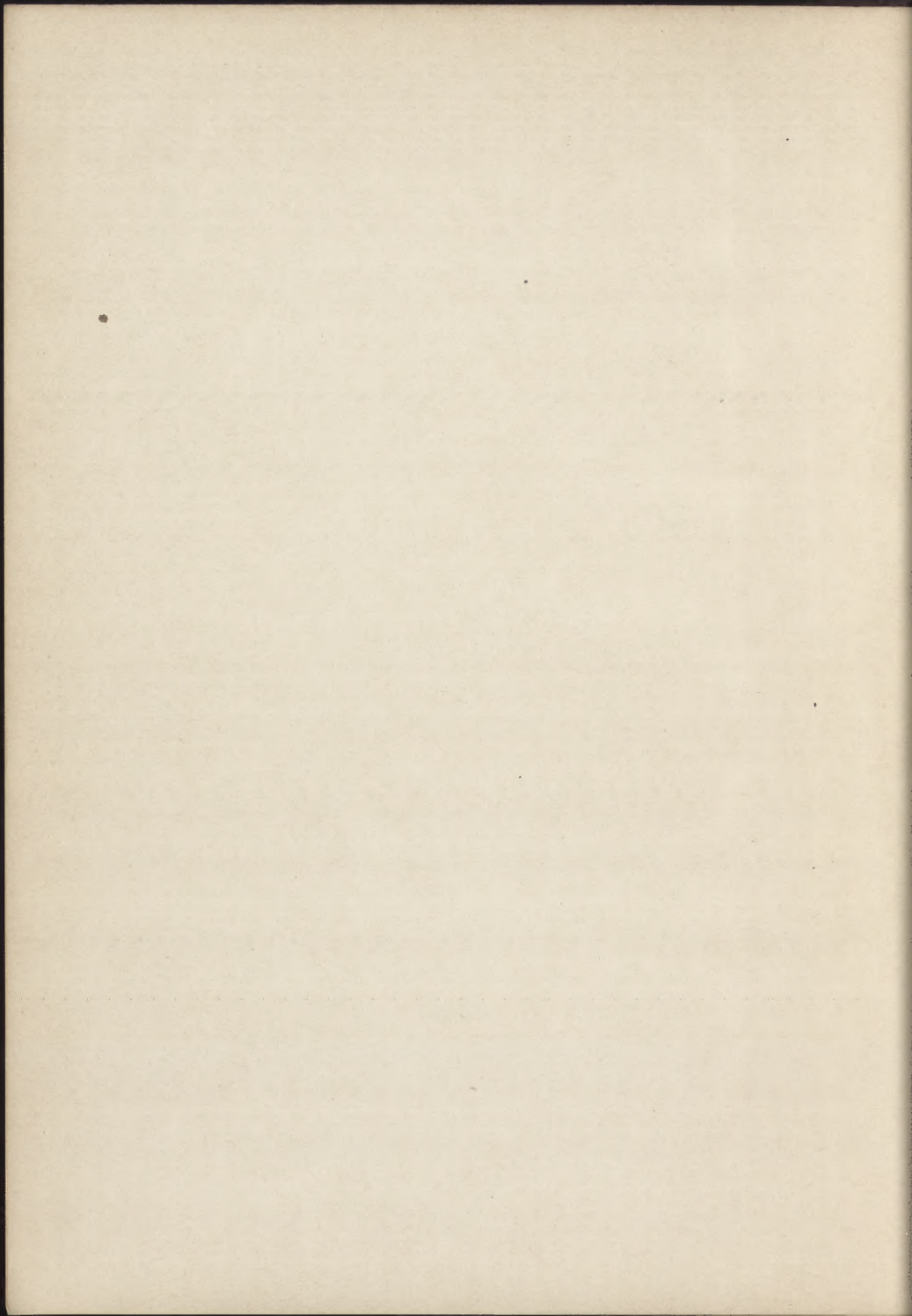
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TO  
THE MEMORY OF  
THOMAS DAY SEYMOUR





## PREFACE

The aim of this work is to furnish in concise form the essential material for an introductory study of the Greek dialects. Hitherto there has been no single volume intended to fulfill the requirements of college and graduate students who wish to gain a first-hand knowledge of Greek dialects, whether for a better understanding of historical Greek grammar, or for a greater appreciation of the variety of speech in the Greek world, only half suspected from the few dialects employed in literature, or as a substantial foundation for a critical study of these literary dialects, or merely for the ability to handle intelligently the numerous dialect inscriptions which are important in the investigation of Greek institutions.

It is now more than ten years since the author formed the plan of publishing a brief collection of Greek dialect inscriptions with explanatory notes for the use of students, and made a selection for this purpose. At that time Cauer's *Delectus inscriptionum Graecarum* (2d ed. 1883), which proved useful for many years, had already ceased to be a representative collection of dialect inscriptions. In the case of several dialects the material there given was quite overshadowed in importance by the discoveries of recent years. In the meantime this situation has been relieved by the publication of Solmsen's *Inscriptiones Graecae ad illustrandas dialectos selectae*. But another need, which it was equally a part of the plan to supply, namely of more explanatory matter for the assistance of beginners in the subject, has remained unfilled up to the present time, though here again in the meantime a book has been announced as in preparation (Thumb's *Handbuch der griechischen Dialekte*) which presumably aims to serve the same purpose as the present one.

With regard to the explanatory matter, the first plan was to accompany the inscriptions not only by exegetical, but also by rather full grammatical notes, with references to the grammars where the

peculiarity in question was treated as a whole. But the desire to include all that was most essential to the student in this single volume led to the expansion of the introduction into a concise "Grammar of the Dialects," and the author has come to believe that this may prove to be the most useful part of the work. Without it the student would be forced at every turn to consult either the larger Greek Grammars, where, naturally, the dialectic peculiarities are not sifted out from the discussion of the usual literary forms, or else the various grammars of special dialects. For, since Ahrens, the works devoted to the Greek dialects, aside from discussions of special topics, have consisted in separate grammars of a single dialect or, at the most, of a single group of dialects. Some of the advantages which this latter method undoubtedly possesses we have aimed to preserve by means of the Summaries (pp. 129-153).

Highly important as are the dialects for the comparative study of the Greek language, this Grammar is distinctly not intended as a manual of comparative Greek grammar. It restricts itself to the discussion of matters in which dialectic differences are to be observed, and the comparisons are almost wholly within Greek itself. Furthermore, the desired brevity could be secured only by eliminating almost wholly any detailed discussion of disputed points and citation of the views of others, whether in agreement or in opposition to those adopted in the text. Some notes and references are added in the Appendix, but even these are kept within narrow limits. Several of these references are to articles which have appeared since the printing of the Grammar, which began in September 1908, was completed.

Especial pains have been taken to define as precisely as possible the dialectic distribution of the several peculiarities, and it is believed that, though briefly stated and without exhaustive lists of examples, fuller information of this kind has been brought together than is to be found in any other general work. But, as the most competent critics will also be the first to admit, no one can be safe from the danger of having overlooked some stray occurrence of a given peculiarity in the vast and still much scattered material; and, furthermore, such statements of distribution are subject to the need of continual revision in the light of the constantly appearing new material.



The reasons for not attempting in the Grammar a fuller account of the peculiarities exhibited by our literary texts in dialect are set forth on p. 14.

The Selected Inscriptions show such a noticeable degree of coincidence with the selection made by Solmsen, in the work cited above, that it is perhaps well to state expressly that this is not the result of having simply adopted a large part of his selections with some additions, as it might appear, but of an independent selection, made some years before the appearance of his work, and, except for some necessary reduction, adhered to with probably not over half a dozen substitutions. For a brief collection the choice of the most representative inscriptions from a time when the dialects are comparatively unmixed is fairly clear. The later inscriptions with their various types of dialect mixture are of great interest, and some few examples of these have been included. But to represent this phase adequately is possible only in a much more comprehensive collection.

The transcription employed is also identical with that used by Solmsen in his second edition, but this again is the result of long-settled conviction that this system, as used for example by Baunack in his *Inschriften von Gortyn* (1885) and his edition of the *Delphian inscriptions* (1891), is the one best adapted for a work of this kind.

The brevity of the notes is justified by the assistance given in other parts of the book. If, before beginning the inscriptions of a given dialect, the student familiarizes himself with its main characteristics by the help of the Summaries (180-273), he will not feel the need of a comment or reference for a form that, from the point of view of the dialect in question, has nothing abnormal about it. Furthermore, the Glossary makes it unnecessary to comment on many individual words. Detailed discussion of the problems of chronology, constitutional antiquities, etc. which are involved in many of the inscriptions is not called for in a work the principal aim of which is linguistic.

It is sometimes advisable for a student to depart from the order in which the inscriptions are given, and to begin his study of a dialect with one of the later inscriptions, e.g. in Arcadian to read first no. 18, leaving until later the more difficult nos. 16, 17.

The Glossary and Index, besides serving as an index to the Grammar, is intended to include all words occurring in the Selected Inscriptions which are not to be found in Liddell and Scott, or exhibit unusual meanings.

Some time after this book was first planned, I learned that the editors of the College Series had already arranged for a volume dealing with the monuments, inscriptional and literary, which represent the different dialects of Greece, by Professor H. W. Smyth. But, finding that Professor Smyth, because of other interests, was quite willing to relinquish the task, the editors invited me to contribute my contemplated work to the Series. The late Professor Seymour, under whom more than twenty years ago I had read my first dialect inscriptions, gave me valuable counsel on the general plan, and before his lamented death read over a large part of my manuscript. I am also under obligation to Professor Gulick for the great care with which he has read the proofs and for important suggestions. The proofreading in the office of the publishers has been so notably accurate and scholarly that I cannot omit to express my appreciation of it.

C. D. B.

CHICAGO, NOVEMBER 1909



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## ABBREVIATIONS

The following abbreviations are employed for languages, dialects, and local sources of the forms quoted.

|                               |                           |
|-------------------------------|---------------------------|
| Acarn. = Acarnanian           | Germ. = German            |
| Ach. = Achaean                | Gortyn. = Gortynian       |
| Aegin. = Aeginetan            | Heracl. = Heracleean      |
| Aetol. = Aetolian             | Herm. = of Hermione       |
| Agrig. = of Agrigentum        | Ion. = Ionic              |
| Amorg. = of Amorgos           | Lac. = Laconian           |
| And. = of Andania             | Lat. = Latin              |
| Arc. = Arcadian               | Lesb. = Lesbian           |
| Arc.-Cypr. = Arcado-Cyprian   | Locr. = Locrian           |
| Arg. = Argive (of Argos)      | Mant. = Mantinean         |
| Argol. = Argolic (of Argolis) | Meg. = Megarian           |
| Astyp. = of Astypalaea        | Mel. = of Melos           |
| Att. = Attic                  | Mess. = Messenian         |
| Att.-Ion. = Attic-Ionic       | Mil. = of Miletus         |
| Av. or Avest. = Avestan       | Mycen. = of Mycene        |
| Boeot. = Boeotian             | Nisyr. = of Nisyrus       |
| Calymn. = of Calymna          | N.W.Gr. = Northwest Greek |
| Carpath. = of Carpathus       | Olynth. = of Olynthus     |
| Chalced. = of Chalcedon       | Orop. = of Oropus         |
| Chalcid. = Chalcidian         | Pamph. = Pamphylian       |
| Cnid. = Cnidian               | Phoc. = Phocian           |
| Corcyr. = Coreyraean          | Rheg. = of Rhegium        |
| Corinth. = Corinthian         | Rhod. = Rhodian           |
| Cret. = Cretan                | Selin. = of Selinus       |
| Cypr. = Cyprian               | Sicil. = Sicilian         |
| Cyren. = of Cyrene            | Sicyon. = Sicyonian       |
| Delph. = Delphian             | Skt. = Sanskrit           |
| Dodon. = of Dodona            | Stir. = of Stiris         |
| Dor. = Doric                  | Styr. = of Styra          |
| El. = Elean                   | Sybar. = of Sybaris       |
| Eng. = English                | Syrac. = Syracusan        |
| Ephes. = Ephesian             | Teg. = Tegean             |
| Epid. = Epidaurian            | Thas. = of Thasos         |
| Epir. = Epirotan              | Ther. = Theran            |
| Eretr. = Eretrian             | Thess. = Thessalian       |
| Eub. = Euboean                | Troe. = of Troezen        |

In abbreviating the names of Greek authors and of their works, Liddell and Scott's list has been generally followed. Note also the more general gram. = grammatical (forms quoted from the ancient grammarians), and lit. = literary (forms quoted from the literary dialects without mention of the individual authors).

For abbreviations of modern works of reference, see under the Bibliography, pp. 281 ff.

Other abbreviations which are occasionally employed will be readily understood, as cpd. = compound, dat. = dative, inv. = imperative, l. = line, pl. = plural, sg. = singular, subj. = subjunctive.

## PART I: GRAMMAR OF THE DIALECTS

### INTRODUCTION

#### CLASSIFICATION AND INTERRELATION OF THE DIALECTS<sup>1</sup>

1. When the ancient grammarians spoke of the four dialects of Greece — Attic, Ionic, Aeolic, and Doric, to which some added the *κοινή* as a fifth — they had in mind solely the literary dialects, which furnished the occasion and object of their study. But these literary dialects represent only a few of the many forms of speech current in Greece, most of which play no part whatever in literature, and, apart from some scattered glosses, would be entirely unknown to us were it not for the wealth of inscriptions which the soil of Greece has yielded in modern times.

The existence of Ionic, Aeolic, and Doric elements in the people and speech of Greece is an undoubted fact of Greek history, and one of first importance to an understanding of the dialect relations. But there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. These three elements were precipitated, as it were, on the coast of Asia Minor, where their juxtaposition gave rise to the historical recognition of the distinction. And as the Ionians, Aeolians, and Dorians of Asia Minor were colonists from Greece proper, it was a natural and proper inference of the historians that they reflected ethnic divisions which also existed, or had once existed, in

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<sup>1</sup> See also the Summaries of Characteristics, 180-273, and Charts I and Ia at the end of the book.



the mother country.<sup>1</sup> As to who were the Dorians of Greece proper there was of course no mystery. They formed a well-defined group throughout the historical period, and the tradition that they came originally from the Northwest is completely borne out by the close relationship of the Doric and Northwest Greek dialects (see below). That the Ionians were akin to the inhabitants of Attica was an accepted fact in Greek history, and the Athenians are called Ionic both in Herodotus (e.g. 1.56) and Thucydides (6.82, 7.57). The linguistic evidence is equally unmistakable. The only uncertainty here is as to the extent of territory which was once Ionic. There are various accounts according to which Ionians once occupied the southern shore of the Corinthian gulf, the later Achaea (e.g. Hdt. 1.145-146, 7.94), Megara (e.g. Strabo 9.392), Epidaurus (e.g. Paus. 2.26.2), and Cynuria (Hdt. 8.73). If these accounts in themselves are of questionable value, yet we cannot doubt that the Ionians before the migration were not confined to Attica. The close relations of Epidaurus and Troezen with Athens, in cult and legend, are significant for the Argolic Acte, and it is reasonable to assume that at least the entire shore of the Saronic gulf was once Ionic.<sup>2</sup>

The affinities of the Aeolians were more obscure, for theirs was the earliest migration to Asia Minor, the most remote from the historical period. But Thessaly was the scene of their favorite legends, the home of Achilles, as also of their eponymous hero Aeolus, and many of their place-names had their counterpart in Thessaly. In Herodotus we find the tradition that the Thessalians of the historical period were invaders from the west who occupied

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<sup>1</sup> It is equally natural, and quite justifiable as a matter of convenience, to apply the same names to these earlier divisions. That the *name* Ionian, for example, did not gain its current application on the mainland, but in the east, is of no consequence. Such generic terms are everywhere of gradual growth.

<sup>2</sup> That is, in a period contemporaneous with the Aeolic and Achaeian occupation of other parts of Greece (see below). Of a still remoter period the view has been advanced that the Ionians formed the first wave of Greek migration, were in fact the much-discussed Pelasgians, and for a time occupied also the territory which with the next wave of migration became Aeolic or Achaeian. This is, naturally, much more problematical.

what had hitherto been an Aeolic land,<sup>1</sup> and with this the linguistic evidence is in perfect accord. For Thessalian is of all dialects the most closely related to Lesbian, and at the same time shares in some of the characteristics of the West Greek dialects, this admixture of West Greek elements being somewhat stronger in Thessaliotis than in Pelasgiotis. See 201, 202, 210, and Chart I. The Boeotians also are called Aeolians by Thucydides,<sup>2</sup> and the Boeotian dialect is, next to Thessalian, the most closely related to Lesbian. These three have several notable characteristics in common (see 201 and Chart I), and are known as the Aeolic dialects. But in Boeotian there is an even stronger admixture of West Greek elements than in Thessalian (see 217 and Chart I), the historical explanation of which must be the same. If we credit the statement of Thucydides that the Boeotian invaders were from Arne, whence they had been driven by the Thessalians,<sup>3</sup> we should recognize in these Boeotians, not a part of the old Aeolic population of Thessaly, but a tribe of West Greek invaders from Epirus (cf. Mt. Boeon), like the Thessalians who forced them onward: The Aeolic element is to be ascribed rather to the tribes, or some of them, comprising the early stratum, as for example the Minyans of Orchomenos. However obscure such details may be, the evidence is perfectly clear that both Boeotia and Thessaly were once Aeolic, but were overrun by West Greek tribes which adopted the speech of the earlier inhabitants in greater or less degree.

It is a natural presumption, of which there are some specific indications, that not only Thessaly and Boeotia but the intermediate lands of Phocis and Locris, and even southern Aetolia—in fact

<sup>1</sup> Hdt. 7.176 ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκίσοντες γῆν τὴν Αἰολίδα, τὴν περ νῦν ἐκτέταται.

<sup>2</sup> Thuc. 7.57 οὗτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο, i.e. the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely the Boeotians; id. 3.2 Βοιωτῶν ξυγγενῶν ὄντων (of the Lesbians).

<sup>3</sup> Thuc. 1.12 Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκησαν.

all that portion of Greece north of Attica which plays a rôle in the legends of early Greece — was once Aeolic. Phocaea in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis, and in the dialect of Phocis there are actually some relics of Aeolic speech, as the dative plural of consonant stems in *-εσσι* (107.3), which is also found in eastern Locris. As for southern Aetolia, the region of Calydon and Pleuron was once called Aeolis according to Thucydides,<sup>1</sup> and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in *-εσσι*, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is West Greek, as Elean is distinctly a West Greek dialect, they had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,<sup>2</sup> and it is a noteworthy fact that the dative plural in *-εσσι*, which is unknown in other Doric dialects, is found in various Corinthian colonies (107.3).

But we have passed beyond the limits within which the term Aeolic, or in general the division into Ionic, Doric, and Aeolic, can with any propriety be applied to the peoples and dialects of the historical period. It is only in Strabo that these three groups are made into an all-inclusive system of classification, by means of an unwarranted extension of Aeolic to include everything that is not Ionic or Doric. And yet it is, unfortunately, this statement of Strabo's,<sup>3</sup> the error of which has long since been recognized, that

<sup>1</sup> Thuc. 3.102 *ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρώνα.*

<sup>2</sup> Thuc. 4. 42 *ὕπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὐσιν Αἰολεῦσι.*

<sup>3</sup> Strabo 8.333 *πάντες γὰρ οἱ ἐκ τῶν Ἰσθμοῦ πλην Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται. . . . καὶ οἱ ἐν τῷ (sc. Ἰσθμοῦ) Αἰολεῖς πρότερον ἦσαν, εἰτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἑρακλειδῶν τοὺς Δωριέας καταγαγόντων. . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον*



has often been taken as representative of ancient tradition and still colors, in the literal sense, our maps of ancient Greece. The historical Phocians, Locrians, Aetolians, etc., were not, as Strabo's statement implies, called Aeolic. Neither in Herodotus, Thucydides, nor any early writer, are they ever brought under any one of the three groups. Their dialects, with that of Elis, which Strabo also calls Aeolic, all of which may be conveniently designated the Northwest Greek dialects, are, in spite of some few traces of Aeolic as mentioned above, most closely related to the Doric dialects. There is scarcely one of the general characteristics common to the Doric dialects in which they do not share, though they also have certain peculiarities of their own. See 223 with *a*, 226, and Chart I. If we were to classify them under any one of the three groups, it is unquestionably Doric to which they have the best claim, and if Strabo and our maps so classed them there would be no very serious objection. Indeed modern scholars do often class them under "Doric in the wider sense," calling them then specifically "North Doric." But on the whole it seems preferable to retain the term Doric in its historical application and employ West Greek as the comprehensive term to include the Northwest Greek dialects and the Doric proper.

In fact the most fundamental division of the Greek dialects is that into these West Greek and the East Greek dialects, the terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples remained in obscurity in the northwest. To the East Greek division belong the Ionic and Aeolic groups, though, of the latter, Thessalian and Boeotian, as explained above, are mixed dialects belonging in

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πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθνους· ἐλείφθη δ' ἐν τῇ Πελοποννήσῳ τὰ δύο ἔθνη, τὸ τε Αἰολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἦττον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἡλείοις, . . ., οὗτοι αἰολιστὶ διελέχθησαν, οἱ δ' ἄλλοι μικτῇ τινὶ ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἦττον αἰολίζοντες.

part also in the West Greek division. And to East Greek belongs also another group, the Arcado-Cyprian.

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See 189 and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term *Achaean* is used in so many different senses<sup>1</sup> that it might be well to avoid it entirely. But it is convenient to apply it to this group, which actually has the best claim to it, whenever the need is felt of some other term than Arcado-Cyprian, which, while describing accurately what is left of the group in the historical period, is strikingly infelicitous when applied to prehistoric times. The relations of this group to the others of the East Greek division, especially Aeolic, are the most difficult to interpret historically. Strabo, of course, calls the Arcadians Aeolic, but without warrant in earlier usage. For example, Thucydides, in describing the forces engaged at Syracuse (7.57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but does not class the Arcadians with any one of these. Yet the Arcadian and Cyprian dialects show notable resemblances to the Aeolic dialects which cannot be accidental (see 190.3-6 and Chart I), and some would class them all together under the head of "Aeolic in the widest sense" or "Achaean" (Aeolic in the usual sense then appearing as "North Achaean"). On the other hand, many of the characteristics common to the Aeolic dialects are lacking,

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<sup>1</sup> "Achaean" is applied by some to a supposed stratum intermediate between that which survived in Arcado-Cyprian and the later Doric. But there is no good evidence, either linguistic or otherwise, that any such intermediate stratum ever existed.

and there are certain points of agreement with Attic-Ionic (see 190.1, 193.2,3, and Chart I). One may surmise that the latter, which are in part confined to Arcadian, are due to contact with Ionians on the coast of the Peloponnesus (see above, p. 2), and that the connections with Aeolic are earlier and more fundamental, reflecting a period of geographical continuity with Aeolic peoples somewhere in Northern Greece. But that brings us before the "mystery of the Achaeon name," that most difficult problem of the relation between the Achaeans of the Phthiotis and the pre-Doric Achaeans of the Peloponnesus, and of those again to the historical Achaeans on the Corinthian Gulf, whose dialect is West Greek. Conservative procedure here consists in recognizing Arcado-Cyprian, or Achaeon, as a distinct group intermediate between Aeolic and Attic-Ionic, and conceding that the precise historical background of their interrelations is hopelessly obscure. Arcadian shows some few West Greek peculiarities which we may properly attribute to the influence of the surrounding Doric dialects in the historical period.

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so it is not surprising to find some traces of Achaeon speech in the Doric dialects spoken in lands formerly Achaeon. For example, in Laconia Poseidon was worshiped under the name of Ποιοιδάν, which recalls Arc. Ποσοιδάν, the true Doric form being Ποτοιδάν (49.1, 61.5). Here possibly belongs *ιν* = *έν* in some Cretan inscriptions (10). Besides survivals which bear specifically either the Aeolic or the Achaeon stamp, there are others of forms which are common to both, and so from the linguistic point of view might be called Aeolic-Achaeon, only their provenance leading us to infer either Aeolic or Achaeon source (e.g. probably Achaeon, *τελεσφορέντες* 157, *πεδά* 137.5, *γροφεύς* etc. 5, 6); or again others which might be called simply East Greek without further differentiation. But, apart from some few striking examples, the question of survival versus accidental agreement or historical borrowing is a very delicate one.



The classification of the dialects is then, in outline, as follows:<sup>1</sup>

| West Greek Division                                      | East Greek Division                          |
|--|--|
| 1. Northwest Greek: Phocian,<br>Locrian, Elean, etc.     | 1. Attic-Ionic.                              |
| 2. Doric: Laconian, Corinthian,<br>Argolic, Cretan, etc. | 2. Aeolic: Lesbian, Thessalian,<br>Boeotian. |
|  | 3. Arcado-Cyprian or Achæan.                 |

2. The Greek dialects, classified in accordance with the preceding scheme, and with their important subdivisions noted, are the following. For summaries of the characteristics of each, see 180-273.

### EAST GREEK

#### I. THE ATTIC-IONIC GROUP

##### 1. Attic.

##### 2. Ionic.

A. **East Ionic**, or Ionic of Asia Minor. The Ionic cities of the coast of Asia Minor and the adjacent islands, Samos, Chios, etc., together with their colonies, mostly on the Hellespont, Propontis, and Euxine. There are some local varieties, of which the most marked is Chian, containing some Lesbian features.

B. **Central Ionic**, or Ionic of the Cyclades. The Ionic Cyclades, Naxos, Amorgos, Paros with its colony Thasos, Delos, Tenos, Andros, Ceos, etc.

C. **West Ionic**, or **Euboean**. Chalcis (with its colonies in Italy, Sicily, and the Chalcidian peninsula) and the other cities of Euboea. A local dialect with marked characteristics is the Eretrian, seen in the inscriptions of Eretria and Oropus.

<sup>1</sup> Pamphylian, of which the meager remains permit only a very imperfect knowledge, and which is therefore, barring occasional references, ignored in this book, shows notable affinities on the one hand with Arcado-Cyprian ( $v = o$ ,  $\epsilon\zeta$  with dat., etc.), on the other with West Greek ( $\phi\lambda\kappa\alpha\tau\iota$ ,  $\iota\alpha\rho\acute{o}s$ ,  $\delta\kappa\alpha$ , etc.). As Thessalian and Boeotian represent a mixture of Aeolic and West Greek, so Pamphylian of Achæan and West Greek. Quite probably the earliest colonists were Achæans from the Peloponnesus, later followed by Dorians.

## II. THE ARCADO-CYPRIAN OR ACHAEAN GROUP

1. **Arcadian.** The most important material is from Tegea and Mantinea.

2. **Cyprian.** There are numerous short inscriptions, and one of considerable length, the bronze of Idalium. All are in the Cyprian syllabary.

## III. THE AEOLIC GROUP

1. **Lesbian**, or Asiatic Aeolic.<sup>1</sup> The inscriptional material is fairly extensive, but late. There is nothing approaching the time of the poems of Alcaeus and Sappho, and very little that is older than the Macedonian period. Most of the inscriptions are from the chief cities of Lesbos, but a few are from other islands and towns of the Aeolic mainland.

2. **Thessalian.**<sup>2</sup> Two subdivisions with marked differences are formed by the dialect of Pelasgiotis and that of Thessaliotis, which may be conveniently, if not quite appropriately, designated as East and West Thessalian.

From Phthiotis there is an early Thessalian inscription, but most of the material is from the period of Aetolian domination and in the Northwest Greek *κοινή*. See 279. From Histiaeotis, Perrhaebia, and Magnesia the material is very scanty.

3. **Boeotian.**<sup>2</sup> The material is very extensive, and representative of all the important Boeotian towns, but is meager for the early period.

## WEST GREEK

## IV. THE NORTHWEST GREEK GROUP

1. **Phocian.** A large part of the material, including nearly all that is of an early date, is from Delphi, and is quoted specifically as **Delphian**.

<sup>1</sup> Sometimes called simply Aeolic. But, to avoid confusion with Aeolic in its wider sense, the designation Lesbian is to be preferred in spite of the formal impropriety of applying it to a dialect not restricted to Lesbos. Most of the material is actually from Lesbos.

<sup>2</sup> That Thessalian and Boeotian are only in part Aeolic, in part West Greek, has been explained above, pp. 2, 3.

2. **Locrian.** The early and important inscriptions are from western Locris. From eastern Locris the material is meager and late.

3. **Elean.** All the material, much of which is very early, is from Olympia.

4. The **Northwest Greek** *κοινή*. Employed in Aetolia and other regions under the domination of the Aetolian league. See 279.

NOTE. Only Phocian, Locrian, and Elean are known to us as distinct dialects of this group. Of others which presumably belong here we have practically no material from a time when they retained their individuality. In Aetolia, for example, before the rise of the Northwest Greek *κοινή* there was undoubtedly a distinct Northwest Greek dialect, probably most nearly related to Locrian, but of this pure Aetolian we have no knowledge. Of the speech of Aeniania and Malis previous to the Aetolian domination we have no remains. It is natural to suppose that Northwest Greek dialects were once spoken also in Acarnania and Epirus. But here the influence of the Corinthian colonies was strong from an early period, as shown by the use of the Corinthian alphabet in the few early inscriptions; and in later times, from which nearly all the material dates, the language employed is not the Northwest Greek *κοινή*, but the Doric *κοινή*, like that of the contemporaneous inscriptions of Coreyra. See 279. Hence the actual material from Acarnania and Epirus is more properly classified with Corinthian. From Cephallenia and Ithaca we have decrees in the Northwest Greek *κοινή* from the Aetolian period (see 279), but from earlier times not enough to show whether the dialect was Northwest Greek or Doric. From Zacynthus there is almost nothing. The dialect of Achaea (i. e. Peloponnesian Achaea in the historical period) is generally believed to belong to this group. This is probable on general grounds, but there is as yet no adequate linguistic evidence of it. For, apart from the inscriptions of Achaean colonies in Magna Graecia, which, both on account of their meagerness and the mixed elements in the colonization, are indecisive, nearly all the material is from the time of the Achaean league, and this is not in the Northwest Greek *κοινή*, but in the same Doric *κοινή* that was used in Corinth and Sicily.

## V. THE DORIC GROUP

1. **Laconian and Heracleian.** Laconia and its colonies Tarentum and Heraclea. Heracleian, well known from the Heracleian Tables, has peculiarities of its own, and is treated as a distinct dialect.

2. **Messenian.** There is scarcely any material until a late period, when the dialect is no longer pure.

3. **Megarian.** Megara, and its colonies in Sicily (especially Selinus) and on the Propontis and Bosporus (as Byzantium, Chalcedon, etc.). Except from Selinus the material is late.

4. **Corinthian.** Corinth, Sicyon, Cleonae, Phlius, and the Corinthian colonies Corcyra (with its own colonies Apollonia and Dyrrhachium), Leucas, Anactorium, Ambracia, etc., and, in Sicily, Syracuse with its own colonies. Material from places other than Corinth, though coming under the general head of Corinthian, is generally quoted specifically as Sicyonian, Corcyraean, Syracusan, etc.

5. **Argolic.** Argos, Mycenae, etc., and the cities of the Acte, as Hermione, Troezen, and Epidaurus together with Aegina.<sup>1</sup> Argolic (abbreviated Argol.) is used as the general term, while Argive (Arg.) refers more specifically to the material from Argos (with the Argive Heraeum), as Epidaurian to that from Epidaurus.

6. **Rhodian.** Rhodes (Camiros, Ialysus, Lindus, and the city of Rhodes) with the adjacent small islands (Chalce, etc.) and Carpathus, Telos, and Syme, the settlements on the mainland (the Rhodian Peraea) and Phaselis in Pamphylia, and the Sicilian colonies Gela and Agrigentum (an inscription of Rhegium, though not a Rhodian colony, is in the same dialect). The material is very extensive, but little of it is early.

7. **Coan and Calymnian.** The material is considerable, but not early.

8. The dialects of Cnidus, and of Nisyrus, Anaphe, Astypalaea, and other small islands. The material is late, and insufficient to determine whether any of these should properly be grouped with Rhodian, Coan, or Thera. Nisyrus, for example, was nearly always connected politically with either Cos or Rhodes.

9. **Theran and Melian.** Thera with Cyrene, and Melos. Early inscriptions are numerous, but brief.

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<sup>1</sup> From Aegina there is not much material from the period before the Athenian occupation, but enough to show that the dialect was Argolic (note *laptos* with lenis, 58 b).



10. **Cretan.** This is now the best-known of all the Doric dialects, owing to the very extensive early material, especially from Gortyna. The dialect of Gortyna and other cities of the great central portion of the island is also known more specifically as Central Cretan, to exclude the divergent type seen in the inscriptions, mostly late, from the eastern and western extremities of the island. See 273. But the term Cretan alone is to be understood as referring to this Central Cretan, unless otherwise stated.

### THE DIALECTS IN LITERATURE

3. Of the numerous dialects of Greece a few attained the rank of literary dialects, though for the most part in a mixed and artificial form not corresponding to anything actually spoken at a given time and place. Moreover, in the course of literary development these dialects came to be characteristic of certain classes of literature, and, their rôle once established, the choice of one or the other usually depended upon this factor rather than upon the native dialect of the author.

The literary development of epic songs began with the Aeolians of Asia Minor, whence it passed into the hands of the neighboring Ionians, and the language of Homer, which became the norm of all epic poetry and strongly affected subsequent poetry of all classes, is a mixture of Aeolic and Ionic, — in the main Old Ionic but with the retention of many Aeolic forms, such as *ἄμμες* beside *ἡμεῖς*, genitive singular in *-ᾱο* beside *-εω*, etc. The language of Hesiod is substantially the same, but with some Aeolic forms not used in Homer, also some Boeotian and Doric peculiarities. The elegiac and iambic poets also use the epic dialect with some modifications, not only Ionians like Archilochus, but the Athenian Solon, the Spartan Tyrtaeus, the Megarian Theognis, etc.

Of the melic poets, Alcaeus and Sappho followed very closely their native Lesbian dialect, though not entirely unaffected by epic influence. The language of these and other Lesbian poets was

directly imitated by some later writers, notably by Theocritus in three of his idyls, and contributed an important element to the language of many more, e.g. Anacreon of Teos, who in the main employed his native Ionic (New Ionic), and, in general, to the choral lyric, which was mainly Doric.

The choral lyric was developed among Doric peoples, though under the impulse of Lesbian poets, who we know were welcomed in Sparta, for example, in the seventh century. Its language is Doric, with an admixture of Lesbian and epic forms, no matter whether the poet is a Dorian, or a Boeotian like Pindar, or an Ionian like Simonides and Bacchylides. This Doric, however, is not identical with any specific Doric dialect, but is an artificial composite, showing many of the general Doric characteristics, but with the elimination of local peculiarities. An exception is to be made in the case of Alcman, whose Doric is of a severer type and evidently based upon the Laconian, though also mixed with Lesbian and epic forms.

The earliest prose writers were the Ionic philosophers and historians of the sixth century, and in the fifth century not only Herodotus, but Hippocrates of Cos, a Dorian, wrote in Ionic. In the meantime, with the political and intellectual supremacy of Athens, Attic had become the recognized language of the drama, and before the end of the fifth century was employed in prose also, though the earlier prose writers as Thucydides, like the tragedians, avoided certain Attic peculiarities which were still felt as provincialisms (e.g.  $\tau\tau = \sigma\sigma$ ,  $\rho\rho = \rho\sigma$ ). Henceforth Attic was the language of literary prose.

The dialects mentioned are the only literary dialects known and cultivated throughout the Greek world. But some few others were employed locally. Epicharmus and Sophron wrote in their native Syracusan Doric, as did, later, Archimedes. A form of Doric prose was developed among the Pythagoreans of Magna Graecia, seen in some fragments of Archytas of Tarentum, Philolaus of Croton, and others, though the greater part of the writings of this class are

spurious. The comic poet Rhinthon, from whom the grammarians sometimes quote, used the Doric of Tarentum. The fragments of Corinna of Tanagra, whose fame was scarcely more than local, are in Boeotian, and the Boeotian dialect, as well as Megarian and Laconian, are caricatured by Aristophanes. But the great majority of the dialects play no rôle whatever in literature.

Even for those dialects which are represented, the literary remains must for the most part be regarded as secondary sources, not only because of their artificial character but also because of the corruptions which they have suffered in transmission. Exceptional importance, however, attaches to the language of Homer because of its antiquity, and to the Lesbian of Alcaeus and Sappho because it is relatively pure and much older than the inscriptional material.

NOTE. In the following exposition, dialectic forms from literary and grammatical sources are not infrequently quoted, especially where the inscriptional evidence is slight, as it is, for example, quite naturally, for the personal pronouns. Such forms are sometimes quoted with their specific sources, sometimes simply as literary Doric (lit. Dor.), literary Lesbian (lit. Lesb.), literary Ionic (lit. Ion.), or grammatical (gram.). But a detailed treatment of the dialectic peculiarities observed in our literary texts is so bound up with questions of literary tradition and textual criticism that it is best left to the critical editions of the various authors. It would be impracticable in a work of the present scope, and would, moreover, tend to obscure that more trustworthy picture of the dialects which is gained from inscriptions, and which is so important as a basis for the critical study of the mixed literary forms.

## PHONOLOGY

### THE ALPHABET

4. The numerous differences in the local alphabets, so far as they consist merely in variations of the forms of the letters, need not be discussed here, important as they are to the epigraphist in deciding the age and source of inscriptions. But certain points in the use of the alphabet and its development as a means of expressing the Greek sounds should be noted.

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non-Phoenician signs  $\Phi$ ,  $\chi$ ,  $\Psi$  have not yet been introduced, and the  $\Xi$  is not in use. The sounds of  $\phi$ ,  $\chi$  are represented by  $\pi h$ ,  $\kappa h$  (or  $\rho h$ ), or, as in Crete, where  $\Theta$  ( $H$ ) when used is  $\eta$  not  $h$ , are not distinguished from  $\pi$ ,  $\kappa$ ; those of  $\psi$ ,  $\xi$ , by  $\pi\sigma$ ,  $\kappa\sigma$ .

2. In the next stage of development, after the introduction of  $\Phi$ ,  $\chi$ ,  $\Psi$ , the alphabets fall into two classes, according to the values attached to these signs. The eastern division, to which Ionic belongs, employs them as  $\phi$ ,  $\chi$ ,  $\psi$ , and also uses the  $\Xi$  as  $\xi$ , though a subdivision of this group, represented mainly by the Attic alphabet, uses only the first two and expresses  $\psi$ ,  $\xi$  by  $\phi\sigma$ ,  $\chi\sigma$ . The western division,<sup>1</sup> to which belong the majority of the alphabets of Greece proper as well as that of Euboea, whence it was carried to Italy by the Chalcidian colonies and became the source of the Latin alphabet, employs  $\Phi$ ,  $\chi$ ,  $\Psi$  as  $\phi$ ,  $\xi$ ,  $\chi$ , not using  $\Xi$  at all, and

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<sup>1</sup> This distinction of eastern and western alphabets, the distribution of which is clearly shown in the Chart in Kirchhoff's *Studien zur Geschichte des griechischen Alphabets*, has no connection with that of East and West Greek dialects, and is anything but coincident with it.



generally expressing  $\psi$  by  $\pi\sigma$  or, oftener,  $\phi\sigma$  (only in Locrian and Arcadian by a special sign \*).

3. In the earliest inscriptions nearly all the alphabets have the  $\rho$  (vau or digamma); and many the  $\varphi$  (koppa), which is used before  $\sigma$  or  $\nu$ , and that too even if a liquid intervenes, e.g.  $\Upsilon\omicron\rho\nu\theta\acute{o}\theta\epsilon\nu$ ,  $\acute{\eta}\acute{o}\rho\rho\omicron\varsigma$ ,  $\acute{\epsilon}\rho\rho\acute{o}\tau\acute{\epsilon}$ ,  $\Pi\acute{\alpha}\tau\rho\rho\omicron\lambda\omicron\varsigma$ ,  $\lambda\acute{\epsilon}\rho\nu\theta\omicron\varsigma$ ,  $\Upsilon\lambda\acute{\upsilon}\tau\omicron\varsigma$  (in other positions it is very rare).

4. Two signs were available for  $\sigma$ , namely  $\varsigma$  or  $\xi$  (sigma) and  $\smile$  (san), and most alphabets use one of these to the exclusion of the other. But there are some few examples of a differentiation. In an early Arcadian inscription of Mantinea (no. 16), the character  $\smile$ , a simplified form of the san, which is known from other sources, is used to denote a sibilant of specifically Arcado-Cyprian origin, as in  $\smile\iota\varsigma$  (transcribed  $\sigma\iota\varsigma$ ) = Cypr.  $\sigma\iota\varsigma$ , Att.  $\tau\iota\varsigma$ . See 68.3. A sign  $\top$ , which is also probably a modification of the san, is used in some Ionic inscriptions of Asia Minor for the usual  $\sigma\sigma$  = Att.  $\tau\tau$ , e.g. from Halicarnassus  $\text{'}\Lambda\lambda\iota\kappa\alpha\rho\nu\alpha\tau\acute{\epsilon}(\omega)\nu$  beside  $\text{'}\Lambda\lambda\iota\kappa\alpha\rho\nu\alpha\sigma\sigma\acute{\epsilon}\omega\nu$ , from Ephesus  $\tau\acute{\epsilon}\tau\alpha\rho\epsilon\varsigma$ ,  $\tau\epsilon\tau\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$  =  $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ , etc., from Teos  $[\theta]\alpha\lambda\acute{\alpha}\tau\eta\varsigma$  beside  $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu$ .

5. In Boeotian,  $\text{f}$ , a compromise between  $\epsilon$  and  $\iota$ , is sometimes used for the close  $\epsilon$ , later  $\iota$  (9.2). At Corinth and Megara there were two characters,  $\text{E}$  and  $\text{E}$ , for the  $e$ -sounds, but usually differentiated. See 28.

6. In most of the alphabets the  $\text{H}$  (early  $\Theta$ ) is the sign of the spiritus asper, and neither  $\eta$  and  $\omega$  nor the lengthened  $\epsilon$  and  $\omicron$  ("spurious  $\epsilon\iota$  and  $\omicron\upsilon$ ") are distinguished from the short  $\epsilon$  and  $\omicron$ . But in East Ionic, where the sound of the spiritus asper was lost at a very early period, the  $\text{H}$ , which was thus left free, was turned to account as a vowel sign, not so much to show a difference in quantity (in the case of  $\tilde{a}$ ,  $\tilde{i}$ ,  $\tilde{u}$  no such need was felt) as one of quality. It was probably used first only for the extremely open  $\bar{\epsilon}$  coming from  $\tilde{a}$ , that is for the specifically Attic-Ionic  $\eta$  (8), which for a time was more open than the sound of the inherited  $\bar{\epsilon}$ , though this was also open as compared with the short  $\epsilon$ , and both soon became

identical and were denoted in the same way. To be sure, no such distinction is to be observed in East Ionic inscriptions, but it is seen in some of the Cyclades, to which the use of the H had passed from East Ionic, e.g. from Naxos (no. 6) *Νικάνδρη, ρόρη*, etc., but *ἀνέθεκεν* (with E in the penult). Similar examples from Ceos (e.g. no. 8) and Amorgos.

The use of H =  $\eta$  extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing for example in the Law-Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as  $\eta$  and as *h*. It occurs also with the value of *h*ε, at Delos, Naxos (no. 6), and Oropus (no. 14.46).

The Ionic alphabet is also characterized by its distinction of *o* and  $\omega$  through differentiated forms of O (usually  $\Omega = \omega$ , but in some of the islands, namely Paros, Thasos, and Siphnos,  $\Omega = o$ , and O or  $\Theta = \omega$ ).

7. In 403 B.C. the Ionic alphabet was officially introduced at Athens, and not much later replaced the native or "epichoric" alphabets in other parts of Greece. Inscriptions of the end of the fifth or the beginning of the fourth century often show a transitional form of the alphabet, partly epichoric, partly Ionic. Even with the full Ionic alphabet, *ϕ* was generally retained where it was still sounded, and sometimes a form of H was used for the spiritus asper, as  $\vdash$  in the Heracleian Tables and occasionally elsewhere (Elis, no. 60, Sicyon, Epidaurus). The Delphian Labyadae inscription (no. 51) has  $\Theta = h$ , H =  $\eta$ .

For the Cyprian syllabary, see no. 19.

## VOWELS

### α

5. *o* for *α* before or after liquids. Examples are most numerous in Lesbian, mainly from literary and grammatical sources, as

στρότος = στρατός, δροσέως = δρασέως, χόλαισι = χαλώσι, etc. So ἀμβρ[ό]την (no. 21) = ἀμαρτεῖν, like Hom. ἡμβροτον = ἡμαρτον (μβρ from μρ, as regularly). Both στρόταγος and στράταγος occur in inscriptions, likewise in Boeotian στροτός in numerous proper names, στροτιώτας, ἐστροτεύαθη, but also στρατός in proper names, στραταγίουτος. The forms with *a*, which are the only ones attested for Thessalian, are to be attributed to κοινή influence. Cf. Boeot., Thess. ἐροτός = ἐρατός, βροχὺς = βραχὺς, attested by proper names, Boeot., Lesb. πόρνοψ = πάρνοψ, whence Lesb. Πορνοπίων (Strabo 13.613), Πορνοπία (no. 23).

In Arcado-Cyprian also we find Arc. ἐφθορκώς = ἐφθαρκώς, πανάγορσις = πανήγυρις but in form belonging with West Ion. (Naples) ἄγαρρις (49.2), στορπάος = ἀστραπαῖος (also Arc. στορπά, Cyp. στροπά in Hesych.), Cyp. κορζία (Hesych.) = καρδία, κατέφοργον = \*κατέφαργον aorist of \*κατ-εφέργω (κατείργω) with the weak grade of the root as in ἔδρακον from δέρομαι (49.2).

In various West Greek dialects occur derivatives of γράφω with *o*, though the verb itself always has *a*. Thus γροφεύς in Elis, Argolis, Sicyon, in Argolis also γροφεύω, σύγγραφος, etc., Heracl. ἀνεπίγροφος, Cret. ἀπόγροφον, ἔγγροφον, Mel. Γρόφων. Cf. also Cret., Epid. καταλοβεύς = \*καταλαβεύς, *surport*, Cret. ἀβλοπία = ἀβλαβία.

*a.* Some of the examples, if taken by themselves, might be regarded simply as inherited *o*-grade forms (cf. 49.2), e.g. Arc. ἐφθορκώς (cf. ἔφθορα). But an actual substitution must be recognized in Lesb. στρότος etc., and, while the precise conditions and scope of the phenomenon are not clear, it is evidently one in which all the Aeolic dialects and Arcado-Cyprian had a share. Whether γροφεύς etc. are anything more than inherited *o*-grade forms may be less certain, but it is probable that these are Achæan survivals (see p. 7), and belong in this same connection.

6. *o* for *a* in other cases. ὄν = ἀνά in Lesbian, Thessalian (Pelasiotis), and Arcado-Cyprian (ὕν, see 22). Lesb., Arc. δέκοτος = δέκατος, also Arc. δέκο = δέκα, ἡεκοτόν = ἑκατόν, and Lesb. ἔνοτος = ἔνατος. Thess. ἐξόμεννον = ἐξάμνηνον. Delph. ἐντοφήια, *burial rites*, Heracl. τοφιῶν, *burial-place* (cf. τάφος). καθαρός = καθαρός in Heraclea, Sybaris, Locris (Περροθαρῖαν), Elean κόθαρσις.

a. The explanation is uncertain, and not necessarily the same for all the forms cited here. For example, it is possible that the *o* of *δέκοτος* etc. is to be viewed in the same light as that of *έκκοσι* = West Greek *φίκατι*. See 116 a. But the preference for *o* appears to be, here as in 5, an Aeolic-Achaeian characteristic.

7. *ε* for *α*. For forms with *ε* beside *α* which fall within the regular system of vowel-gradation, see 49.2-4.

An actual change of final *α* to *ε* is seen in Thess. *διέ* = *διά*. Cf. Thess. *-ει* = *-αι* (27).

### ā

8. Attic-Ionic *η* from *ā*. Original *ā*, which remains unchanged in all other dialects, becomes *η* in Attic-Ionic. Thus *τιμή*, *φημί*, *ἵστημι*, but in other dialects *τιμά* (*ā*-stem), *φάμι* (Lat. *fāri*), *ἵστāμι* (Lat. *stāre*). For the contrast between this *η* and that which represents an inherited *ē*-sound and is common to the other dialects also, note Att.-Ion. *μήτηρ*, elsewhere *μάτηρ* (Lat. *māter*).

But Attic differs from Ionic, in that it has *ā*, not *η*, after *ε*, *ι*, and *ρ*, as *γενεά*, *οἰκία*, *χώρā* = Ion. *γενεή*, *οἰκίη*, *χώρη*.

a. The change of *ā* in the direction of *η* began in the Attic-Ionic period, and was universal. The *ā* in Att. *χώρā* etc. is not the original *ā* unchanged, but a special Attic reversion to *ā*, which occurred, however, before the new sound had become completely identical with that representing original *ē*, and hence did not affect the latter (so Att. *πράττω*, but *ρήτωρ*). That is, the *η* from *ā* was at first an extremely open *ē*-sound, even more open than that of original *ē*, and even in the historical period the two sounds are distinguished in the spelling of some inscriptions of the Cyclades. See 4.6.

b. The *ā* arising from lengthening of *α* in connection with original intervocalic *νσ*, *σν*, etc., undergoes the same change, e.g. Att.-Ion. *ἔφηνα* from *ἔφāνα*, original \**ἔφανσα*. See 76, 77.1. But in *τάς* from *τāνς* and *πāσα* from *πāνσα*, original \**πāντια*, the *ā* was of later origin and was unaffected. See 77.3, 78.

### ε

9. *ι* from *ε* before a vowel.

1. Even in Attic an *ε* before another vowel had a closer sound than in other positions, and was frequently written *ει*, as *θειός* = *θεός*, *νειός* = *νεός*. So, sometimes, in Ionic, as *είως* = *ἔως*, *δειόμενος* (Oropus) = *δεόμενος*.



In several dialects the  $\epsilon$  progressed so far in the direction of  $\iota$  that it was frequently, or even regularly, written  $\iota$ . Thus:

2. Boeotian. The spelling is usually  $\iota$ , but sometimes  $\epsilon$ ,  $\epsilon\iota$ , or  $\iota$  (see 4.5), as  $\theta\iota\acute{o}s$ ,  $\theta\epsilon\iota\acute{o}s = \theta\epsilon\acute{o}s$ ,  $\alpha\acute{\nu}\epsilon\theta\iota\alpha\nu$ ,  $\alpha\acute{\nu}\epsilon\theta\epsilon\iota\alpha\nu$  beside  $\alpha\acute{\nu}\epsilon\theta\epsilon\alpha\nu$ ,  $\Pi\omicron\lambda\upsilon\kappa\lambda\acute{\epsilon}\varsigma = \Pi\omicron\lambda\upsilon\kappa\lambda\acute{\epsilon}\eta\varsigma$ ,  $\iota\acute{o}\nu\tau\omicron\varsigma = \acute{\epsilon}\acute{o}\nu\tau\omicron\varsigma$ ,  $\acute{\rho}\acute{\iota}\omicron\nu\tau\omicron\varsigma = \acute{\rho}\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ .

a. Boeotian  $\epsilon$  in general had a relatively close sound, and the spelling  $\epsilon\iota$  occurs occasionally even before a consonant, as  $\Xi\epsilon\nu\alpha\rho\acute{\epsilon}\iota\tau\omega = \Xi\epsilon\nu\alpha\rho\acute{\epsilon}\tau\omicron\nu$ ,  $\Theta\acute{\iota}\omicron\phi\epsilon\iota\sigma\tau\omicron\varsigma = *\Theta\epsilon\acute{o}\theta\epsilon\omicron\sigma\tau\omicron\varsigma$  (68.2),  $\pi\epsilon\pi\omicron\iota\acute{o}\nu\tau\epsilon\iota\sigma\iota = -\epsilon\sigma\sigma\iota$ . In  $\acute{\epsilon}\nu$   $\Theta\epsilon\iota\sigma\pi\iota\acute{\upsilon}\varsigma$ ,  $\Theta\epsilon\iota\sigma\pi\iota\acute{\epsilon}\upsilon\varsigma$ , etc. the spelling  $\epsilon\iota$  is so constant that it perhaps stands for original  $\eta$  (16), which in other dialects was shortened as if the name of the town were connected with  $\theta\acute{\epsilon}\sigma\pi\iota\varsigma$  etc.

3. Cyprian. At Idalium the spelling is regularly  $\iota$ , as  $\theta\iota\acute{o}s$ ,  $\iota\acute{o}(\nu)\tau\alpha = \acute{\epsilon}\acute{o}\nu\tau\alpha$ ,  $\acute{\rho}\acute{\epsilon}\pi\iota\eta\alpha = \acute{\epsilon}\pi\epsilon\alpha$ .

4. Cretan. We find  $\iota$  regularly, except where the  $\epsilon$  was once followed by  $\phi$ . That is, the change was prior to the loss of intervocalic  $\phi$ ; and the  $\epsilon$  which later, with the loss of  $\phi$ , came to stand before another vowel, was unaffected. Thus  $\iota\acute{o}\nu\tau\omicron\varsigma = \acute{\epsilon}\acute{o}\nu\tau\omicron\varsigma$ ,  $\kappa\alpha\lambda\acute{\iota}\omega\nu = \kappa\alpha\lambda\acute{\epsilon}\omega\nu$ ,  $\pi\lambda\acute{\iota}\epsilon\varsigma = \text{Hom. } \pi\lambda\acute{\epsilon}\epsilon\varsigma$ , — but  $\nu\acute{\iota}\acute{\epsilon}\omicron\varsigma$ ,  $\phi\omicron\iota\kappa\acute{\epsilon}\omicron\varsigma$ ,  $\delta\rho\omicron\mu\acute{\epsilon}\omicron\nu$ .

5. Laconian. We find  $\iota$ , with the same restriction as in Cretan, in early inscriptions (also in Alcman and Ar. Lysist.), e.g.  $\theta\iota\acute{o}s$ ,  $\alpha\acute{\nu}\iota\omicron\chi\acute{\epsilon}\omicron\nu = \acute{\eta}\nu\iota\omicron\chi\acute{\epsilon}\omega\nu$ . In later inscriptions the spelling is usually  $\epsilon$ .

6. Heracleean. Verbal forms show  $\iota$ , with the same restriction as in Cretan, e.g.  $\alpha\delta\acute{\iota}\kappa\iota\omega\nu$ ,  $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma$ , but  $\acute{\rho}\acute{\epsilon}\omicron\nu\tau\alpha$ ,  $\delta\acute{\epsilon}\omicron\mu\epsilon\nu\alpha$ . In other words,  $\tau\iota\mu\omicron\kappa\rho\acute{\alpha}\tau\iota\omicron\varsigma$ , but usually  $\epsilon$ , as  $\acute{\rho}\acute{\epsilon}\acute{\epsilon}\tau\epsilon\omicron\varsigma$ , owing to  $\kappa\omicron\iota\nu\acute{\eta}$  influence.

7. In Argolic and Thessalian, both of which usually show  $\epsilon$ , there are some examples of  $\iota$ , as Arg.  $\theta\iota\acute{o}s$ ,  $\pi\epsilon\delta\acute{\iota}\acute{\omicron}\nu = \mu\epsilon\tau\epsilon\acute{\alpha}\omega\nu$ , Thess.  $\theta\iota\acute{o}s$ ,  $\Lambda\acute{\iota}\omega\nu$ .

10.  $\iota$  from  $\epsilon$  before  $\nu$  in Arcado-Cyprian.  $\acute{\iota}\nu = \acute{\epsilon}\nu$  is the regular form in Arcadian and Cyprian, also in compounds as Arc.  $\acute{\iota}\nu\acute{\alpha}\gamma\omega$ ,  $\acute{\iota}\mu\phi\alpha\acute{\iota}\nu\omega$ ,  $\acute{\iota}\nu\phi\omicron\rho\beta\acute{\iota}\omega$ ,  $\acute{\iota}\nu\kappa\epsilon\chi\eta\rho\acute{\eta}\kappa\omicron\iota$ ,  $\acute{\iota}\nu\delta\iota\kappa\omicron\varsigma$ ,  $\acute{\iota}\nu\pi\alpha\sigma\iota\varsigma$ ,  $\acute{\iota}\nu\pi\omicron\lambda\acute{\alpha}$ ,  $\acute{\iota}\gamma\gamma\nu\omicron\varsigma$ ,  $\acute{\iota}\nu\mu\epsilon\nu\phi\acute{\eta}\varsigma$  and  $\acute{\iota}\nu\mu\omicron\nu\phi\omicron\varsigma$ , *blameworthy* (opp. to  $\acute{\alpha}\mu\epsilon\mu\phi\acute{\eta}\varsigma$ ,  $\acute{\alpha}\mu\omicron\mu\phi\omicron\varsigma$ ), Cyp.  $\acute{\iota}\nu\alpha\lambda\acute{\iota}\nu\omega$  (*ἱναλατισμένα*). Cf. also early Arc. (Mantineia, no. 16)  $\acute{\alpha}\pi\epsilon\chi\omicron\rho\acute{\omicron}\mu\acute{\iota}\nu\omicron\varsigma$ ,  $\acute{\alpha}\pi\nu\delta\epsilon\delta\omicron\mu\acute{\iota}\nu[\omicron\varsigma] = -\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ . But  $\acute{\epsilon}\nu$  occurs in other

words, and the more precise conditions of the change are not yet clear. *ιν* = *έν* is found also, possibly an "Achaean" survival (see p. 7), in some Cretan inscriptions of Eleutherna and Vaxus, and in an Achaean inscription.

11. *ι* beside *ε* in other cases. The occasional interchange of *ι* and *ε* in related words, as *πίτνημι* beside *πετάννυμι* (a kind of vowel-gradation, but not of the common types given in 49), is occasionally seen among dialectic forms of the same word. Hom. *πίσυνρες* = *πέσσυρες*, *τέσσερες*, Att. *χίλιοι* from *\*χίσλιοι*, while Ion. *χείλιοι*, Lesb. *χέλλιοι*, etc. are from *\*χέσλιοι* (76). Att. *έστία* appears with *ι* in all other dialects, so far as quotable, e.g. Ion. *ίστιή*, Lesb. *ιστία*, Thess. *Ίσστιαίειος*, Boeot. *Ίστιήω*, Delph. *Ίστιώ*, Locr. *ιστία*, Heracl. *Ίστιέιος*, Syrac. *Ίστία*, Rhod. *ιστιατόριον*, Coan *ιστία*, Cret. *Ίστία*, Arc. *Φιστίαν*. In this case the *ι*, as well as the early substitution of *ι* for *ε* in most dialects, may be due to the influence of *ΐστημι*.

12. *α* from *ε* before *ρ* in Northwest Greek. Locr. *φάρειν*, *πατάρα*, *ἀμάρα*, *ἀνφόταρος*, *φespάριος* (but *μέρος*). Here also *ἡαρέσται* (no. 55; but *ἡελέσται* no. 56) = *έλέσθαι*, with *ρ* for *λ* after the analogy of the present *αἰρέω* (as, vice versa, Cret. *αἰλέω* = *αἰρέω*, with *λ* from the aorist). El. *φάρῃν*, *φάργον*, *πάρ* (= *περί*), *ὀπόταρος*, *ῥσταριν*, but the spelling *αρ* is not quite uniform even in the early inscriptions, and later gives way to *ερ* (see 241). Delph. *φάρειν* in a fifth-century inscription (no. 50), and *δάρματα*, *πενταμαριτεύων* (no. 51), show that in Phocian too *ρ* had a similar effect on the pronunciation of a preceding *ε*, but except in these instances the spelling is *ερ* (*φέρειν* even in no. 51). Cf. also Ach. *Ζεὺς Ἀμάριος*, and Pamph. *ῥπαρ* = *ῥπερ*.

*α*. Elean has *α* also after *ρ*, as *λατραί[όμενον]* beside *λατρείομενον*, *μαστράι* from *\*μαστρεία* (31), *κατιαραίων*, *κατιαραύσει* in contrast to *φυγαδείην*, *φυγαδείαντι* (see 161.1); also before final *ν*, as *μάν* = *μέν*, *γνῶμαν* = *γνῶμεν*, 3 pl. opt. *ἀποτίνοιαν*, *ἐπιθείαν*, *συνέαν*, etc.; occasionally elsewhere, as *εὔσαβέοι* = *εὔσεβέοι*, *σκενάων* = *-έων*, showing that Elean *ε* in general had a very open sound. Cf. El. *ᾱ* = *η* (15).

b. Epid. *κραμάσαι* = *κρεμάσαι* and *μάντοι* = *μέντοι*, though more isolated, and open to other possible explanations (*μάντοι* contamination with *μάν* = *μῆν*, *κραμάσαι* weak grade or assimilation), are perhaps to be viewed in the same light as the Elean forms under a.

13. West Greek *a* = East Greek *ε*. Besides the examples of dialectic interchange of *a* and *ε* cited under the head of vowel-gradation (49.2-4), in which the distribution of the *a* and *ε* forms is various (e.g. *ἄρσην*, *ἔρσην*, — *βάλλω*, *δέλλω*), there is a group of by-forms in which the preference for the *a* forms is a marked West Greek characteristic.

1. *ἱαρός* (or *ἱαρός*) is the regular form in early inscriptions of all West Greek dialects and Boeotian, *ἱερός* occurring only later and plainly due to *κοινή* influence. The situation is probably the same in Thessalian, though the occurrences of both forms are late. *ἱερός* (or *ἱερός*) is Attic-Ionic and Arcado-Cyprian, while a third form is seen in Lesb. *ἱρος* (likewise *ἱρενς*, *ἱρεία*, *ἱρητεύω*, late *κατείρων* with *ει* = *ι*), Ion. *ἱρός*, *ἱρός* beside *ἱερός*, *ἱερός* (probably from \**ἱσρο-* beside \**ἱσαρο-*, \**ἱσερο-*). There are many other words with variation between *-ερός* and *-αρός*, as *μιερός*, *μιαρός*, but with widely different dialectic distribution.

2. \**Ἀρταμης*, so far as the name is quotable from early inscriptions, is the form of all West Greek dialects except Cretan, and of Boeotian. In later Doric and Delphian inscriptions this is usually replaced by \**Ἀρτεμης*.

3. *κα* = *κε* (*ᾶν*) is the form of all West Greek dialects and Boeotian, while Thessalian has *κε*, like Lesbian and Cyprian. See 134.2. The same *κα* in *ὄκα*, *τόκα*, *πόκα*, which are also West Greek (and doubtless Boeotian) = Att.-Ion., Arc.-Cypr. *ὄτε* etc. (but Lesb. *ὄτα* etc. See 132.9). *γά* = *γε* is likewise West Greek and Boeotian. Ad-verbs in *-θα* = *-θε*, *-θεν*, belong to some, but not all, West Greek dialects. See 133.1.

a. *ἄτερος* = *ἔτερος* is not confined to West Greek dialects, but is also quotable from Arcadian, Boeotian, and Lesbian, and even for Attic is implied by *ἄτερος* with crasis. So far as we know, *ἔτερος* belongs to Attic-Ionic only, all examples in other dialects being late.

η

14. Original η, that is η representing original ē, remains unchanged in nearly all dialects. Contrast the special Attic-Ionic η from ā (8), both being seen in Attic-Ionic μήτηρ = μᾶτηρ of other dialects. On the introduction of the character Η, see 4.6.

15. ā from η in Elean. The sound of η was so open in Elean that it approximated that of ā, and was frequently, though by no means consistently, denoted by α. Thus μά (but also μέ, μή) = μή, φράτρα = ῥήτρα, βασιλᾶες = -ῆες, ἔα (but also εἶε) = εἶη, δαμοσιοία = -οιη, πλαθύνοντα beside πλεθύνοντι. Cf. α for ε (12 α).

16. ει from η in Thessalian and Boeotian. In these dialects the sound was so close that with the introduction of the Ionic alphabet it was uniformly denoted not by η but by ει, which at that time represented a close ē. Thess., Boeot. μεί = μή, ἀνέθεικε = ἀνέθηκε, μεινός = μηνός, Thess. βασιλείος, Boeot. γραμματεῖος = -ῆος, Thess., Boeot. στατείρας, Boeot. μάτειρ, πατείρ = -τηρ-.

α. In late Boeotian inscriptions the spelling ι is sometimes found, as παρῖς beside παρεῖς (εῖς = ῆς, Att. ἦν, 163.3).

17. Lesb. αἰμυσέων = ἡμισέων, also (Etym. Magn.) αἰμίονος = ἡμίονος, Αἰσιόδος = Ἡσιόδος. The explanation is difficult, since in all other cases η remains unchanged in Lesbian. Perhaps η was more open initially than in other positions, and this, in connection with the epenthetic vowel (47), led to αι.

ι

18. ε from ι after ρ in the Aeolic dialects. An open pronunciation of ι after ρ is indicated by occasional spellings such as Lesb. Δαμοκρέτω = Δημοκρίτου (but κρίνω, κρίτων), Thess. κρεννέμεν (Lesb. κρίνω), Ὑβρέστας beside Ὑβρίστας, ἀπελευθερεσθένσα from ἀπελευθερίζω. Lesb. τέρτος is perhaps from \*τρέτος = τρίτος, but cf. also 19.2. A probable Boeotian example is τρέπεδδα, τρεπεδδίτας, beside τράπεδδα. Cf. Hesych. τρίπεξαν · τὴν τράπεξαν. Βοιωτοί. But vowel-assimilation (46) is also possible.



- a. Lesb. *κέρναν* = *κιρνάναι* owes its *ε* to the influence of *ἐκέρασα* etc.  
 b. El. *πόλερ* = *πόλις*, and *βενέοι* = *βινέοι*, though isolated occurrences, indicate an open pronunciation of the *ι*. Cf. El. *α* = *ε* and *ā* = *η* (12 a, 15).

19. Consonantal *ι* (*ι*) from antevocalic *ι* in Lesbian and Thessalian. The consonantal pronunciation of antevocalic *ι* might occur anywhere in rapid speech, but was especially characteristic of Aeolic, as indicated by the following related phenomena in Lesbian and Thessalian.

1. Lesb. *ζ* from *δι* in *ζά, κάρζα, Ζόννυσος*, from glosses or late inscriptions, the usual inscriptional spelling being *διά* etc. Cf. also *Ζιονύ(σιος)* on a coin of Phocaea, Cypr. *κορζία· καρδία* (Hesych.).

2. Lesb. *μετέρρος, ἀλλότερρος, Πέρραμος* (Herodian) = *μέτριος, ἀλλότριος, Πρίαμος*, the development being *ρι, ρ, ερι, ερρ*.

3. Thessalian doubling of consonants before *ι*, which may then be retained or omitted in the spelling, as *ἰδδιάν, πόλλιος, προξενιοῦν, κῦρρον* beside *κύριον, ἀργύρροι* beside *ἀργυριοί, Μνασσᾶ* = *Μνασιᾶ*. Cf. Att. *βορράς* from *βορεᾶς*.

4. Omission of *ι*, as Lesb. *ἄργυρα* = *ἀργύρια*, Thess. *τρακάδι* = *τριακάδι*, etc. (see also under 3).

20. Interchange of *ι* and *υ*. Assimilation of *ι* to *υ* of the following syllable is seen in *ἥμισυ* = *ἥμισυ*, which appears in Attic in the early fourth century, in other dialects only late; the opposite assimilation in *βιβλίον* beside *βυβλίον*. Influence of the preceding *ευ*, or of the suffix *-σύνη*, in Lac. *Ἑλευθύνια* = *Ἑλευσίνια* (also Olynth. *Ἑλευσύνιος*, name of a month). Other by-forms, the relation of which is uncertain, are *Ἀμφικτίονες* and *Ἀμφικτύονες*, Meg. *αἰσιμνάτας, αἰσιμνῶντες* = *αἰσυμνήτης* etc.

# Γ

21. *ι* remains unchanged everywhere. But in late inscriptions it is sometimes denoted by *ει*, which had come to have the sound *ι*, as *τειμά* or *τειμή* = *τῆμή*.

## o

22. *υ* from *ο*, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final *ο* nearly always appears as *υ*. Gen. sg. *-ᾱυ* = *-ᾱο*, as Arc. Καλλίαυ, Cyp. Ὀνασιγόραυ. Cyp. 3 sg. mid. *-τυ* = *-το*, as γένοιτυ, ἐφρετάσατυ (in Arcadian there are no early examples of the ending, and *-το* in a late inscription may be due to κοινή influence). Arc., Cyp. ἀπύ = ἀπό, Arc. κατύ formed after ἀπύ, Arc. ἄλλυ = ἄλλο. But ἀπύ is also Lesbian and Thessalian. Cf. also ὕν for ὄν = ἀνά (6) in Cyp. ὑνέθεκε (once) beside ὀνέθεκε, and Arc. ὑνέθυσε (no. 15; in later inscriptions ἀνά, due to the κοινή).

a. In Lesbian there are several examples of initial *υ* = *ο*, especially before *μ*, as ὑμοίως, ὑμολογία.

b. ὄνυμα = ὄνομα is common to nearly all, perhaps all, dialects except Attic-Ionic. Cf. the compounds ἀνώνυμος etc., which are universal.

c. In Chalcid. *λυπύ* = ὑπό, and ῥύρνυς, the second *υ* is due to assimilation to the first.

d. In Pamphylian, *ο* in final syllables regularly becomes *υ*, written *υ* or *ου*.

## ω

23. *ου* from *ω* in Thessalian. Long *ō* in Thessalian, whether original or secondary (25), became a close *ō*, then *ū*, and, after the introduction of the Ionic alphabet, was regularly denoted by *ου*. χούρα = χώρα, φιλάνθρωπα = φιλάνθρωπα, τούν ταγούν πάντων = τῶν τᾶγῶν πάντων. Cf. *ει* from *η* (16).

## υ and ū

24. Instead of becoming a sound like German *ü*, French *u*, as it did in Attic at an early period, the original *u*-sound (English *oo* in *food*) was retained in several, perhaps the majority of, dialects. This is most obvious where, the Attic values of the letters being taken as a basis, the spelling *υ* was replaced by *ου*.

In Boeotian, *ου* begins to appear beside *υ* about 350 B.C., and is frequent after 300 B.C., though *υ* is not uncommon until the last quarter of the century. Thus οὔπέρ, κούριος, ἀργούριον, σούνηγραφον, τούχα, ὄνουμα (22 b), etc. In the third century the spelling

ιου (pronounced like English *u* in *cube*?) is also employed, though never consistently, after τ, δ, θ, ν, and λ, as *τιούχα*, *διούο* = *δύο*, *ἴθιούδικος*, *δνιουμα*, *Διωνιούσιος*, *Διουκίσκω*, etc.; also once after σ (*Σιούνεσις*) and once initially (*ἰουιῶ* = *νιού*). Another, but comparatively rare, spelling in Boeotian is ο, as *ὀπέρ* = *ὑπέρ*, *θοσία* = *θυσία*.

*a.* Except in Boeotian and Pamphylian, where *ου* is also frequent, the spelling *υ* is retained in inscriptions. So in Laconian, for which the retention of the *u*-sound is amply attested by the numerous glosses spelled with *ου* in accordance with Attic values, and by the pronunciation of the modern Tsakonian. In various other dialects, as Arcadian, Cyprian, Thessalian, Lesbian, Cretan, Euboean, there are indications, of one kind or another, of the same pronunciation, such as the occasional spelling *ου* or *ο* for *υ*, or *υ* for *ο* (22 *a*), use of ϣ before *υ* (Chalcid. *ϣύρνυς*, *λήρυνθος*, etc.), or present-day pronunciation.

### Secondary *ē* and *ō*. "Spurious Diphthongs"

25. In many dialects, as in Attic, *ε* and *ο* differed in quality from *η* and *ω*, being close vowels (*e*, *o*). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with *η* and *ω*, but were *ē* and *ō*, the latter becoming *ū*, and eventually came to be designated by *ει* and *ου* after these original diphthongs had become monophthongs in pronunciation (28, 34). But in other dialects they were identical with *η* and *ω*, and were so written. Hence such dialectic variations as *τρεῖς* and *τρῆς* from *\*τρέιες* (42.3), *εἰμί* and *ἡμί* from *\*έσμί* (76), *φθείρω* and *φθήρω* from *\*φθέρῳ* (74), *ξείνος* and *ξηνός* from *ξένφος* (54), *χείλιοι* and *χήλιοι* from *\*χέσλιοι* (76), *βουλή* and *βωλά* from *\*βολνά* (75), *κούρη* and *κώρᾱ* from *κόρφᾱ* (54), gen. sg. *-ου* and *-ω* from *-οιο* (106.1), acc. pl. *-ους* and *-ως* from *-ους* (78).

The dialects which regularly have *η* and *ω* in such forms are Arcadian, Cyprian, Elean, Laconian, Heracleian, and Cretan. Boeotian has *ω*, but *ει* as for original *η* (16).

*a.* Other dialects which occasionally show *η* and *ω*, though *ει* and *ου* are usual, are Argolic (*ἦλετο* beside *εἴλετο*, *ἦμεν*, *βωλᾶς*, etc.; at Hermione

gen. sg. in -ω, acc. pl. in -ως), Rhodian (ἡμί, κῆνος, Βώλιος, Ξηνιάδα, etc.), Coan (ῥῖμεν, κῆνος, δῆλομαι, καρπῶντι, etc.), Theran (ἡμί, τρῆς, Βωλακράτης, etc.; at Cyrene, a colony of Thera, regularly η, ω). It is probable that these dialects belong properly with those which have η, ω regularly, and that their usual εἰ, οὐ are due to the fact that with the introduction of the Ionic alphabet they also adopted in the main the Attic-Ionic orthography of such words.

b. χῆρ- = χερ- (Att. χείρ, χειρός) is even more widespread, e.g. not only Cret. κῆραν, Arc. ἰγκεχηρήκοι, Cyp. ὑχέρον, but Epid. χῆρας and even Delph. ἐκεχηρίαν, Corinth. ἐνεκέχηρον. But it is probable that this χῆρ- does not rest wholly upon \*χερσ- (79), but is due in part at least to the influence of a nom. sg. χήρ (quoted by Herodian as Aeolic) formed after the analogy of inherited ρ-stems in -ηρ. Cf. Att. μῆν in place of μέis (112.3).

c. δοῦλος, Dor. δῶλος (Cret., Theocr., Callim.) do not belong here. δοῦλος has a genuine diphthong, as shown by the spelling ον in early Attic inscriptions and in Boeotian, while δῶλος must come from a by-form \*δων-λος. The relation of Lesb., Boeot., Dor. ῶν to Att. οῦν is obscure, since ῶν is also Ionic.

d. It is to be remembered that the early inscriptions of most dialects have simply E, O, which we transcribe ē, ō, no matter whether the later spelling is εἰ, ον, or η, ω. Among the η, ω dialects the actual spelling η, ω does not occur, of course, until the introduction of the Ionic alphabet about 400 B.C., except that in Crete, Rhodes, etc., where H = η is much earlier, we find ἡμί etc. in the earliest inscriptions.

Of the εἰ, ον dialects, Corinthian is the only one in which the identity of genuine and spurious εἰ, ον belongs to the earliest period, owing to the very early monophthongization of the diphthongs (28, 34). The spelling even of the earliest inscriptions is EI, OV at Corcyra (e.g. *ἡνιον*, *εἰμί*), and OV (but E, not EI) at Corinth. In Attic-Ionic examples of EI, OV occur in the fifth century (*εἰμί* even earlier), but E, O are more common until after 400 B.C., and occasionally appear much later. In general EI becomes established earlier than OV, and many inscriptions use EI uniformly but vary between O and OV. In Ionic the gen. sg. -O is especially persistent. In Locrian no. 56 has only E, O (e.g. *ἡγέν, τος*), while the somewhat earlier no. 55 has EI (*φάρειν* etc.), and OV in the acc. pl. (*τοvs*) but O in the gen. sg. (*δάμο*). This last difference, though only a graphic vagary, is observed also in several Ionic inscriptions. In other dialects EI, OV come in with the introduction of the Ionic alphabet, and even then the spelling varies for a time.



## DIPHTHONGS

## αι

26. *η* from *αι* in Boeotian. The diphthong is retained in the earliest inscriptions, sometimes as *αι*, sometimes as *αε*, especially at Tanagra, e.g. *Ἀέσχ'όνδας*, *Ὀκίβαε*. But it came to be pronounced as a monophthong, an open *ē*, and with the introduction of the Ionic alphabet was regularly denoted by *η*, e.g. *κή* = *καί*, *ῆ* = *αἶ*, *Θειβῆος* = *Θηβαῖος*, dat. sg. and nom. pl. *-η* = *-αι*, dat. pl. *-ης* = *-αις*, infin. *-ση*, *-σθη* = *-σαι*, *-σθαι*. In very late inscriptions even *ει* is found, as *Θειβεῖος*.

27. *ει* from *αι* in Thessalian. In general *αι* remains, but at Larissa we find *ει* for final *αι*, e.g. *ἐψάφισται* = *ἐψήφισται*, *βέλλειται* = *βούληται*, *γινύειται* = *γίγνηται*, and, with added *ν* (139.2, 156), *πεπέιστειν* = *πεπέισθαι*, *ὀνγράψειν* = *ἀναγράψαι*, *ἐφάνγρενθειν* = *ἐφαιρούνται*, *βέλλουνθειν* = *βούλωνται*.

## ει

28. Sooner or later *ει* became everywhere a monophthong, a close *ē* (*ē̄*), though the spelling was retained and extended to the *ē̄* of different origin (25). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Corcyra the spelling was *Ei* (25 *d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from the open *ε* or *η*, e.g. *Δφενία*, i.e. *Δφēνία* = *Δεινίου*, *Ποτεδάνι*, i.e. *Ποτēδάνι* (rarely *Ποτιδάν*), but *ἀνθεκς* = *ἀνέθηκε*. Cf. also *τεδε* = *τεῖδε* in an early Megarian inscription (here *Ξ* = *ε*, *E* = *η* and genuine or spurious *ει*).

*a.* At a late period the *ē̄* progressed still further to an *ī*, usually with retention of the old spelling *ει*, which then came to be used also for original *ī* (21), but sometimes with phonetic spelling *ι*. In some words this late spelling with *ι* became fixed in our texts, e.g. *τίσω*, *ἔτισα*, *ἔκτισις*, of which the proper spelling, as shown by inscriptions of Attic and other dialects, is *τείσω*, *ἔτεισα*, *ἔκτεισις*.

*b.* But before vowels it remained *ē̄* for some time after it had become *ī* elsewhere, and, to distinguish it from *ει* = *ī*, was often written *η*, e.g. *πολιτήν*, *ιέρη*, etc., especially in the Augustan period.

*c.* For Elean *αι* from *ει* after *ρ*, see 12 *a*.

29. *ι* from *ει* in Boeotian. The change in pronunciation which took place everywhere at a late period (28 *a*) occurred very early in Boeotian, and here showed itself in the spelling, which in the fifth century varies between *ει*, *ι* (4.5), and *ι*, but later is regularly *ι*, e.g. *Τ-σιμένες* = *Τεισιμένης*, *ἐπί* = *ἐπεί*, *ἐπιδεί* = *ἐπειδή* (cf. also 16), *ἔχι* = *ἔχει*, *κιμένας* = *κειμένας*.

#### οι

30. *υ* from *οι* in Boeotian. The diphthong *οι* was retained much longer than *αι* (26) or *ει* (29), appearing as *οι*, but also, in some of the earliest inscriptions especially of Tanagra, as *οε*, e.g. *Χοερίλος*, *Φηκαδάμοε*. But in the third century it became a monophthong, probably similar to the German *ö*, to denote which, approximately, the *υ*, with its Attic value of *ü* as a basis (cf. *ου* for *υ*, 24), was employed with increasing frequency from about 250 B.C. on, though not uniformly till the end of the century, e.g. *φυκία* = *οίκία*, dat. sg. and nom. pl. *-υ* = *-οι*, dat. pl. *-υς* = *-οις*. Where *οι* is followed by a vowel it is usually retained (in contrast to *αι*, 26), as *Βοιωτῦς*, though *Βωωτῶν* occurs once, also *ὁ πύας* = *ἡ ποία*.

In some late inscriptions of Lebadea and Chaeronea the spelling *ει* is also found, indicating the further progress of the sound to *ī* (see 28 *a*), e.g. *αὔτεῖς* = *αὐτοῖς*.

#### αι, ει, οι before vowels

31. In the case of *αι*, *ει*, *οι*, also *υι*, before vowels the omission of *ι*, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic *Ἀθηναία*, later *Ἀθηνάα*, *Ἀθηνᾶ*, *δωρεά* beside *δωρειά*, *εὔνοα* beside *εὔνοια*, *ύς*, *ύς* beside *υῖός*, *υῖός*, so e.g. Ion. *ἀτελέη* beside *ἀτελείη*, *ποιήσεαν* = *ποιήσειαν*, Lesb. *δικάως* = *δικαίως*, *εὐνόαν* = *εὐνοίαν*, Thess. *Γεννάοι* = *Γενναίου*, Arc. *στορπάος* = *ἀστραπαῖος*, El. *ἔα* beside *εἶε* = *εἶη*, *μαστράα* = *\*μαστρεία* (12 *a*), Cret. *ἀγελάοι* =

ἀγελαιοί, Delph. φαωτός = \*φαιωτός (φαιός). So especially in forms of ποιέω, as Att. ποεί, ποήσω (but ποιῶν), Lesb. ποήσω, ἱροπότηται, Boeot. ἐπόεισε, Arc. ποέντω, El. ἐπιποέντων, Coan ναποᾶν beside ναποιάς.

a. Owing to the variation in forms like the above, the diphthongal spelling sometimes appears in words where it has no etymological justification, as late ὀγδοίης, ὀγδοῖκοντα, βοιηθέω.

#### αυ, ευ, ου

32. In αυ, ευ, ου, the υ remained an u-sound, not becoming ü as it did in many dialects when not part of a diphthong. This is shown not only by Ionic αο, εο (33), but by occasional varieties of spelling such as Corinth. Ἀχιλλεούς, Coreyr. ἀφυτάν, Att. ἀφυτάρ, Ion. ἀφυτῶ, Cret. ἀμεφύσασθαι, where φ indicates the natural glide before the u-sound, and Locr. Ναφπακτίῶν, Cret. σποφδδάν, etc.

33. αο, εο from αυ, ευ in East Ionic. αο, εο appear in East Ionic inscriptions (εο also in Amphipolis and Thasos) of the fourth century (εο once in Chios in fifth century) and later, e.g. αὐτός, ταῦτα, εὐνοια, εὐεργέτης. This spelling is frequent even in κοινή inscriptions of this region.

a. For El. αυ from ευ after ρ, see 12 a. Some late Cretan inscriptions show ου = ευ (cf. Att. ου from εο), as ἐλουθερός, ἐπιτάδουμα. The explanation of ω = αυ in Delph. αὐσωτός, late Lac. ὦτω = αὐτοῦ, etc., is doubtful.

34. ου became, in most dialects, a monophthong (first ὄ, later ū), though the spelling ου was generally retained and eventually extended to the secondary ὄ. In Corinthian this had taken place at the time of the earliest inscriptions. See 25 d.

a. Occasionally words which contain genuine ου are found with the spelling ο in early inscriptions when ο for secondary ὄ was usual, e.g. ὄκ = οὔκ, βῶν = βοῦν (or = βῶν? See 37.1). In forms of οὔτος, which in general have genuine ου (e.g. Cret. τούτῳ etc.), this spelling is so frequent in early Attic, e.g. τῶτο, τότῳ (τῶτο also in Thasos; cf. also Orop. ἐντῶθα, i.e. ἐντοῦθα = ἐνταῦθα), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine ου (e.g. τοῦτο from \*το-υ-το), a gen. sg. τότῳ (τούτου), formed by doubling of τῳ (τοῦ), which then influenced the other forms.

αυ, ευ before vowels

35. Certain words show a *υ* diphthong in Lesbian (and in Homer) in contrast to other dialects, e.g. *αὔως* = Dor. etc. *ᾶ(ϝ)ός* (cf. Hesych. *ἄβω· πρῶλί*), Hom. *ῥός*, Att. *ῥός*, from *\*αὔσός* (cf. L. *aurōra* from *\*ausōs-ā*), *ναῦος* = Dor. etc. *νᾶ(ϝ)ός* (cf. Lac. *ναφῶν*), Hom. *νηός*, Att. *νεός*, probably from *\*νασφός* (54 f), *δεύω* = Att. *δέω*, *need*, from *\*δεύσω*.

a. In such forms *υ* comes from a combination containing *υ* or *ϝ*, not from simple intervocalic *ϝ*, which in Lesbian, as elsewhere, regularly drops out without affecting the preceding vowel. Forms like *εὔιδε* from *\*ἔϝιδε* are poetical only, and due to metrical lengthening or doubling of the *ϝ* under the ictus. The consonant-doubling in hypocoristic proper names (89.5) accounts for the diphthong in Thess. *Κλείας*, from *\*Κλέϝās*, Calymn. *Κλεύαντος*, Cret. *Φαῦος*, *Νεῦαντος*.

36. In words with regular antevocalic *ευ* the natural glide between *υ* and the following vowel is often expressed by *ϝ*, as Boeot. *Βακεύραι*, Cypr. *κατεσκευῆσσε*, Lac. *Εὐβάλλκης* (*β = ϝ*, 51).

In late inscriptions *υ* is sometimes omitted, especially in derivatives of *σκεῦος*, as Att. *παρεσκευασμένων*, Lesb. *ἐπισκεῦσαντα*, Corcyr. *ἐπισκεάζειν*, *σκεοθήκας*, Delph. *κατασκευώσῃται*.

Long Diphthongs

37. 1. The original long diphthongs *αῖ*, *ᾶυ*, *εῖ*, *εῦ*, *οῖ*, *οῦ*, except when final, were regularly shortened in prehistoric times to *αῖ*, *αυ*, *εῖ*, *ευ*, *οῖ*, *ου*, or, in some cases, lost the second element. Hence such by-forms as *βοῦς* from *\*βῶυς* (cf. Skt. *gāus*) but Dor. *βῶς* (cf. Lat. *bōs*, Skt. acc. sing. *gām*; *βῶν* also once in Homer), *Ζεῦς* from *\*Ζηῦς* (cf. Skt. *dyāus*) but acc. *Ζῆν* (cf. Lat. *diēs*), whence, with transfer to consonant declension, *Ζῆνα*, *Ζηνός*, etc., Cret. *Δῆνα*, *Τῆνα* (84).

2. The Greek long diphthongs may be original when final, but otherwise are of secondary origin. Most of the latter arose by loss of an intervening consonant, as *κλαῖς*, *κληῖς*, from *\*κλαῖϝς* (cf. Lat. *clāvis*), and in the earlier period these were not diphthongs but were pronounced in two syllables. So *κληῖς*, *χρηῖζω*, *πολεμήμιος*,



πατρώιος, etc. regularly in Homer, and often in the later Ionic poets. This pronunciation is also indicated by occasional spellings such as Τήμιοι, θωιήν, ἱερήμια, χρημίζω, in Ionic inscriptions. On the other hand the change of *ηι* to *ει* (39) or the loss of the *ι* (38) presupposes the diphthongal pronunciation; and where we find e.g. *χρήζω*, *ἱερῆον*, and *χρημίζω*, *ἱερῆιον*, side by side, the latter must be understood as *χρήμίζω*, *ἱερῆιον*. But in general it is impossible to determine just when the change from dissyllabic to diphthongal pronunciation took place, and hence it is often uncertain whether we should accent e.g. *κληίς* (*κληίς*) or *κλήις* (*κλήις*), *χρημίζω* or *χρήμίζω*, *οἰκήιος*, *οἰκῆιου*, or *οἰκήιος*, *οἰκήιου*, and editors of the same texts differ in their practice. We employ the accentuation which goes with the earlier pronunciation, though without the mark of diaeresis, for the early Ionic inscriptions; and likewise in general, simply as a matter of convention, in citing forms of this kind in the grammar.

38. *ā*, *η*, *ω*, from *āi*, *ηι*, *ωι*. In Attic the *ι* ceased to be pronounced in the second century B.C., and the spelling without *ι* (the *iota subscript* is a mediaeval device; in inscriptions *ι* is written like other letters or omitted entirely) became more and more frequent, and may be found in late inscriptions from all parts of Greece. But in some dialects this dates from an earlier period.

East Ionic has occasional examples of dat. sg. *-η* = *-ηι* from the sixth century B.C. on, though *-ηι* is the usual spelling.

Lesbian has τῷ Νικιαίδι in a fifth-century inscription (no. 20), though this is possibly only an error due to confusion with the genitive construction which follows. For no. 21 (first half fourth century) and no. 22 (324 B.C.) have uniformly dat. sg. *-āi*, *-ωι* (3 sg. subj. *-ηι* in no. 21, *-η* in no. 22; see also 149). But from the end of the fourth century the forms in *-ā*, *-ω*, *-η* predominate.

Thessalian has from the fifth century dat. sg. τὰφροδίται τᾷ, and τὰγᾶ beside ἀταγίαι (in no. 33), and in inscriptions in the Ionic alphabet we find regularly dat. sg. *-ā*, *-ου* (= *ω*, 23), 3 sg. subj. *-ει* (= *η*, 16).

Cyprian has dat. sg.  $\bar{a}$ ,  $\bar{o}$ , beside  $\bar{a}i$ ,  $\bar{o}i$ , but in the Idalium bronze (no. 19) only in the case of the article when followed by  $i$ , as  $\tau\bar{o} \hat{i}\rho\bar{o}ni$ .

a. The loss of  $i$  probably began in the article, which was proclitic.

b. The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original  $\eta$ ,  $\omega$ ; hence such spellings as nom. sg.  $\betaουλ\eta\iota$ , gen. sg.  $\tau\bar{\omega}i$   $\delta\acute{\alpha}\mu\omega i$ , inv.  $\epsilon\acute{\chi}\epsilon\tau\omega i$ . Such imperative forms in  $-\tau\omega i$  and  $-\sigma\theta\omega i$ , where this spelling was favored by the subj. in  $-\eta$ , are especially frequent, notably in Cos.

39.  $\epsilon i$  from  $\eta i$ . The history of  $\eta i$  differs in some dialects from that of  $\bar{a}i$ ,  $\omega i$ ,—especially in Attic, where it became  $\epsilon i$  (i.e.  $\bar{\epsilon}$ ) some two centuries before  $\bar{a}i$ ,  $\omega i$  became  $\bar{a}$ ,  $\omega$ .

In the case of medial  $\eta i$  of secondary origin (37.2) the spelling  $\epsilon i$  is frequent in the fourth century and from about 300 B.C. is almost universal, e.g.  $\kappa\lambda\epsilon\acute{\iota}\varsigma$  from  $\kappa\lambda\eta\acute{\iota}\varsigma$ ,  $\lambda\epsilon\iota\sigma\tau\acute{\eta}\varsigma$  from  $\lambda\eta\iota\sigma\tau\acute{\eta}\varsigma$ ;  $\lambda\epsilon\iota\tau\upsilon\rho\gamma\acute{\epsilon}\omega$  from  $\lambda\eta\iota\tau\upsilon\rho\gamma\acute{\epsilon}\omega$ .

In inflectional endings  $\epsilon i$  is also frequent in the fourth century and predominates in the third and second, e.g. dat. sg.  $\beta\upsilon\lambda\epsilon\acute{\iota}$ , 3 sg. subj.  $\epsilon\acute{\imath}\pi\epsilon i$ . But here, owing to the analogy of other forms with  $\eta$  of the same system, as  $\beta\upsilon\lambda\eta\acute{\varsigma}$ ,  $\beta\upsilon\lambda\eta\acute{\nu}$ ,  $\epsilon\acute{\imath}\pi\eta\tau\epsilon$ ,  $\eta i$  was never given up and eventually was fully restored, so that the normal spelling in imperial times was  $\eta i$  or  $\eta$  (38).

The spelling  $\epsilon i$  beside  $\eta i$ , partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heracleian Tables, where we find 3 sg. subj.  $\nu\acute{\epsilon}\mu\epsilon i$ ,  $\phi\acute{\epsilon}\rho\epsilon i$ , etc. (so usually, but twice  $-\eta i$ , once  $-\eta$ ).

a. The change of  $\eta i$  to  $\epsilon i$  is also Euboean, where it was accompanied by a change of  $\omega i$  to  $\alpha i$ . In Eretrian this was effected about 400 B.C. Somewhat later  $\epsilon i$  occurs beside  $\eta i$  at Amphipolis, and  $\alpha i$  beside  $\omega i$  at Olynthus. Dat. sg.  $-\epsilon i$  is found also in an inscription from Naples.

#### NON-DIPHTHONGAL COMBINATIONS OF VOWELS

##### (CONTRACTION ETC.)

40. Owing to the proethnic loss of intervocalic  $i$  and  $\sigma$ , a large number of new vowel-combinations arose, and these were

subsequently augmented by the dialectic loss of intervocalic  $\epsilon$  (53). An exhaustive treatment of their history in the several dialects would require not merely that each of the numerous combinations should be considered by itself, but that further distinctions should be made according to the character of the consonant which was lost, that of the sound which preceded the combination, the accent, the number of syllables in the word, etc. See 45. Only some of the most important facts can be stated here.

#### $\alpha$ or $\bar{\alpha}$ + vowel

41. 1.  $\alpha + \epsilon$ ,  $\bar{\epsilon}$  (spurious  $\epsilon\iota$ ), or  $\eta$ . Attic-Ionic  $\bar{\alpha}$ , but elsewhere  $\eta$ , at least in West Greek and Boeotian. Similarly  $\bar{\alpha}\iota$  or  $\eta\iota$  from  $\alpha + \epsilon\iota$ ,  $\eta\iota$ . Examples are forms of verbs in  $-\alpha\omega$ , as Att.-Ion.  $\nu\kappa\acute{\alpha}\tau\epsilon$ ,  $\nu\kappa\bar{\alpha}\nu$ , etc., which have  $\eta$  in West Greek and Boeotian, e.g. Cret., Arg.  $\nu\kappa\eta\eta\nu$ , Lac.  $\acute{\epsilon}\nu\acute{\iota}\kappa\bar{\epsilon}$ , Rhod.  $\theta\omicron\iota\nu\eta\tau\alpha\iota$ , Meg.  $\phi\omicron\iota\tau\eta\tau\omega$ , Corcyr.  $\tau\iota\mu\eta\eta\nu$ , Locr.  $\sigma\upsilon\lambda\bar{\epsilon}\nu$ , Delph.  $\sigma\upsilon\lambda\eta\eta\nu$ , Boeot.  $\phi\upsilon\sigma\eta\tau\epsilon$  (Ar.), etc.

*a.* In Lesbian, Thessalian, and Arcado-Cyprian there are no such forms with  $\eta$ , but also no certain examples of  $\bar{\alpha}$  from  $\alpha\epsilon$ , since the contract verbs in these dialects show other types of inflection (see 157, 159). But  $\eta$  from  $\alpha\epsilon$  in crasis is Lesbian, Thessalian, and Arcadian, as well as West Greek and Boeotian. See 94.6. So far as we know,  $\bar{\alpha}$  from  $\alpha\epsilon$  is Attic-Ionic only.

2.  $\alpha + o$  or  $\omega$ . When contracted, the result is  $\omega$  in all dialects. So regularly in forms of verbs in  $-\acute{\alpha}\omega$ , as Att.  $\tau\iota\mu\bar{\omega}\mu\epsilon\nu$ ,  $\tau\iota\mu\bar{\omega}\nu\tau\iota$ , Meg. (Selinus)  $\nu\kappa\bar{\omicron}\mu\epsilon\varsigma$ ,  $\nu\kappa\bar{\omicron}\nu\tau\iota$ , Locr.  $\sigma\upsilon\lambda\bar{\omicron}\nu\tau\alpha$ , Boeot.  $\sigma\upsilon\lambda\bar{\omega}\nu\tau\epsilon\varsigma$ , Lac.  $\hbar\bar{\epsilon}\beta\bar{\omicron}\nu\tau\iota$  (subj.),  $\acute{\epsilon}\nu\hbar\bar{\epsilon}\beta\bar{\omicron}\hbar\alpha\iota\varsigma$  ( $\hbar\beta\bar{\omega}\sigma\alpha\iota\varsigma$  from  $\hbar\beta\bar{\alpha}\omega\sigma\alpha\iota\varsigma$ ), but also, rarely, uncontracted as Boeot.  $\iota\acute{\alpha}\omicron\nu\tau\upsilon\varsigma$ , Locr.  $\acute{\alpha}\pi\bar{\epsilon}\lambda\bar{\alpha}\omicron\nu\tau\alpha\iota$ . Cf. also Heracl.  $\tau\acute{\epsilon}\tau\rho\omega\rho\omicron\nu$ , group of four boundary-stones, from  $^*\tau\epsilon\tau\rho\alpha\text{-}\omicron\rho\omicron\nu$ ,  $\pi\alpha\mu\bar{\omega}\chi\omicron\varsigma$  ( $\pi\alpha\mu\omega\chi\acute{\epsilon}\omega$ ) from  $^*\pi\alpha\mu\alpha\text{-}\omicron\chi\omicron\varsigma$ .  $\alpha\omicron$  from  $\alpha\phi\omicron$  is uncontracted in Boeotian (as in Homer), but in most dialects yields  $\omega$ , as  $\phi\bar{\omega}\varsigma$  from  $\phi\acute{\alpha}\omicron\varsigma$  ( $^*\phi\alpha\phi\omicron\varsigma$ , cf. Hesych.  $\phi\alpha\nu\omicron\phi\acute{\omicron}\rho\omicron\varsigma$ ), Boeot.  $\text{Καλλι-}\phi\acute{\alpha}\omega\nu$  etc.,  $^{\text{'}}\text{Αγλω-}$  from  $\acute{\alpha}\gamma\lambda\alpha\omicron\text{-}$  ( $^*\acute{\alpha}\gamma\lambda\alpha\phi\omicron\text{-}$ ), Boeot.  $^{\text{'}}\text{Αγλα\acute{\omicron}}\delta\omega\rho\omicron\varsigma$  etc. ( $^{\text{'}}\text{Αγλα\omicron-}$  occasionally elsewhere),  $\sigma\bar{\omega}\varsigma$ ,  $\sigma\omega\text{-}$ ,  $\Sigma\omega\text{-}$ , from  $\sigma\acute{\alpha}\phi\omicron\varsigma$  (cf. Cypr.  $\Sigma\alpha\phi\omicron\kappa\lambda\acute{\epsilon}\phi\bar{\epsilon}\varsigma$ ), Boeot.  $\Sigma\acute{\alpha}\omega\nu$ ,  $\Sigma\alpha\upsilon\kappa\rho\acute{\alpha}\tau\epsilon\iota\varsigma$ ,  $\Sigma\alpha\upsilon\gamma\acute{\epsilon}\nu\epsilon\iota\varsigma$ , etc. ( $\alpha\upsilon$  from  $\alpha\omicron$  is otherwise unknown in Boeotian and is here perhaps

due to the influence of a \**Σαῦος* like Cret. *Φαῦος* etc., 35 a). Arc. *Σακρέτης* etc. have *Σᾶ-* (not *Σᾱ-*), abstracted from *Σάων* etc.

3. *ā + ε*. Attic-Ionic *η*, elsewhere *ᾱ*. Att.-Ion. *ἥλιος* (Hom. *ἥελιος*) from *ἄφέλιος* (Cret. gloss *ἀβέλιος*), *ἄέλιος* in Pindar etc., Dor. *ἄλιος*, Lesb. *ἄλιος*.

4. *ā + ο* or *ω*. Attic-Ionic *εω* or *ω*, elsewhere *ᾱ* or uncontracted. In Attic-Ionic first *ηο*, *ηω* (cf. 8), often preserved in Homer, whence *εω* (with shortening of the first vowel, and, in the case of *ηο*, lengthening of the second; cf. 43), which often has the value of one syllable, and which may be further contracted to *ω* (in Ionic mostly after vowels, cf. 45.2; in Attic not so restricted, but the conditions are complicated and not wholly clear). In the other dialects the uncontracted forms are most general in Boeotian.

Gen. sg. masc. *ā*-stems, Ion. *-εω*, *-ω* (also *-ηο* in no. 6), from *-ᾱο* as in Homer (here Aeolic, beside Ion. *-εω*) and Boeotian (rare in Thessalian), Arc.-Cypr. *-ᾱν* (22), Lesb., Thess., West Greek *-ᾱ*.

Att.-Ion. *ἔως* (Hom. *εἰος*, i.e. *ῆος*) from \**ἄφος* (Skt. *yāvat*), Lesb., Boeot., West Greek *ᾱς*.

Att.-Ion. *λεώς*, *νεώς*, *ἔως* (Hom. *ληός*, *νηός*, *ῆός*; Eub. *Ἀγασι-λέφῳ*) from *λᾱφός* (seen in proper names of several dialects), *ναφός*, *ἄφός* (but see 35, 54 f), in most dialects *λαός*, *ναός*, *ἄός*, but *λα-*, *να-*, in compounds as *Λᾱκρίνης*, *νακóρος*, *ναπoίαι*. See 45.3.

Gen. pl. *ā*-stems, Ion. *-έων*, *-ῶν* (also *-ηῶν* in no. 6), Att. *-ῶν*, from *-ᾱων* (\**-ᾱσων*, Skt. *-āsām*) as in Homer (Aeolic), Boeotian (but always *τᾱν*, see 45.4), Thessalian (*τᾱν κοινᾶουν* etc. at Crannon, but otherwise *-ᾱν*), Lesb. *-ᾱν*, West Greek *-ᾱν*.

Att.-Ion. *θεωρός* from \**θεᾱφωρός*, Boeot. *θιαῶρῖα*, Lesb. *θεᾱρος*, West Greek *θεᾱρός*.

Att. *κοινών*, *ξυνών*, Ion. *ξυνεών* (Hes. *ξυνήοντας*) from \**-ᾱφων*, \**-ᾱφονος*, *ξυνᾶονες* Pindar, Arc., West Greek *κοινᾶν*. So Epid. *κυκᾶν* = *κυκεών*.

Att. *Ποσειδῶν*, Ion. *Ποσειδέων*, Hom. *Ποσειδάων* (*-ᾱωνος*), Corinth. *Ποτεδαφόνι*, *Ποτεδᾶνι*, *Ποτειδᾶν*, Boeot. *Ποτειδᾶονι*,



Cret., Rhod., Delph. Ποτειδᾶν (-ᾶνος), Lesb. Ποσειδᾶν, Arc. Ποσοιδᾶνος, Lac. Ποχοιδᾶν (-ᾶνι).

a. In Ionic, beside usual *εω*, there are some examples of *εο* or *ευ* (cf. 33), as *θεορός*, *θευρός* (Paros, Thasos), gen. sg. -*ευ* (Erythrae etc.).

b. In Ionic some of the older forms with unshortened *η*, as in Homer, are employed also by later writers, as *νηός*, *ληός*. So *ῆώς* in Herodotus and in an inscription of Oropus (no. 14).

c. In Thessalian there are some examples of *ο*, *ου* (from *ω*, 23), where we expect *ᾱ*, as gen. pl. *προξενιοῦν*, *Γομφιτοῦν*, *θεουρός*, *Ποτείδουνι*, *κυλῶρέοντος* (cf. *ἰληωρός*, *ἰλωρός*). But the first three are probably *κοινή* forms with dialectic coloring (for such hybrids, see 280), *Ποτείδουνι* is a hypocoristic in -*ων*, and *κυλῶρέοντος* from *ἰλο-* beside *ἰλᾱ-* (see 167).

#### ε + vowel

42. 1. *ε + a*. In general Attic *η*, elsewhere uncontracted *εα* or *ια* (9), as acc. pl. Att. *ἔτη*, elsewhere (f) *έτεα*, (f) *έτια*. But occasionally *η* in other dialects, as Ion. *θύη* (no. 8; fifth century) beside usual *ἔτεα* etc. (cf. 45.2), Rhod. acc. sg. *λειῶλη* (no. 93; sixth century), Lac. acc. sg. *Θιοκλῆ* (sixth century), besides later examples (e.g. Lac. *Κλεογένη*, Heracl. *ρέτη*, Rhod. *ἔτη*, Delph. *ἐνδογενῆ*), some of which may be due to *κοινή* influence.

Even *εα* from *εφα*, which is uncontracted in Attic, sometimes becomes *η* in West Greek dialects, as Delph. *ἐννῆ* = *ἐννέα*, Ther. *ἡμίση* = *ἡμίσεια*, *Κληγόρας* = *Κλεαγόρας*, Rhod. *Ἀγῆναξ* = *Ἀγε-αναξ*, Dor. *κρῆς* (Theocr. etc.) = *κρέας*, *ῆρ* (Alcman etc.) = *ἔαρ*, Sicil. (Acrae) *φρήτιον* = *φρεάτιον* (cf. *φρητί* Callim.). Cf. also Dor. *βασιλῆ* (43, 111.3).

2. *ε + ā*. Proper names in -*εās*, as *Τιμέας*, *Δημέας*, usually remain uncontracted in Attic (*Ἐρμῆς* is the Ionic form) and most dialects, though in late times partly replaced by -*ās*, as *Δημᾶς*, *Δαμᾶς*. But -*ῆς* regularly in Ionic (from -*έης*), as *Δημῆς*, *Ἀπελλῆς*, and sometimes elsewhere, as Rhod. *Ἀριστῆς*, Ther. *Κυδρῆς*, *Θα(ρ)ρῆς* (archaic). Cf. Rhod. *Χαλκῆ* from *Χαλκῆᾱ*. All the certain examples of Dor. *η* from *εā* are from the islands (Syrac. *Τυκῆ* is doubtful), and hence are possibly due to — very early — Ionic influence; but not necessarily so, cf. Dor. *η* from *εα*, above.

3.  $\epsilon + \epsilon$ . Regularly contracted to  $\bar{\epsilon}$  ( $\epsilon\iota$ ) or  $\eta$  (see 25), as Att. *τρῆϊς*, Ther. *τρής*, from \**τρέες* (Skt. *trayas*). But uncontracted forms also occur, as Cret. *τρέες*, *δρομέες*, *πλίεις* (9.4), Boeot. *φικατιρέτιες*. See 45.5.

4.  $\epsilon + \epsilon\iota$ ,  $\eta\iota$ , or  $\eta$ . Regularly contracted to  $\epsilon\iota$ ,  $\eta\iota$ ,  $\eta$ , as *φιλεῖ*, *φιλῆτι*, *φιλήται*. Uncontracted forms, like Locr. *δοκέει*, *ἀνχῶρέει*, Delph. *ἀδικέη*, Boeot. *ἴει*, *δοκίει* (9, 16), are rare. See 45.5. But forms like *δέημι*, *δέηται* (from *εφη*, see 45.1) are usually uncontracted. Names in *-κλέης* occur in some dialects, though most have only *-κλής*. See 108.1 a.

5.  $\epsilon + \omicron$ . The contraction to  $\bar{o}$  ( $\omicron\upsilon$ ), as in *γένους* from \**γενεσος*, *φιλοῦμεν* from \**φιλειομεν* (but *ἡδέος* etc., see 45.1), is Attic only. Most dialects have *εο* or *ιο* (9), as *γένεος* (*-ιος*), *φιλέομεν* (*-ιομεν*).

In Ionic *εο* often has the value of one syllable in poetry, and this diphthongal pronunciation came to be represented by *ευ* (cf. *εο* = original *ευ*, 33). This spelling, though found in our texts of earlier authors (sometimes even in Homer, as *μευ*, *φιλεῦντας*), does not appear in inscriptions until the fourth century B.C. From Ionic, *ευ* spread to the Doric islands, and from the third century on is frequent in Rhodes, Cos, Thera, etc. At this time it is also found in continental Greece, as at Megara, Delphi, etc.

a. Boeotian has some examples of *ιω*, *ιων*, beside *ιο* (both original and from *εο*), but mostly after dentals, where it was supported by the prevalence of the spelling *ιων* = *υ* (24). Thus *Νινμείνιος*, *νιουμεινίη*, *Θιοντίμν*, *Διουκλείς*, but once also *Βιούτη*.

b. Heracleean has *ιω* = *εο* before a single consonant, as *ἐμετρώμες*, *μετρώμεναι* (but *δεόμενα* from *εφο*).

c. Contraction to  $\omega$  is found in certain parts of Crete (see 273) before a single consonant, as *εἰχαριστώμες* (but *κοσμόντες*, see d). Cf. also *ἐξαιρώντες* in an inscription of Phaselis.

d. For *εο* we sometimes find simply  $\epsilon$  or  $\omicron$ . So in Megarian proper names compounded of *θεός*, in which, nearly always, *Θε-* appears before a single consonant, *Θο-* before two, e.g. *Θέδωρος*, *Θέγειτος*, *Θέτιμος*, but *Θοκρίνης*, *Θοκλείδας*, *Θόγνειτος*. Such forms in *Θε-*, *Θο-* occur elsewhere, but are common only in Megarian. Other examples of  $\omicron$  from *εο* (so-called *hyphaeresis*, cf. 44.4) are Ion. *ὀρτή*, *νοσσός*, from *ἐορτή*, *νεοσσός*, Cret. (Hierapytna etc.) *κοσμόντες*, *κατοικόντας*, *ἐπεστάτον*, Delph. *ποιόντων* (but also *ποιόντα*,

θωρόντων), Heracl. ποιόντασι, ἔξεποιόν, Mess. ποιόντι, Arc. πλός from \*πλέος (113.2).

6.  $\epsilon + \omega$  or  $\text{οι}$ . In Attic regularly contracted, as φιλῶντι, φιλοῖ (but ἡδέων etc., see 45.1). In other dialects regularly uncontracted  $\epsilon\omega$ ,  $\epsilon\text{οι}$ , or  $\text{ιω}$ ,  $\text{ιοι}$  (9), but sometimes  $\omega$ ,  $\text{οι}$  after a vowel (see 54.2). Ion. εἰδέωσιν but ποιῶσιν, ἀνωθεοίη but ποιοῖ, Lesb. ἀνατεθέωσι, Delph. ἐγκαλέοι, εὐδοκέωντι but ποιῶντι, Locr. ἔῶντι, προξενέοι, El. ἐξαγρέων, δοκέοι but ποιδν, ἐνποιοῖ, ποιοῖτο (also ποιεῖοι), Heracl. ἀδικίων, ἐγφηληθίωντι, but ποιῶν, ποιῶντι, Cret. ἐνθίωμεν, πῶνιοι (φωνέοι).

#### η + vowel

43. In the declension of nouns in  $-\epsilon\upsilon\varsigma$  the  $\eta$  of the stem is retained, as in Homer, in Lesbian, Thessalian, Boeotian, Elean, and Cyprian (a few examples also in early Rhodian and Coan), but is shortened in the majority of dialects (βασιλέος etc.), and in Attic this is accompanied by lengthening of the second vowel, if  $o$  or  $a$  (βασιλέως, βασιλέᾱ). See 111. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from  $\eta o = \bar{a} o$ , 41.4), e.g. ἵλεως (Herodas — Hdt. ἴλεως or ἴλεος ?) from ἵληος (49.5), χρέωμαι (161.2  $a$ ), πόλεως (109.2), Mil. ἰέρεως (111.5), also τέλεως (Herodas, and, borrowed from Ionic, in Coan) = Cret. τεληος, though the usual Ionic form is τέλειος, τέλεος.

Cf. also the subjunctives with  $\eta$  retained in Hom. θήομεν (θείομεν), Boeot. κουρουθείει, etc., but shortened in most dialects, as Ion. θέωμεν (Att. θῶμεν), Cret. ἐνθίωμεν, etc. See 151.2.

Contraction of  $\eta a$  to  $\eta$  (but probably through  $\epsilon a$ , cf. 42.1) is seen in Eub. 3 pl. εἰρήγαι from \*εἰρήγαι (cf. Hom. βεβλήγαι), εἰρέαται (Hdt.), and in βασιλῆ etc. of Delphian and most Doric dialects (111.3).

#### ο + vowel

44. 1.  $o + a$ . When contracted, the result is  $\omega$  in all dialects (cf.  $\omega$  from  $a + o$ , 41.2), e.g. Att. ἡδίω, Heracl. μείω from  $-(o)\alpha$ , Τιμῶναξ, Ἰππῶναξ, etc. in West as well as East Greek dialects,

from *-o(-f)αναξ* (for Rhod. *Τιμᾶναξ*, see 167). Cf. also *ω* in crasis, as Corinth. *τῶγαθόν* = *τὸ ἀγαθόν* etc. (94).

2. *o* + *ā*. Usually uncontracted (Att. *οη*), but in Ionic regularly *ω*, in other dialects sometimes *ā*, e.g. Rhod. *βοᾷθέω*, Cret. *βοᾷθίω*, Aetol. *βοᾷθοέω*, Att. *βοηθέω*, but Ion. *βοθέω*, Lesb. *βᾷθοέω*, Att. *βοηδρομίων*, but Coan, Rhod. *βᾷδρόμιος*. For Ionic *ω* from *οη*, no matter whether *η* is from *ā* or original *η*, cf. also *ὀγδῶι* (once) = *ὀγδόηι*, and *ὀγδώκοντα* from *ὀγδοήκοντα* (with original *η*), and Hdt. *βῶσαι*, *νῶσαι*, *ἄλλογνώσας*.

a. In the termination of *βοᾷθός*, *βοηθός* beside *βοᾷθόος*, *βοηθόος*, whence also *βοᾷθῶ*, *βοηθῶ* beside Lesb. *βᾷθοέω*, Aetol. *βοᾷθοέω*, hyphaeresis has taken place. See 4.

3. *o* + *o*. Regularly contracted to *ō* (*ου*) or *ω* (see 25), as gen. sg. *-ου* or *-ω* from *-οιο* (106.1).

4. *o* + *ε*. When contracted, the result is the same as from *o* + *o* (3), e.g. Att. *ἐλάττους* (nom. pl., from *-o(σ)ες*) but Lac. *ἐλάσσως*, Att. *δημιουργός* (Ep. *δημιοεργός*) etc., but Boeot. *λειτωργός*, Heracl. *ἀμπελωργικός*, Att. *λουτρόν* (Hom. *λοετρόν*), but Heracl. *λωτήριον*. So Heracl. *πρώγγυος* from *\*προέγγυος*. Cf. also the crasis in Att. *τοῦπος*, Lesb. *ὠνίαντος*, etc. (94.2). But we also find uncontracted *οε*, mainly from *οφε*, and, before two consonants, sometimes *ο* ("hyphaeresis," cf. 42.5 d), e.g. Lesb. *ὀμονόεντες*, *λοεσσάμενος*, *Μαλόεντι*, Arc. *Σινόεντι*, Locr. *Ὅπόεντι* and in the same inscription *Ὅποντίους* (see 45.4), Meg. *Σελινόεντι* but *Σελινόντιοι*, Cret. *Βολόεντα*, *Βολοεντίων*, later *Ὀλόντι*, *Ὀλοντίοις*. So beside Att. *δημιουργός*, Ep. *δημιοεργός*, and *δαμιοεργός* (with elision, after the analogy of compounds with original initial vowel in second member, cf. *φιλεργός*) at Nisyrus and Astypalaea, the form of most dialects is *δημιουργός* (Ion.), *δαμιοργός* (attested for Arc., Argol., Boeot., Cnid., Cret., Delph., El., Locr., Meg., Mess.). So Ion. *ἀλοργός* in Teos and Samos.

45. Notes to 41-44. Some of the factors which help to account for divergence in the treatment of the same combination of vowels in the same dialect may be understood from the following.



1. A combination which arises by the loss of  $\rho$ , being of later origin than that arising from the loss of  $\iota$  or  $\sigma$ , may remain uncontracted, or be contracted only later. So Att. *πλέομεν*, *ἡδέος*, *ἡδέα*, *ἡδέων*, in contrast to *φιλοῦμεν*, *γένους*, *γένη*, *γενῶν*, Locr. *Ῥόπεντι*, later *Ῥοπύντι*.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. *βασιλέως* but *ἀλιῶς*, Ion. *Μεγαβάτεω* but *Παναμύω* (-ω sometimes after consonants also, but not usually), *ἔτεια*, *ἐτέων* but *θύη*, *θυῶν*, *ἀνωθεοίη* but *ποιῶι*, El. *δοκέει* but *ποιῶιτο* etc. (see 42.6).

3. A combination which is otherwise contracted may remain uncontracted in dissyllabic words, Att. *πέος*, *θεός*, *ζέω*, and likewise, though belonging also under 1, Att. *νέος*, Dor. *νᾶός*, *λαός*. Such words may be contracted when forming the first member of compounds, as Att. *Θούτιμος*, *νουμηνία*, Dor. *νᾱκόρος*, *Λᾱσθένης*. Cf. also Meg. *Θέδωρος*, *Θοκρίνης*. Perhaps these forms, as regards their origin, belong under 4.

4. The position of the accent on a following syllable is sometimes a factor. So Locr. *Ῥόπεντι* (later *Ῥοπύντι*) but *Ῥοποντίους*, and perhaps all cases of "hyphaeresis" (42.5 d, 44.4) originated in like conditions, though other factors also must be involved in part, and the whole phenomenon is still not wholly clear.

The article, as proclitic, is often the first form to show contraction. Cf. Boeot. *τᾶν μωσᾶων*, Thess. *τᾶν κοινᾶουν* (Crannon; elsewhere -ᾶν in nouns also), Eub. *τῶν δραχμῶν*. Here belongs probably Dor. *ᾗς* in contrast to *νᾶός*.

5. The analogical influence of grammatically related forms in which the vowel, either of stem or ending, is not subject to contraction often counteracts the normal phonetic development. So Cret. *τρέες* etc. with -ες after forms like *πόδες*, Ion. *βασιλέος* etc. (not -εως) after *ποδός* etc., Locr. *δοκέει* etc. after *δοκέομεν* etc.

#### Assimilation of Vowels

46. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned *Ῥορχομενός* from *Ῥερχομενός*, the regular native form of the name of both the Boeotian and the Arcadian town, *Τροφώνιος* from *Τρεφώνιος*, name of the Boeotian local hero, Thess. *Γεκέδαμος* = Boeot. *Γηεκάδαμος*, Delph. *Φανατεύς* beside *Φανοτεύς*. For examples of *ι* and *υ*, see 20. For Boeot. *τρέπεδδα*, see 18. For *Ποσιδάν*, *Ἀπόλλων*, *ὀβολός*, in which assimilation is a possible but not necessary assumption, see 49.1, 3.

## Epenthetic Vowels

47. Lesb. φαῖμι (from φᾶμι), φαῖσι, γέλαιμι, etc. in Sappho and grammarians, but not found in inscriptions. Cf. Lesb. αἰμισέων etc. (17). For epenthesis in the case of original νι, ρι, λι, see 74 a, b.

## Anaptyctic Vowels

48. ἔβδομος and ἔβδεμος (114.7) from \*ἔβδομο-, \*ἔπτμο-. Other examples are of only exceptional occurrence, as Att. Ἐρεμῆς = Ἐρμηῆς, El. Σαλαμόνᾱ = Σαλμώνη, Thess. Ἀσκαλαπιός. πέλεθρον = πλέθρον, in Cretan, Delphian, etc., as in Homer, is perhaps an inherited by-form.

## Vowel-Gradation

49. In the system of inherited vowel-gradation the dialects generally agree in the grade shown by corresponding forms; e.g. λείπω, λελοίπα, ἔλιπον, in all dialects alike. But there are some examples of dialectic differences, of which the following may be mentioned.<sup>1</sup>

1. Series, ει, οι, ι (λείπω, λέλοιπα, ἔλιπον). Cret. δίκνυμι (προδίκνυτι) = Att. δείκνυμι (cf. δίκη etc.). Ion. δέκνυμι is perhaps due to contamination of δεικ- and δικ-. Lesb. οἰγῶ (\*ὄφειγ-) = Att. οὔγῶ (\*ὄφειγ-). ἦνυκα and ἦνικα in various dialects (144 a). Ποσειδῶν, Ποτειδάν, etc. (41.4) with ει (Ποτιδάν very rare), but usually ι in derivatives, as Att. Ποσίδειος, Ion. Ποσιδήιος, Boeot. Ποτιδαίχος, Carpath. Ποτίδαιον (but the famous Potidaea was Ποτείδαια), also οι (assimilation?) in Arc. Ποσοιδάν, Lac. Ποχοιδάν, Ποχοιδαια, and Lesb. (?) Π]οσοίδανι from Pergamum.

2. Series ερ, ορ, αρ or ρα (δέρκομαι, δέδορκα, ἔδρακον). τέσσερες, τέτορες, τέτταρες, etc. (114.4). Ion., Lesb., Cret., Mess., Epid., Coan ἔρσην, but Att. ἄρρην, Arc. ἄρρέντερον, Lac. ἄρσης, Ther. ἄρσην (also Ionic and Coan beside ἔρσην). Cf. also El. φάρρενον (from a by-form with initial ϕ; cf. Skt. vṛṣan- beside Avest. aršan-), later ἐρσεναίτερος (κοινή influence, see also 80). θέρσος = θάρσος in Aeolic

<sup>1</sup> Some cases where the variation is quite possibly not inherited, but which fall into the same system, are included for convenience.

(gram.; Lesb. *θέρσεις* in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. *Θέρσιππος*, Thess. *Θερσίτας*, *Θέρσουν*, Boeot. *Θερσάνδριχος*, Arc. *Θερσίας*, etc. *κρέτος* = *κράτος* in Aeolic (gram.), but in proper names characteristic of Arcado-Cyprian, as *Τιμοκρέτης*, *Σωκρέτης*, etc. Ion. *κρέσσων* (in *κρείσσων*, *κρείττων*, the *ει* is not original), but Cret. *κάρτων* (cf. *καρτερός*, *κρατερός*). Cret. *τράπω* = *τρέπω*, as sometimes in Herodotus, Cret. *τράφω* = *τρέφω*, as in Pindar etc., Delph. *ἀποστράψαι* = *ἀποστρέψαι*. East Ionic *ἄγερσις* *assembly* (*ἀγείρω*, *ἀγορά*), West Ion. *ἄγαρρις* (Naples), Arc. *πανάγορσις* (see 5) = *πανήγυρις* (with obscure *υ*). For *ιερός*, *ιάρός*, *ἱρος*, see 13.1. For *γροφεύς*, *στροτός*, etc., see 5.

a. The weak grade varies between *ap* and *pa*, as in Hom. *κράτος* and *κάρτος*, *κρατερός* and *καρτερός*, etc. So Cret. *κάρτος*, *καρταῖπος*, *καρτερός*, *κάρτων*, likewise *σταρτός* = *σπρατός*, Arc., Cypr., Coreyr., El. *δαρχμά*, Cret. *δαρκνά* = *δραχμή*, Epid. *φάρχμα*, *φάρξις* = *φράγμα*, \**φράξις*, Boeot. *πέτρατος* (Hom. *τέτρατος*) = *τέταρτος*, Lesb. *ἀμβρ[ό]την* (6) = *ἀμαρτεῖν*. This variation is in part due to metathesis, and clearly so in Cretan, which has *ap* uniformly, as it also has *πορτί* = *προτί*. See 70.1.

3. Series *ελ*, *ολ*, *αλ* or *λα* (*στέλλω*, *στόλος*, *ἐστάλην*). Arc. *δέλλω* = *βάλλω* (cf. *βέλος* etc.). Arc., Cret., Delph., Epid. *ὀδελός*, Boeot. *ὀβελός* (rarely early Attic), Thess. *ὀβελλός* (89.3) = *ὀβολός* (assimilation?). West Greek *δείλομαι*, *δήλομαι*, Boeot. *βείλομαι*, Thess. *βέλλομαι*, all from a grade in *ελ*, = *βούλομαι*. See 75. Cypr. *δάλτος* = *δέλτος* (but this is a Semitic loanword). Coan *ἔτελον*, Lesb. *ἔταλον*, *yearling* (cf. Lat. *vitulus*). Cret., Corinth., Lac., Pamphyl. *Ἀπέλλων* = *Ἀπόλλων* (*ο* due to assimilation?), Thess. *Ἀπλουν* with weak grade *πλ*.

4. Series *εν* (*εμ*), *ον* (*ομ*), *α* or *αν* (*αμ*) (*τείνω* from \**τενιω*, *τόνος*, *τατός*). Ion., Coan, Heracl. *τάμνω* = *τέμνω*, with *αμ* from *ἔταμον*. For *φίκατι* = *εἴκοσι*, etc., see 116 a. For participles with *ατ* beside *εντ* and *οντ*, as *ἔασσα*, *ἵαττα* = *οὔσα*, *ἔντες* = *ὄντες*, see 163.8.

5. Series *η*, *ω*, *α* (*ρήγνυμι*, *ἔρρωγα*, *ἐρράγην*). *Ἥληος* (Lac. *hílēfos*), whence Att.-Ion. *Ἥλεως*, Cret. *Ἥλεος*, but Arc. *Ἥλαος*, as in Homer

etc. For Heracl. *ἐρρηγεία* = *ἐαρωγεία*, Dor. *ἔωκα* = *εἴκα*, see 146.4. *ἔγκτησις* in Attic-Ionic, also in Lesbian and various West Greek dialects (though the examples are late and so possibly due to *κοινή* influence), but *ἔγκτασις* in Thessalian (also *ἐντασις*), Corcyraean, Epirotan, etc.

a. Coreyr., Meg. *ἔμπασις*, Boeot. *ἔππασις*, Arc. *ἵππασις* contain a different root *πᾱ-*, like *πᾱμα* = *κτῆμα*. See 69.4. *πᾱμα* and related forms, frequent in literary Doric, were employed in preference to *κτῆμα* etc. in most, perhaps all, the dialects except Attic-Ionic. Cf., besides *ἔμπασις* etc., Cret. *πᾱμα*, *πάστας*, *owner*, *πέπᾱται* perf. subj., *πάσεται* aor. subj., Arg. *πᾱμα*, Heracl. *παμωχέι*, Locr. *ἐχεπάμῶν*, *παματοφαγείσται*, El. *πεπάστῳ*, Boeot. *ππάματα*, Cyp. *Πάσιππος*, etc.

## CONSONANTS

### F

50. In Attic-Ionic the *f* was lost at a very early period. In East Ionic there is no trace of it even in the earliest inscriptions; it is very rare in Central and West Ionic; and in Attic the only evidence of its existence is its occasional use to express the glide sound before *υ*, as *ἀφυντάρ* (32). In Thera, too, it is absent from the earliest inscriptions (seventh century B.C.); likewise at Rhodes, Cos, etc., though here early material is scanty. In Lesbian it existed, initially at least, in the time of Alcaeus and Sappho, but is not found in inscriptions, of which, however, none of any extent is earlier than the fourth century.

But in most dialects it is of frequent occurrence initially, where it survives till the fourth century or later, in Cretan and Boeotian till the second. Between vowels it occurs in the earliest inscriptions of many dialects, after consonants in several, and before consonants in a very few.

a. In some cases the disappearance of *f* from inscriptions is due to *κοινή* influence rather than to an organic loss of the sound within the dialect. So evidently in Laconian, as shown not only by its reappearance in the spelling *β* (51), but by its survival in some words in Tzakonian, the modern representative of Laconian, e.g. *βάννε* (*vanne*), *lamb* (*φάρν*).



b. Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with *ϕ* and the later spelling without *ϕ* occur promiscuously, even in the same inscription. In the Heracleian Tables the presence or omission of initial *ϕ* is constant for certain words, e.g. always *ϕ* in *ϕέξ*, *ϕίκατι* and derivatives, also *ϕέτος*, *ϕίδιος*, *ἐγϕηληθίωντι*, but *οἶκος*, *ἐργάζομαι*, *ἡέκαστος*, *ἴσος* and *ἡίσος*, etc.

51. *β* for *ϕ*. *ϕ* is represented by *β*, which we must understand in its later value of a spirant (Engl. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e.g. *βίδεοι*, *βίδνιοι*, title of officials (*ϕιδ*-), *Βωρθέα* beside *Φωρθέα* (cf. nos. 70-73) = *Ὀρθία, προβειπάhas = προϕειπάσας, διαβέτης = διαϕέτης, ὠβά* from *\*ὠϕά*, etc.; and in Cretan, e.g. *Βόρθιος*, *Βολόεντα*, *βέρδην*, *βεκάτεροι*, *διαβειπάμενος*, *ὑπόβοικοι*, etc. Cf. also Arg. *Βορθαγώρας*, *Πυρβαλίων* = older *Πυρϕαλῖον*, Coreyr. *ῥρβος* = earlier *ῥόρφος*, El. *βοικίαρ* = *ϕοικίας* (no. 61, in the stereotyped phrase *γὰρ καὶ βοικίαρ*, otherwise *ϕ* lost). For initial *βρ* = *ϕρ*, see 55.

a. Conversely, *ϕ* is used in place of *β* in *ἀμοιρά* = *ἀμοιβά* of an early Corinthian inscription. The name of the Cretan town *Φάξος* was sometimes represented by *\*Οαξος*, as Lat. *Nerva* by *Νέροα*.

52. *ϕ* initially before a vowel. Examples are numerous in inscriptions of most dialects, e.g. *ϕέτος* (cf. Lat. *vetus*) in eleven dialects, *ϕοῖκος* (cf. Lat. *vīcus*) in twelve dialects, *ϕίκατι* (cf. Lat. *vīginti*) in eight dialects, *ϕάναξ* in ten dialects, further, in various dialects, *ϕαρήν*, *ϕαστός*, *ϕέπος*, *ϕειπ*-, *ϕέργον*, *ϕέρρω*, *ϕίδιος*, *ϕίσος*, *ϕοῖνος*, and many others (see also *a*, *b*, *c*), especially in proper names.

a. In several dialects which otherwise preserve *ϕ* it is lost before *ο* and *ω* (but not before *οι*), as in Homer, e.g. in Gortynian forms of *ὄραω*, *ὠνή*, *ὠθέω*, etc. without *ϕ* beside *ϕίκατι*, *ϕέκαστος*, *ϕοικεύς*, etc. (*ϕόν*, *ϕὼν* by analogy of *ϕα*, *ϕίν*, etc.). But the precise dialectic scope of this phenomenon is not yet determined, and *ϕο* is by no means unknown, e.g. Arc. *ϕοϕλέκοσι* (no. 16, fifth century; in no. 17, fourth century, *ὀϕλέν* beside *ϕαστόν*, *ϕέκαστον*, etc.), *Φορθασία*, Cret. *Βόρθιος*, Lac. *Βωρθέα*, etc. (see 51).

b. Initial  $\sigma f$  yields  $hf$ , occasionally written  $fh$  (cf. Eng. *which*) but usually simply  $f$ , which, however, was pronounced as  $hf$  (or a surd  $f$ ), as shown by the fact that after the loss of  $f$  such words have the spiritus asper. Thus Boeot.  $\Phi\eta\kappa\alpha\text{-}\delta\acute{\alpha}\mu\omicron\varsigma$ , Thess.  $\Phi\epsilon\kappa\acute{\epsilon}\text{-}\delta\alpha\mu\omicron\varsigma$ , Cret., Locr., Delph., El., Arc.  $\acute{\rho}\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$ , later  $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$ . In some dialects this  $f$  was lost earlier than  $f$  in general, e.g. in Boeotian, where  $\xi\acute{\epsilon}$  (from  $f\acute{\epsilon}\xi$ , i.e.  $f\eta\acute{\epsilon}\xi$ , from \**syeks*) and  $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$  are frequent in inscriptions which otherwise have initial  $f$ , as  $\acute{\rho}\iota\kappa\alpha\sigma\tau\acute{\eta}$  καὶ  $\acute{\epsilon}\kappa\tau\eta$  (no. 43.8).

c. There are also some words with original initial  $f$ , not coming from  $\sigma f$ , which have  $\acute{}$  in their later forms, e.g. Att.  $\acute{\iota}\sigma\tau\omega\rho$ ,  $\acute{\iota}\sigma\tau\omicron\rho\acute{\iota}\alpha$  (cf. Boeot.  $\acute{\rho}\acute{\iota}\sigma\tau\omega\rho$ , from  $\acute{\rho}\iota\delta\text{-}$ , Lat. *vid-*),  $\acute{\epsilon}\nu\eta\mu\iota$ ,  $\acute{\epsilon}\acute{\iota}\mu\alpha$  (cf. Cret.  $\acute{\rho}\acute{\eta}\mu\alpha$ , Lat. *ves-tis*),  $\acute{\epsilon}\sigma\pi\epsilon\text{-}\rho\omicron\varsigma$  (cf. Locr.  $\acute{\rho}\epsilon\sigma\pi\acute{\alpha}\rho\iota\omicron\varsigma$ , Lat. *vesper*),  $\acute{\epsilon}\kappa\acute{\omega}\nu$  (cf. Locr.  $\acute{\rho}\epsilon\phi\acute{\omicron}\nu\tau\alpha\varsigma$ , Skt. *var*),  $\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$  (cf. Thess.  $\acute{\rho}\alpha\lambda\acute{\iota}\sigma\kappa\acute{\epsilon}\tau\alpha\iota$ , Goth. *wilwan*). The explanation, as in some other cases of secondary  $\acute{}$ , in which  $f$  is not involved, is uncertain, but the following  $\sigma$  and analogical influence are the chief factors.

53. Intervocalic  $f$ . This was lost sooner than initial  $f$ , hence is found in fewer dialects, and in most of these only in the earliest inscriptions. Often we find forms with and without  $f$  from the same period or the same inscription, showing that it was either weakly sounded, or wholly lost in pronunciation and retained only in the spelling. This inconstancy is much greater than in the case of initial  $f$ . The spelling with  $f$  often persists in proper names, and sometimes in certain conventional or solemn expressions, longer than elsewhere.

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g.  $\acute{\alpha}\acute{\iota}\phi\acute{\epsilon}\acute{\iota}$ ,  $\omicron\acute{\iota}\phi\omicron\varsigma$ ,  $\acute{\rho}\acute{\omicron}\phi\omicron\varsigma$ ,  $\delta\omicron\phi\acute{\epsilon}\nu\alpha\iota$ ,  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\phi\omicron\varsigma$ , etc. (but always  $\pi\alpha\acute{\iota}\varsigma$ ,  $\pi\alpha\iota\delta\acute{\omicron}\varsigma$ , with loss of  $f$ ). Eub.  $\acute{\Lambda}\gamma\alpha\sigma\iota\lambda\acute{\epsilon}\phi\omicron$  with  $f$  in the proper name beside  $\acute{\epsilon}\pi\omicron\acute{\iota}\omicron\epsilon\sigma\epsilon\nu$  (no. 9). Thess.  $\acute{\Delta}\acute{\alpha}\phi\omicron\nu$ , but otherwise lost, as in  $\eta\upsilon\lambda\omicron\rho\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ ,  $\acute{\epsilon}\sigma\acute{\omicron}\sigma\epsilon$  (no. 33). Boeot.  $\Pi\tau\omicron\acute{\iota}\epsilon\acute{\phi}\iota$ ,  $\acute{\epsilon}\pi\omicron\acute{\iota}\phi\acute{\epsilon}\sigma\epsilon$ ,  $\chi\alpha\acute{\rho}\iota\phi\epsilon\tau\tau\alpha\nu$ ,  $\text{Καρυκ}\acute{\epsilon}\acute{\rho}\acute{\iota}\omicron$ , etc., but not found after 450 B.C. except in a late archaistic inscription with  $\tau\acute{\rho}\alpha\gamma\alpha\phi\upsilon\delta\acute{\omicron}\varsigma$  etc. Phoc.  $\kappa\acute{\lambda}\acute{\epsilon}\phi\omicron\varsigma$ ,  $\acute{\alpha}\acute{\iota}\phi\acute{\epsilon}\acute{\iota}$  (Crissa; sixth century). Locr.  $\kappa\alpha\tau\alpha\acute{\iota}\phi\acute{\epsilon}\acute{\iota}$  (also  $\acute{\epsilon}\pi\acute{\iota}\phi\omicron\iota\kappa\omicron\varsigma$ ,  $\mu\epsilon\tau\alpha\phi\omicron\iota\kappa\acute{\epsilon}\omicron\iota$ ,  $\acute{\rho}\epsilon\phi\alpha\delta\acute{\epsilon}\kappa\acute{\omicron}\tau\alpha$ , but see  $\alpha$ ) beside  $\pi\alpha\acute{\iota}\varsigma$ ,  $\acute{\omicron}\phi\acute{\omicron}\nu\epsilon\tau\iota$ ,  $\delta\alpha\mu\iota\omicron\rho\gamma\acute{\omicron}\upsilon\varsigma$ . El.  $[\pi\omicron]\acute{\iota}\phi\acute{\epsilon}\omicron\iota$  once (also  $\acute{\alpha}\pi\omicron\phi\acute{\epsilon}\text{-}\lambda\acute{\epsilon}\omicron\iota$ , but see  $\alpha$ ), but usually  $\pi\omicron\acute{\iota}\acute{\epsilon}\omicron\iota$ , even in the same inscription,  $\beta\alpha\sigma\iota\lambda\acute{\alpha}\epsilon\varsigma$ , etc. Lac.  $\kappa\iota\lambda\acute{\epsilon}\phi\omicron\iota$ ,  $\nu\alpha\phi\acute{\omicron}\nu$ ,  $\Gamma\alpha\iota\alpha\phi\acute{\omicron}\chi\omicron$ ,  $\acute{\alpha}\acute{\rho}\acute{\alpha}\tau\alpha\tau\alpha\iota$  (cf. Lesb.

*ἀνάτα*, El. *ἀνάτορ*, elsewhere contracted to *ἀτᾶ*, *ἄτη*, as Cret. *ἄτα*, *ἄπατος*, Locr. *ἀνάτῳ(ς)*, late *ὠβά* (51). Arg. *Διφί*, *Διφῶνυσιῶ*, *ἐποίφε* (also *πεδάφοικοι*, but see *α*). Corinth. *Ποτεῖδάφῳν* beside *Ποτεῖδᾶνι*, *Αἴφας*, *Λαφοπτόλεμος*, etc. Coreyr. *ροφαῖσι*, *στονόφε(σ)σαν*, etc. There are no examples of intervocalic *φ* in even the earliest inscriptions of Arcadian (cf. *ἵλαον* no. 16), or Cretan (*αἰεί*, *ναός*, *φοικέος*, etc.) except in compounds (*α*).

*a*. Even where intervocalic *φ* is regularly lost, it may appear in compounds or in augmented or reduplicated forms, owing to the influence of the simplex or of the forms without augment or reduplication, where *φ* has survived as initial, e.g. Cret. *προφειπάτῳ*, *ἔφαδε*, and late *διαβειπάμενος*. Hence in any dialect such forms are not necessarily evidence of the survival of true intervocalic *φ*.

*b*. The use of *φ* to indicate the natural glide before or after *ν* (see 32, 36) is also no evidence for the survival of the inherited intervocalic *φ*.

54. Postconsonantal *φ*. The combinations *νφ*, *ρφ*, *λφ*, and also *σφ* (in some cases; see *φ*) are preserved in the earliest inscriptions of some dialects. The loss of *φ* was accompanied by lengthening of the preceding vowel in East Ionic, Central Ionic (in part; see *α*) and Eastern Doric (Crete, Thera, Cos, Rhodes and colonies), while in the other dialects, as in Attic, the vowel was not affected.

|   |   |  |
|---|---|--|
| Corinth. <i>Ξένφῳν</i> , <i>Ξεν-<br/>φοκλῆς</i> , Coreyr. <i>πρό-<br/>ξενφος</i> , <i>Ξενφάρεος</i> ,<br>El. <i>Ξενφάρεορ</i> | Ion. <i>ξείνος</i> , Cret. <i>πρό-<br/>ξηνος</i> , Cyren. <i>Φιλό-<br/>ξηνος</i> , Rhod. <i>Ξείνις</i> ,<br><i>Ξηνοκλῆς</i> | In most dialects<br><i>ξένος</i> , <i>πρόξενος</i> |
| * <i>ἔνφατος</i>  | Ion. <i>εῖνατος</i> , Cret. <i>ἤνατος</i>   | <i>ἔνατος</i>                                      |
| * <i>ένφεκα</i> , * <i>μόνφος</i>   | Ion. <i>εῖνεκα</i> , <i>μούνφος</i>   | <i>ένεκα</i> , <i>μόνος</i>                        |
| Arc. <i>κόρφα</i>   | Ion. <i>κούρη</i> , Cret. <i>κώρα</i>   | <i>κόρα</i> ( <i>κόρη</i> )                        |
| Coreyr. <i>hόρφος</i>   | Ion. <i>οὔρος</i> , Cret. <i>ῶρος</i> ,<br>Ther. <i>οὔρος</i>   | <i>ῶρος</i>  |
| Arc. <i>κάταρφος</i>  | Ion. <i>ἄρή</i>   | <i>ἄρά</i>   |
| Boeot. <i>καλφός</i>  | Ion. <i>καλός</i>   | <i>κάλός</i>                                       |
| * <i>ὄλφος</i>  | Ion. <i>οὔλος</i>   | <i>ὄλος</i>  |
| Boeot., Cret. <i>φίσφος</i>   | Ion. <i>ἴσος</i>  | <i>ἴσος</i>  |
| * <i>νόσφος</i>   | Ion. <i>νοῦσος</i>  | <i>νόσος</i>                                       |

a. To the lengthening in East Ionic there are possibly some local exceptions, but, in general, forms like ξένος, and especially πρόξενος, are due to Attic influence. Similarly in Rhodian etc. where ξένος has survived only in proper names, and in late Cretan where πρόξενος is far more common than πρόξηνος. In Central Ionic the lengthening is attested for Paros and Thasos, but it is uncertain how far west this extended. From many of the islands, both Ionic and Doric, decisive material is lacking.

b. Lesb. ξέννος, ξινεκα, in grammarians and late inscriptions, are probably hyper-Aeolic, due to the frequency of νν from νε, σν, etc. (74, 76, 77.1). Cf. also ἰσσοθέοισι in an inscription of 2-14 A.D. For Thess. προξενιοῦν see 19.3; for Boeot. Δαμοξείνῳ, 92 a.

c. Different from ὄρφος etc. is Corinth. Πύρφος (cf. Arg. Πυρφίας, Πυρφαλῶν), probably standing for Πύρρφος (from \*Πύρσφος with early assimilation of ρσ before ρ), whence the Πύρρος of most dialects.

d. An example of ρ after a mute is Corinth. Δρῆνιά = Δεινίου. Cf. Hom. ἔδδεισεν for ἔδρεισεν.

e. τρ yields ττ or σσ, with the same distribution as for original κῖ etc. (81), e.g. Att. τέτταρες, Ion. τέσσερες, etc. (cf. Lat. *quattuor*, Skt. *catvāras*). In West Greek τέτορες the ττ, instead of σσ or ττ, is due to the analogy of other forms such as τέτρατος, in which ρ was expelled between the consonants. Cf. also ἡμισσος from \*ἡμιτρσος (61.6).

f. The history of σρ in ρίσφος etc., probably of secondary origin, is to be distinguished from that of original intervocalic σρ, the treatment of which is apparently parallel to that of σμ etc. (76). Thus Lesb. ναῦος, Dor. νᾶός, etc. probably come from \*νασφος (cf. ναίω, νάσ-σαι), which in Lesbian becomes first \*νάφφος (like ἄμμε), whence \*ναῦφος, ναῦος (35), elsewhere νᾶφός (like ἄμέ), whence νᾶός, νῶός (41.4).

55. ρ before consonants. Corresponding to Att. ῥήτρα, ἐρρήθην, etc. (from ρρη- beside ρερ- in ἐρέω, cf. Lat. *verbum*) we have El. ρράτρα (15), Cypr. ρρέτα (70.3) with its denominative ρρετάω (ἐρρετάσασαυ, also spelled εὔρρετάσασαυ indicating an anticipation of the ρ. Cf. a and 35. So also κενευφόν from κενεφόν), Arg. ρερεμένα, ἀρρετέυε (with prothetic α), later ἀρήτευε, was *spokesman*, *presided*. El. ἀρλανέως, wholly (cf. Hesych. ἀλανεώς · ὅλοσχερῶς, also ἀλλανής · ἀσφαλής and ἀλανεός · ἀληθής), is from ἀ-ρλα-, and related to ἀελλής (ἀ-ρελ-), ἀολλής (ἀ-φαλ- with Aeolic ο, cf. 5), ἀλής, Dor., Delph. ἀλία, *assembly*, Ion. (Hdt.) ἀλίη (also from ἀφαλ-, with Ion. ā from αφα as in ἄτη, ἀνᾶλίσκω).



*φρ* appears as *βρ*, indicating a pronunciation *vr*, in Lesbian words quoted by grammarians and in our texts of the Lesbian poets (*βρήτωρ*, *βρόδον*, etc.), though this has become simply *ρ* at the time of our earliest inscriptions. Cf. also Boeot. *Βρανίδας* beside *Φάρων*.

In most dialects *φ* was lost before the time of our earliest inscriptions and we find, as in Attic, initial *ρ*, medial *ρρ* or *ρ*. See *a*.

*a*. In the case of medial *φρ*, which would occur only in compounds and augmented or reduplicated forms of words with initial *φρ*, the *φ* unites with the preceding vowel to form a diphthong in Lesbian (cf. 35), e.g. *εὐράγη*, *αὔρηκτος* (Herodian) from *\*ἐ-φράγη*, *\*ᾠ-φρηκτος* (Att. *ἐρράγη*, *ᾠρηκτος*), Hom. *ταλαύρινος* from *\*ταλά-φρινος*. But elsewhere the syllabification of the simplex (or form without augment or reduplication) was retained (i.e. *φρ* with the following vowel), and later this *φρ* became *ρρ* or sometimes *ρ*, e.g. Arg. *φεφρέμένα*, *ἄφρέτενε*, later *ᾠρήτενε*. In Attic and most dialects augmented and reduplicated forms have *ρρ*, as Att. *ἐρρήθην* (*εἴρηκα* is formed after the analogy of forms like *εἴληφα*, 76 b), *ἐρράγην*, *ἔρρωγα*, Heracl. *ἔρρηγα*, while compounds also usually have *ρρ* but sometimes *ρ* under the continued influence of the simplex, as Att. *ἀναρρηθείς* but also *ἀναρηθείς*, Delph. *ἡμυρρήνιον* (from *\*ἡμί-φρην*, like *ἡμί-ονος*, cf. Hom. *πολύ-ρρην*), but also *ἡμυρρηναία*. Cf. *ρρ* and *ρ* from *σρ*, 76 b. The development of medial *φλ* was probably parallel (cf. El. *ἄφλανέως* etc., above), though there is no example in Lesbian.

#### Consonantal ι (ι)

56. Original *ι* almost wholly disappeared from Greek in prehistoric times, giving *ε* or, rarely, *ζ* initially, as in *ὄς* (Skt. *yas*), *ἦπαρ* (Lat. *iecur*), *ζυγόν* (Skt. *yugam*), etc., yielding various results in combination with a preceding consonant (71, 81, 82, 84), and being dropped between vowels, as in *τρέις* from *\*τρεῖς* (Skt. *trayas*), etc. But between *ι* and a following vowel, as in *ἵππιος*, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of *ι*, in Pamphylian, as *διιά*, *ἡυαροῖσι*, etc., and sometimes elsewhere, as early Arg. *ἡάλυιός*, *Σικελίυας*, Ion. (Priene) *Διυοφάνης*. Cf. also Arg. *Καρνεύας*, Ion. *Τήυιοι*, *θωυήν* (37.2). In Cyprian a special character, which we transcribe *j*, is generally employed, though not

uniformly, as in the Idalium bronze (no. 19) regularly before *a*, but not before *ε* or *ο*, e.g. *ἰατέραν* but *ἱερεῖαν*, *φέπια* but *θιόν*.

### The Spiritus Asper. Psilosis

57. The spiritus asper generally represents an original *σ* (59) or *ς* (56), but in some words is of secondary, and sometimes obscure, origin, e.g. *ἵππος* (cf. Lat. *equus*; *ἵππος* regularly as the second part of compounds, *Ἀλκιππος*, *Ἀντιππος*, etc., rarely *Ἀνθιππος*), *ἡμεῖς*, *ἄμές* (cf. Skt. *asmān*) with *´* after the analogy of *ὑμεῖς* (with *´* from *ς*). The sound was denoted by *Η* (earlier *Θ*) until the introduction of the Ionic *Η* = *η*, after which it was generally left undesignated.<sup>1</sup> But see 4.7.

Psilosis, or the loss of the spiritus asper, is characteristic of East Ionic (whence the sign was left free for use as *η*; see 4.6), Lesbian, Elean, Cyprian, and Cretan (i.e. Central Cretan).

*a*. Psilosis is shown, not only by the absence of *Η* = *h*, but by the presence of phrases and compounds in which a preceding mute is not changed to the aspirate, e.g. East Ion. *ἀπ' ἐκάστον*, *ἀπ' οὐ*, *κατάπερ*, El. *κατισταίε*, Cret. *κατιστάμεν*. But psilosis is no bar to the retention of aspirated mutes in phrases and compounds which were formed prior to the loss of the asper. For they would be affected, if at all, only by the analogical influence of the simplex, as Cret. *κατιστάμεν* by *ιστάμεν*. Hence East Ion. *κάθοδος*, El. *ποθελόμενος*, etc. Cf. Mod.Grk. *καθίστημι*, *ἀφοῦ*, etc., in spite of the loss of the spiritus asper.

58. Even in those dialects which generally preserve the spiritus asper, and which, in distinction from those with psilosis, we may call the *h*-dialects, there are many irregularities, partly in special words,

<sup>1</sup> In quoting forms from inscriptions, wherever the sign for the spiritus asper appears in the original it is transcribed *h*, to be distinguished from *´*, which is supplied as a purely diacritical sign, like accent marks, and the employment of which is, in many special cases, of doubtful propriety. That is, the evidence is often insufficient to determine whether the omission of the sign of the asper is merely graphic, in which case we should transcribe the form with *´*, or due to an actual loss of the sound, in which case we should transcribe with *´*. As a working rule we employ the lenis in quoting forms without *h* from inscriptions which have the character or are of a period when it was certainly in common use.

where by-forms evidently existed, partly due to the weak pronunciation of the sound in general (cf. the variations in Latin spelling).

a. In several dialects the forms of the article,  $\delta$ ,  $\acute{\alpha}$ , etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 55, 56) always  $\delta$ , never *ho* (cf. also  $\kappa' \delta$ ), Fem.  $\acute{\alpha}$  and *ha* once each; in Delphian (no. 51)  $\delta$  as article (A 30, 38, C 19), but demonstrative *ho* (B 53); Thess.  $\kappa\omicron\iota$  =  $\kappa\alpha\iota \omicron\iota$  (no. 26);  $\delta$  likewise in some early inscriptions of Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. The same is probably to be inferred for Arcadian from the omission of *h* in the relative, as  $\acute{\alpha}\nu$  =  $\acute{a} \acute{\alpha}\nu$  (nos. 16.14, 17.7), with which compare Boeot.  $\acute{\omega}\varsigma$  =  $\acute{\omega}\varsigma$  (no. 40) and Delph.  $\acute{\alpha}\varsigma$  (no. 51 A 28) beside usual  $\acute{h}\acute{\omega}$ ,  $\acute{h}\acute{\omega}\varsigma\iota\varsigma$ , etc., though in most dialects the *h* of the relative is uniformly retained.

b. Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are:  $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$ , but even in Attic inscriptions frequently  $\acute{\epsilon}\mu\acute{\epsilon}\rho\alpha$ , Mess.  $\kappa\alpha\tau' \acute{\alpha}\mu\acute{\epsilon}\rho\alpha\nu$ , Ther.  $\acute{\epsilon}\pi' \acute{\alpha}\mu\acute{\epsilon}\rho\alpha\varsigma$ , Troez.  $\kappa\acute{\epsilon}\pi\acute{\alpha}\mu\epsilon\rho\omicron\nu$ , Locr.  $\acute{\alpha}\mu\acute{\alpha}\rho\alpha$ .  $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$  ( $\acute{\eta}\epsilon\rho\acute{\omicron}\varsigma$ ,  $\acute{\eta}\mu\acute{\alpha}\rho\acute{\omicron}\varsigma$ , in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod.  $\acute{\epsilon}\pi' \acute{\iota}\epsilon\rho\acute{\epsilon}\omega\varsigma$ , Arg.  $\acute{\iota}\alpha\rho\omicron\mu\acute{\nu}\alpha\mu\omicron\nu\epsilon\varsigma$  (nos. 76, 77, with *ho* etc.), Epid.  $\acute{\iota}\alpha\rho\omicron\mu\acute{\nu}\alpha\mu\omicron\nu\epsilon\varsigma$  (no. 83, with  $\acute{\eta}\omicron\mu\omicron\nu\acute{\alpha}\omicron\iota\varsigma$  etc.), Aegin.  $\acute{\iota}\alpha\rho\acute{\epsilon}\omicron\varsigma$  (beside  $\acute{\eta}\omicron\iota\kappa\omicron\varsigma$  =  $\acute{\omicron} \acute{\omicron}\iota\kappa\omicron\varsigma$ ,  $\chi\acute{\omicron}$  =  $\kappa\alpha\iota \acute{\omicron}$ ). So  $\acute{\epsilon}\pi' \acute{\iota}\alpha\rho\acute{\epsilon}\upsilon\varsigma$  in the Megarian inscription no. 92, in contrast to  $\acute{\eta}\mu\acute{\alpha}\rho\acute{\omicron}\nu$  at Selinus, is probably due to the Epidaurian graver. For Mant.  $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$ , see *d*.  $\acute{\eta}\mu\acute{\epsilon}\iota\varsigma$  (see 57), in Doric dialects  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$  (Lac.  $\mu\omicron\theta' \acute{\alpha}\mu\acute{\epsilon}$ , Heracl.  $\acute{\eta}\mu\acute{\epsilon}\varsigma$ ), but also  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$  (Coan  $\mu\epsilon\tau' \acute{\alpha}\mu\acute{\omega}\nu$  etc.). Thess.  $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}$  or  $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}$ ?  $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$ , but also  $\acute{\epsilon}\sigma\tau\alpha\kappa\alpha$  (cf.  $\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$ , for which, vice versa, sometimes  $\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$ ), as Thess.  $\acute{\epsilon}\pi\epsilon\sigma\tau\acute{\alpha}\kappa\omicron\nu\tau\alpha$  (no. 33), Mess.  $\kappa\alpha\tau\epsilon\sigma\tau\acute{\alpha}\mu\epsilon\iota\omicron\iota$ , Amorg.  $\kappa\alpha\tau\epsilon\sigma\tau\acute{\omega}\sigma\eta\varsigma$ .

c. Several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus  $\acute{\epsilon}\tau\omicron\varsigma$  (from  $\acute{\epsilon}\tau\acute{\omicron}\varsigma$ ), but Heracl.  $\mu\epsilon\iota\tau\alpha\text{-}\acute{\eta}\epsilon\tau\eta\rho\acute{\iota}\delta\alpha$  (beside  $\acute{\epsilon}\tau\acute{\omicron}\varsigma$ ), Epid.  $\mu\epsilon\iota\tau\theta' \acute{\epsilon}\tau\eta$ , and frequently  $\kappa\alpha\theta' \acute{\epsilon}\tau\omicron\varsigma$  etc. in the *κοινή* (cf. Mod. Grk.  $\acute{\epsilon}\phi\acute{\epsilon}\tau\omicron\varsigma$ ), probably after the analogy of  $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$  in similar phrases.  $\acute{\iota}\delta\iota\omicron\varsigma$  (from  $\acute{\epsilon}\acute{\iota}\delta\iota\omicron\varsigma$ ), but Thess.  $\kappa\alpha\theta' \acute{\iota}\delta\delta\acute{\iota}\alpha\nu$ , and so often in late inscriptions of various dialects (really *κοινή*), probably after  $\kappa\alpha\theta' \acute{\epsilon}\kappa\alpha\sigma\tau\omicron\nu$ .  $\acute{\iota}\sigma\omicron\varsigma$  (from  $\acute{\epsilon}\acute{\iota}\sigma\phi\omicron\varsigma$ ), but Heracl.  $\acute{\eta}\acute{\iota}\sigma\omicron\varsigma$  beside  $\acute{\iota}\sigma\omicron\varsigma$ , and  $\acute{\epsilon}\phi' \acute{\iota}\sigma\eta\varsigma$  in the *κοινή*, probably after  $\acute{\omicron}\mu\omicron\iota\omicron\varsigma$ . Locr.  $\acute{\epsilon}\nu\tau\epsilon$  (cf.  $\acute{\epsilon}\sigma\tau\epsilon$ ), but Delph.  $\acute{\eta}\acute{\epsilon}\nu\tau\epsilon$ , after  $\acute{\alpha}\varsigma$  =  $\acute{\epsilon}\omega\varsigma$ . Heracl.  $\acute{\eta}\omicron\kappa\tau\acute{\omega}$  (also Therau),  $\acute{\eta}\omicron\kappa\tau\alpha\kappa\acute{\alpha}\tau\iota\omicron\iota$ ,  $\acute{\eta}\epsilon\nu\acute{\epsilon}\alpha$ , Delph., Ther.  $\acute{\eta}\epsilon\nu\acute{\alpha}\tau\omicron\varsigma$ , all after  $\acute{\epsilon}\pi\tau\acute{\alpha}$ . So probably by a still further extension of the asper (e.g. after  $\acute{\epsilon}\nu\eta\epsilon\alpha\kappa\alpha\acute{\iota}\delta\epsilon\kappa\alpha$ ) Ther.  $\acute{\eta}\iota\kappa\acute{\alpha}\delta\iota$  =  $\acute{\epsilon}\iota\kappa\acute{\alpha}\delta\iota$  (no. 107).  $\acute{\alpha}\kappa\rho\omicron\varsigma$ , but Heracl.  $\acute{\eta}\alpha\kappa\rho\omicron\sigma\kappa\iota\rho\acute{\iota}\alpha\varsigma$ , Coreyr.  $\acute{\eta}\alpha\kappa\rho\omicron\varsigma$ , and perhaps Delph.  $\acute{\eta}\alpha\kappa\rho\acute{\omicron}\theta\iota\nu\alpha$  (? no. 51 D 47). Delph.  $\acute{\epsilon}\phi\iota\omicron\rho\kappa\acute{\epsilon}\omega$ , also frequent in the *κοινή*, is a contamination of  $\acute{\epsilon}\pi\iota\omicron\rho\kappa\acute{\epsilon}\omega$

and ἐφορκέω, while Delph. ἐφακέομαι from ἀκέομαι is obscure. In Thess. ἀνγρέω (ἐφάνγρηνθαι) = Lesb. ἀγρέω the asper, as well as the *ν*, is probably due to contamination with some other word.

d. Besides such special cases as have been noted in *a*, *b*, and *c*, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of total disappearance, though even some of these may possibly be due to special causes. Locrian has πεντορκίαν beside ἡόρκον, ὄσια, ἰστία, κατιρόμενον, ὕδριαν (*h* before *ν* in *ηνύ*), and, vice versa, once Ἠοποντίων beside Ὀπόντιοι, and χάγην for ἀγην (cf. ἐπάγῳν). In Arcadian, no. 17 has ἔμισυν beside ἥμισυν, ὑστέρας, and once hάν for ἄν, and the very early Mantinean inscription, no. 16, shows no example of *h*, though containing not only οἶδε (see *a*) but ὄσια, ἴλαον, and ἱερος for which *ἡ*ερός is fully attested in the other Arcadian inscriptions as no. 16; and among the brief archaic inscriptions there is a notable lack of agreement in this matter. Heracleian has, besides the cases mentioned under *c*, ὄρος, ὀρίζω, where we expect ἡόρος, and ἡάρνησις, ἡόισοντι, for ἄρνησις, οἴσοντι. At Epidaurus, no. 83 has always ἄτερος not ἡάτερος.

#### σ. Loss of Intervocalic σ

59. Original initial *s* became the spiritus asper in proethnic Greek, as in ἔδος (Lat. *sedeō*, Skt. *sad-*), ἔπομαι (Lat. *sequor*, Skt. *sac-*), etc. At the same time intervocalic *s* was changed in the same way and then lost, as in γένεος (Skt. *janasas*, Lat. *generis*), etc. Nevertheless there are many Greek words with intervocalic σ, either retained by analogy as in the aorist, or of secondary origin as σ from τ (61).

This Greek intervocalic σ was subjected to a similar process, namely became *h* and was later lost, in Laconian, Argolic, Elean, and Cyprian.

1. Laconian. Early ἐποίε*h*ε, νικά*h*ας, ἐν*h*εβό*h*αις, Πο*h*οιδάνι, Λύ*h*ιππον, Ἐλευ*h*ύνια, etc.; later Πα*h*ιφάι, προ*h*βειπά*h*ας, νικά*h*ας, Ὀ*h*νατέλης (Ὀ*h*νασι-), Πει*h*κλειδα (Πει*h*σι-), Βαι*h*λέος (Βα*h*σιλέος), etc. Cf. also 97 *a*. Examples of σ omitted are also in Ar. Lys. and in glosses. This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some few early inscriptions



which were set up outside of Laconia (no. 64, Φλειάσιοι, though the retention of  $\sigma$  in this non-Laonian name is natural anyway; no. 65, γνέσιοι, ἐβάσονται), and in the later inscriptions, which usually show  $\sigma$ . See 275.

2. Argolic. From Mycenae, early Φραηιαρίδας (no. 75, fifth century), late ἐπολυνώρη (197 B.C.); from Argos, early ἐποίρεῖε, Ἀρκεήλας, [δαμο]ήλαι, etc., later δαμόιοι (δαμόσιοι), θαυρόν (θησαυρόν), Τελείππος (Τελεσι-), Θράνλλος (Θρασυ-), etc. But forms with  $\sigma$  are also frequent at all periods, e.g. θεσαυρός, καταθέσιος (no. 78, fifth century), Λυσίππου in the same inscription with Τελείππος. This inconsistency in the spelling, which is even greater than in Laonian, has the same explanation. See 1, and 275.

a. Nearly all the examples are from Argos and vicinity, from which one might conclude that the change was specifically Argive, not general Argolic. But there are some traces of it at Epidaurus, and the absence of other examples may be due to external influence.

3. Elean. In no. 60 (middle fourth century) ἀδεαλτώηαιε, φυγαδεύαντι (aor. subj.), beside δαμοσιῶμεν, δαμοσισία. In no. 61 (after Alexander) ποιήσσαι (ποιήσασθαι), ποιήται (aor. subj.), beside ἀναθέσιον etc. In all the earlier inscriptions intervocalic  $\sigma$  is unchanged.

4. Cyprian. φρονέοι (φρονέωσι), ποεχόμενον (ποσ-εχόμενον), also in sentence combination (cf. 97 a), as καὶ ἀ(ν)τί (κὰς ἀντί), τὰ ὑχέρων (τὰς ὑχέρων). But generally  $\sigma$  is written.

#### Rhotacism

60. Rhotacism, or change of  $\sigma$  to  $\rho$ , is found in Elean, late Laonian, and Eretrian, rarely elsewhere.

1. Elean. Final  $s$  appears uniformly as  $\rho$  in the later inscriptions, nos. 60, 61, e.g. τιρ, αἵματορ, ὄπωρ, πόλιρ. Most of the earlier inscriptions show  $-s$  and  $-\rho$  side by side without any apparent system. Rhotacism of intervocalic  $\sigma$  is unknown (cf. 59.3).

a. In the earlier inscriptions  $\rho$  is relatively most frequent in forms of the article and the indefinite or the relative pronoun, e.g. τοίρ, τιρ, ὄρ, and

possibly the rhotacism began in such enclitic and proclitic forms. But even here there is great fluctuation in the spelling.

2. Laconian. Rhotacism of final  $\varsigma$  is seen only in very late inscriptions, e.g. *νικάαρ*, *Ξεύξιππορ*, etc., confirmed by numerous glosses.

3. Eretrian. Rhotacism of intervocalic  $\sigma$  is frequent in inscriptions of Eretria and Oropus, e.g. Eretr. *ἔχουριν*, *θύωριν*, *ἐπιδημέωριν*, *συνελευθερώραντι*, *παιρίν*, *σίτηριν*, *Ἀρτεμίρια*, Orop. *δημορίων*. But there are many exceptions, and the use of  $\rho$  is gradually given up under Attic influence. Although Plato, *Cratylus* 434 c, remarks that the Eretrians say *σκληρότηρ* for *σκληρότης*, there is no inscriptional example of  $\rho$  for final  $\varsigma$  except once *ῥωρ ἄν*, for which see 97 a.

4. Rhotacism of  $\sigma$  before a voiced consonant is seen in Eretr. *Μίργος* = *Μίσγος*, late Cretan (Gortyna) *κόρμοι* = *κόσμοι*, Thess. (Matropolis, Pharsalus) *Θεόρδοτος* = *Θεόςδοτος*. In most dialects  $\sigma$  in this position was pronounced as a sonant ( $z$ ), and in late times often indicated by  $\zeta$ , as *ψήφιζμα*.

#### Change of $\tau$ to $\sigma$

61.  $\tau$  is changed to  $\sigma$  very frequently before  $\iota$ , and sometimes before  $\upsilon$ . The more precise conditions are uncertain, and the change is in part independent of dialectic variation,  $\tau$  being retained in some words in all dialects, e.g. *ἀντί*, and in some words becoming  $\sigma$  in all dialects, e.g. most words like *βάσις* (Skt. *ga-ti-s*), *στάσις*, etc.

But in a considerable class of words there is a distinct dialectic distribution of the  $\tau$ - and  $\sigma$ -forms, the retention of  $\tau$  being a notable characteristic of the West Greek dialects, in which Boeotian and Thessalian also share.

1. Verb forms with the endings *-τι*, *-ντι*, as *δίδωτι*, *φέρουντι* = *δίδωσι*, *φέρουσι* (Arc. *φέρουνσι*, Lesb. *φείρουσι*). Examples are plentiful in all the West Greek dialects and Boeotian (*-τι*, *-νθι*), and for Thessalian are indirectly evidenced by *-νθι*. See 139.2.

2. The numerals for 20 and the hundreds, ( $\epsilon$ )*ίκατι* = *είκοσι*, *-κάτιοι* = *-κόσιοι* (Arc. *-κάσιοι*).

3. Some nouns and adjectives in *-τις, -τιος, -τια*. Most words of this class have *σ* in all dialects. But *Ἄρταμίτιος* = *Ἄρτεμίσιος* in numerous West Greek dialects, Boeot. *Εὔτρητις* = *Εὔτρησις* (the Aeolic form in Homer), Coan, Delph. *ἐνιαύτιος* = *ἐνιαύσιος*, etc.

4. *πορτί* in Cretan, *ποτί* in all other West Greek dialects, with Boeotian and Thessalian, = Att.-Ion., Lesb. *πρός*, Arc.-Cypr. *πός*. But Homer has *προτί, ποτί*, as well as *πρός*. See 135.6 *α*.

5. *Ποτειδάων, Ποτειδάν*, etc. = *Ποσειδών*, the forms with *τ* being attested for numerous West Greek dialects, with Boeotian and Thessalian. Lac. *Ποηοιδάν* is a relic of the Pre-Doric (Achaean) form (cf. Arc. *Ποσοιδάν*), with the Laconian change of *σ* to *h*. *Ποσειδάν* in some later Doric inscriptions is probably due to the influence of the usual *Ποσειδών*.

6. *τύ* in literary Doric and an inscription of Epidaurus, Boeot. *τού* = Att.-Ion., Lesb., Arc. *σύ*. Cret. *[ῆ]μιτυ-έκτῶ*, Epid. *ἡμίτεια*, but Att.-Ion., Arc. *ῆμισυς*, Lesb. *αἴμισυς*, with suffix *-τυ*, beside which we find Arc., Delph., Epid., Meg., Thess., late Cret. *ῆμισσος* from *\*ῆμιτφος*, with suffix *-τφο-*.

### β, δ, γ

62. In general *β, δ, γ* remained simple mediae, but in some dialects there are indications of their pronunciation as spirants, which eventually prevailed even in Attic (cf. Mod.Grk. *β = v, δ = "soft" th, γ = guttural spirant*). Such are:

1. The use of *β* for *φ* in later Laconian etc. See 51.

2. The representation of *δ* by *ζ* in three of the very earliest Elean inscriptions, e.g. *ζέ, ζέκα, ζίκαια, ζίφνιον, ζαμορηία, ρειζός*, though the others have *δ*, following what was the usual spelling elsewhere. Cf. also early Rhod. *τόζ'* = *τόδε* (no. 93), and early Arg. *ρισζείε* (for *σζ* see 89.1) = *εἰδείη*.

3. The occasional omission of *γ* or substitution of *ι*, as in Boeot. *ιώ, ιών*, (Ar., Corinna) = *ἐγώ*, Arc. *ἐπιθυιάνε* (*ἐπιθυγγάνη*), Pamph. *μθειάλ[αν]* (*μεγάλην*), and *ὀλίος* (*ὀλίγος*) in late inscriptions of various places.

4. The occasional representation of  $\gamma$  by  $\zeta$  in Cyprian, as  $\zeta\hat{a}$  ( $\gamma\hat{a}$ ),  $\acute{\alpha}\zeta\alpha\theta\acute{o}s$  ( $\acute{\alpha}\gamma\alpha\theta\acute{o}s$ ).

5. Cret.  $\sigma\pi\omicron\phi\delta\delta\acute{\alpha}\nu$ . See 89.3.

### $\phi, \theta, \chi$

63. In general  $\phi, \theta, \chi$  remained true aspirated mutes, and in the earliest type of the alphabet, which had a sign for  $\theta$  but none for  $\phi$  or  $\chi$ , these two were represented by  $\pi h$  and  $\kappa h$ , as at Thera, or, where a sign for  $h$  was not in use, simply by  $\pi$  and  $\kappa$ , as in the Gortynian Law-Code (e.g.  $\kappa\rho\acute{o}\nu\omicron\varsigma = \chi\rho\acute{o}\nu\omicron\varsigma$ ,  $\pi\upsilon\lambda\acute{\alpha} = \phi\upsilon\lambda\acute{\eta}$ ). Spellings like  $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\phi\alpha$ ,  $\delta\epsilon\delta\acute{o}\kappa\chi\theta\alpha\iota$  are mostly late, an exceptionally early example being Delph.  $\lambda\epsilon\kappa\chi\omicron\iota$  (no. 51 D 13; dat. sg. of  $\lambda\epsilon\chi\acute{\omega}$ ).

But the pronunciation as spirants (Engl.  $f$ , "hard"  $th$ , Germ.  $ch$ ), which eventually prevailed even in Attic, may have existed at a much earlier period in some dialects. Such a pronunciation of  $\theta$  is certainly presupposed by Lac.  $\sigma = \theta$  (64), and probably by Cret.  $\theta\theta = \sigma\theta$  etc. (81 a, 85.3). So too  $\sigma\tau = \sigma\theta$  in Locrian, Elean, etc. (85.1) is most plausibly explained as due to the fact that  $\theta$  had become a spirant in other positions, but remained an aspirated mute after  $\sigma$  and so, in contrast, was denoted by  $\tau$ . A similar explanation probably holds for some other cases where  $\tau$  is used for  $\theta$ , as Cret.  $\tau\upsilon\alpha\tau\acute{o}s$  etc. (66), and Cret.  $\Pi\acute{\upsilon}\tau\iota\omicron\varsigma$ , i.e.  $\Pi\acute{\upsilon}\theta\iota\omicron\varsigma$ , the originally Delphian epithet of Apollo, with its hallowed pronunciation retained (also sometimes spelled  $\Pi\omicron\iota\tau\iota\omicron\varsigma$  with  $\omicron\iota$  to denote the pronunciation of  $\upsilon$  as  $\ddot{u}$ , Cretan  $\upsilon$  being  $u$ ; see 24).

64. Laconian  $\sigma = \theta$ . The use of  $\sigma$  by Aristophanes in the *Lysistrata* to indicate the sound of the Laconian  $\theta$  (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as  $\sigma$ , even if not yet fully identical with it. The Laconians themselves retained the spelling  $\theta$  in all the earlier inscriptions, but  $\acute{\alpha}\nu\epsilon\sigma\eta\kappa\epsilon$  ( $\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$ ) and  $\sigma\iota\hat{\omega}$  ( $\theta\epsilon\omicron\upsilon$ ) occur in a fourth century inscription, and in very late inscriptions  $\acute{\alpha}\nu\epsilon\sigma\eta\kappa\epsilon$ ,  $\beta\omega\rho\sigma\acute{\epsilon}\alpha$  ( $\text{For}\theta\acute{\iota}\alpha$ ),  $\kappa\alpha\sigma\sigma\eta\tau\acute{\alpha}\tau\omicron\rho\iota\nu$  beside  $\kappa\alpha\theta\theta\eta\tau\acute{\alpha}\tau\omicron\rho\iota\omicron\nu$ , etc.



## Interchange of Surds, Sonants, and Aspirates

65. Dissimilation and assimilation of aspirates, or transposition of the aspiration. The dissimilation seen in *τίθημι* from *\*θίθημι*, *τρέχω* from *\*θρέχω* (cf. *θρέξομαι*), etc., belongs to the proethnic period. But there are some examples of later, dialectic, assimilation. So Cret. *θιθέμενος* = *τιθέμενος*, *θύκα* (i.e. *θύχα*) = *τύχη*, West Ion. (Cumae) *θυφλός* = *τυφλός*, Arc. *φαρθένος* = *παρθένος* (also in sixth century Attic inscriptions), *θύσθεῖν* = *τυθῆναι* (in part analogical, *θυσ-* as in *θυστάς* etc.), Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* = *τεθμός*, *τέθμιον*, Att. *θεσμός*, *θέσμιον* (164.4), Att. (inscr.) *ἐνθαῦθα* = usual Att. *ἐνταῦθα*. Ion. *ἐνθαῦτα* is the more original form (from *ἐνθα*), whence Att. *ἐνταῦθα* through transposition of the aspiration and influence of *ταῦτα*. Cf. also Eub. *ἐντοῦθα* like *τοῦτα* (124). El. *ἐνταῦτα* is from *ἐνθαῦτα*, through influence of *ταῦτα* (but cf. also 66). For transposition cf. also Ion. *ἄχαντος* = *ἄκανθος*, Cret. *κανχός* = *χαλκός*, Thess. *Πετθαλός* from *Φετταλός* (68.2).

66. There are scattered examples of variation between surd and aspirate, surd and sonant, etc., especially before a nasal. Locr. *τέκνα* = *τέχνη*, Cret. *τυατός*, *τετυακός* = *θυητός*, *τεθυηκός*, Heracl. *διακνόντων* beside *διαγνόντων*, Eretr. *ἀποδείγνυσθαι*, Ther. *ἐνδειγνύμενος* to *δείκνυμι*, Aetol. *ἀχνηκότας* beside *ἀγνηκώς* (*ἀγνέω* = *ἄγω*). Ion. (Chios) *πρήγμα* = *πρήγμα*, Epid. *φάρχμα* = *φράγμα*, *πάρδειγμα* = *παράδειγμα*, probably contain the suffix *-σμα*. Cf. *τέχνη* from *\*τέκσνᾱ*. (So perhaps Delph., Locr. *ἐχθός* from *\*ἐχτός*, this from *\*ἐκσ-τός*. Cf. early Att. *ἔδοχσε* etc.)

In Pamphylian *ντ* becomes regularly (*ν*)*δ* (*ν* not written, 69.2), as *πέδε* = *πέντε*, *ἐξάγῳδι* = *ἐξάγαντι*. In Cret. *ἄντροπος* (cf. also Pamph. *ἀτρόποισι*) = *ἄνθρωπος*, *ἀντρήιον* = *ἀνδρεῖον*, it is uncertain whether the preceding *ν* or the following *ρ* is the more important factor. Locr. *φρίν* = *πρίν* is obscure.

El. *πάσχω* = *πάσχω* is probably due to the influence of other verbs in *-σκω* (but possibly like *στ* = *σθ*, cf. 63). For Att.-Ion. *δέχομαι* with analogical *χ* (to *δέξομαι*, after *βρέχω* to *βρέξω*, etc.)

other dialects (and Ionic in part) have the original *δέκομαι* (cf. Att. *δωροδόκος*). *οὔδεις, μηδεις*, are replaced by *οὔθεις, μηθεις*, with *θ* from *δ* + the spiritus asper of *εις*, in later Attic and elsewhere.

*α*. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as *ἀδελπός* = *ἀδελφός*, *φρεσβύτερος* = *πρεσβύτερος*, Lesb. *ὑπάρκοισαν* = *ὑπάρχουσιν*, Lac. *παιδιχόν* = *παιδικόν*.

#### Interchange of π and πτ

67. Of the Homeric by-forms of *πόλις* and *πόλεμος*, *πτόλις* is found also in Cyprian, rarely in Arcadian and Cretan, and in Thesalian after a vowel, as *οἱ πτολιάρχοι, ἀρχιπτολιάρχεντος* (πτ from πτ, 86.2); *πτόλεμος* is found in Cyprian (gloss) and Cretan (rare), and in many dialects as the second member of proper names.

#### Interchange of Labials, Dentals, and Gutturals

68. 1. Those sounds of the parent speech which are called labio-velars and are commonly designated as *q<sup>u</sup>*, *g<sup>u</sup>*, *g<sup>u</sup>h*, appear in Greek regularly as (1) labials before the back vowels *α, ο, ω*, and before consonants, (2) dentals before the front vowels *ι, ε, η*, (3) gutturals before and after *υ*. Thus *ποῦ, πόθεν* (Lat. *quod*, cf. Osc. *rod*), *ὅποιος*, but *τίς* (Lat. *quis*), *τε* (Lat. *que*), Cret. *ὀτείος*, — *πεμπάς, πέμπτος*, but *πέντε* (Lat. *quinque*), — *λύκος* (Eng. *wolf*), *γυνή* (Eng. *queen*) beside Boeot. *βανά*. But before *ι* usually *β, φ*, e.g. *βίος* (Lat. *vīnus*), with *δ* only in Heracl. *ἐνδεδιωκότα* = *ἐμβεβιωκότα*. Many exceptions are due to leveling between related forms, e.g. *βέλος* after *βάλλω*, Cyp. *πείσει* = *τείσει* after *ποινά*, etc. Instead of *πρέσβυς*, with analogical *β*, several dialects have forms with *γ*, which is regular before *υ*, e.g. Cret. *πρέιγυς* etc., Boeot. *πρισγιείς* (see 86.3). Examples of the normal relation are Arc. *δέλλω* = *βάλλω*, West Greek *δήλομαι, δέιλομαι* (75) = *βούλομαι*, Delph. etc. *ὀδελός* (49.3) = *ὀβολός* (but if from the rare early Att. *ὀβελός*, *β* is analogical, as in *ὀβελίσκος*. Boeot. *ὀβελός*, Thess. *ὀβελλός* may belong under 2, below).

2. But it is a notable characteristic of the Aeolic dialects that they very frequently show a labial even before a front vowel, where the dental is regular elsewhere. Thus Lesb., Thess. *πέμπε* = *πέντε*, Lesb. *πέσσυρες* (Hesych., cf. Hom. *πίσυρες*), Boeot. *πέτταρες* = *τέτταρες*, Thess. *πείσαι*, *ἀππεισάτου*, Boeot. *ποταποπισάτω* = *τείσαι* etc., Lesb. *πήλυι* (Sappho), Boeot. *Πειλε-στροτιδας* to *τῆλε*, Thess. *βέλλομαι*, Boeot. *βείλομαι* = West Greek *δήλομαι*, *δείλομαι*, Lesb. *Βέλφοι* (gloss), Boeot. *Βελφοί* = *Δελφοί*, Thess. *Βέλφαιον* = *\*Δέλφαιον*, Boeot. *βέφυρα* = Cret. *δέφυρα*, Att. *γέφυρα* (*γ* unexplained), Boeot. *Θιόφειστος* to *Ἑρμό-θεστος*, *Θεστίδας* (*θέσσασθαι*), Lesb. *φῆρ* (gloss), Thess. *πεφειράκοντες* = *θήρ*, *τεθηρακότες* (though this is a case of original *gh* not *gʰh*), Boeot. *Φεπταλός*, whence Thess. *Πεπθαλός* with transposition of the aspiration (65) = Att. *Θεπταλός*, Ion. etc. *Θεσσαλός*. Yet some words always have the dental, e.g. *τε*, *τις*, *τιμά*, the reason for this being obscure.

3. In Arcado-Cyprian there is evidence that the sound arising before a front vowel was not, as elsewhere, identical with the ordinary dental, but, at least under certain conditions, was a sibilant. Thus Cypr. *σις* = *τις* (no. 19), *σί* = *τί* (Hesych.), and Arc. *σις* = *τις*, *εῖσε* = *εῖτε* (for the character transcribed *σ*, see 4.4) in an early inscription of Mantinea (no. 16), though all other Arcadian inscriptions have the usual *τις* etc. Cf. also the glosses *ζέρεθρον* beside *δέρεθρον* = *βάραθρον*, and *ζέλλω* beside inscriptional *δέλλω* = *βάλλω*, and see note to no. 65 B 2.

NOTE. The fact that in Arcadian only the one inscription named shows anything but the dental spelling need not indicate that the peculiar pronunciation was locally restricted. It was probably colloquial throughout the dialect, but not usually followed in the spelling, owing to external influence. Cf. El. *ζ* = *δ* only in the earliest inscriptions (62.2), and see 275.

4. There are some pronominal forms with *κ* in place of the usual *π* or *τ*. Thus Ion. *κῶς* = *πῶς*, *κότερος*, etc. (but only in texts of Ionic authors, inscriptions always showing the usual forms), Lesb. *ὄκαι* = *ὄπη*, Thess. *κίς* = *τίς*, etc. Possibly such forms arose in phrases like *οὐ κως* etc. with regular *κ* after *υ* (above, 1).

a. Puzzling is Thess. δαύχνα = δάφνη (cf. also Hesych. δανχμόν· εὔκαν-στον ξύλον δάφνης). Unless due to contamination with another root (e. g. that of δαίω, δεδανμένον, cf. Hesych. δανθμόν· ἐμπρησμόν), there is an anticipation of the *u* element of the consonant, as in λύκος.

5. A change of *θ* to *φ*, that is, doubtless, of spirant *th* to *f*, is seen in *φεῶν*, *φύοντες* = *θεῶν*, *θύοντες*, of an inscription found at Dodona.

### Nasals and Liquids

69. Nasal before consonant. The nasal was always assimilated to the character of the following consonant, but was less distinctly sounded than in the intervocalic position. With this are connected the following facts.

1. The letter *ν* is freely used for the guttural and the labial nasal, as well as for the dental, e.g. Ὀλύνπιος, ἀνφί, λανχάνω.

2. The nasal is omitted in the spelling, occasionally in all dialects, and regularly in Cyprian and Pamphylian.

3. Complete assimilation to a following mute, though not regular in any dialect, sometimes occurred in careless pronunciation, as shown by occasional, and mostly late, spellings, e.g. Att. ξυββάλλεσθαι, Boeot. Ὀλυππίχην (late κοινή inscription), Delph. Ἀθαββος beside usual Ἀθαμβος. From Crete, where in general consonant assimilation is most extensive (86), there are several examples, as ποππάν = πομπάν, ἀφφάνω = ἀμφάνω, and the assimilated form was usual in the name of the town Lappa, whose coins show Λαππαίων. In some cases the dissimilative influence of a preceding nasal was probably a factor, e.g. Delph. ἀνεκκλήτως = ἀνεγκλήτως, ἐπάνακκον (papyr.) = ἐπάναγκον. Thess. ἐξξανακάδεν = ἐξαναγκάζειν perhaps belongs here rather than under 2, i.e. is to be read ἐξξανα(κ)κά(δ)δεν.

4. A special case is Boeot. ἔππασις (uniformly so spelled) = ἔμπασις. This is from \*ἔμ-ππᾱσις (cf. τὰ ππάματα, Θιό-ππαστος, Γυνό-ππαστος), the root being ππᾱ- (with ππ from original *ḱu*, as in ἵππος), which is simplified initially to πᾱ-, as in πᾱμα etc. (49.5).



a. Assimilation of a nasal to the character of the *preceding* mute is perhaps to be seen in Coan Ἀρίσταιχνος = Ἀρίσταιχμος, and Cret. δαρκνά = δαρχμά, δραχμή. Cf. Mod.Grk. Πάτνος from Πάτμος, λαχνός from λαχμός.

**70.** Transposition of a liquid, or loss by dissimilation.

1. Transposition within the same syllable. Cret. πορτί = προτί, Ἀφορδίτα = Ἀφροδίτη, also κάρτος, σαρτός, etc. for which see 49.2 a.

2. Transposition between different syllables. Heracl. τράφος, Amorg. τράφη = τάφρος, τάφρη, Syrac. δρίφος = δίφρος (Hesych.).

3. Loss by dissimilation. Cypr. φρέτα = ῥήτρα, Epid. ῥόπτον = ῥόπτρον, θύρωτον from \*θύρωτρον, φατρία = φρατρία in various dialects (Delphi, Cos, Chios, etc.), vice versa φρήταρχος at Naples.

**71.** Cretan υ from λ. In Cretan the λ was a deep guttural *l* closely resembling *u* (cf. French *autre* from *alter*, etc.), and was so written occasionally, e.g. Gortyn. ἀδευπιαί = ἀδελφαί (but usually ἀδελπιός etc.), φευμένας = φελμένας, καυχός = χαλκός. There are numerous Cretan glosses in Hesychius with υ = λ, e.g. αὔσος = ἄλσος.

a. Cretan ι from ρ in μαίτυς = μάρτυς is without parallel, and must be due to some kind of dissimilation between the two ρ's of μάρτυρ-.

**72.** ντ, νθ, from λτ, λθ. Several examples of ντ = λτ are found in Peloponnesian Doric and the Sicilian and Italiot colonies, e.g. Meg., Mess., Heracl., Syrac. Φίντων (Φίλτων), Φιντίας, etc., Arg. Μίντων (Μίλτων), κέντο (κέλτο) in Aleman, φίντατος (φίλτατος) in Epicharmus, βέντιστος (βέλτιστος) in Theocritus. ἐνθεῖν (ἐλθεῖν) occurs in Aleman, Epicharmus, Theocritus, and at Coreyra; also in an Arcadian (Lycosura), a late Delphian, and a late Cretan, inscription.

**Double Liquids and Nasals in Lesbian and Thessalian**

**73.** The combinations treated in 74-76, also 77.1, 79, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single

liquid or nasal accompanied by lengthening of the preceding vowel (if  $\epsilon$  or  $o$ , to  $\epsilon\iota$ ,  $ou$ , or  $\eta$ ,  $\omega$ , according to the dialect; see 25).

74.  $\rho$ ,  $\nu$ , +  $\iota$ , when preceded by any other vowel than  $a$  or  $o$ . From \* $\phi\theta\acute{\epsilon}\rho\iota\omega$ , Lesb.  $\phi\theta\acute{\epsilon}\rho\rho\omega$  (gram.), Att. etc.  $\phi\theta\acute{\epsilon}\iota\rho\omega$ , Arc.  $\phi\theta\acute{\eta}\rho\omega$ . From \* $\kappa\rho\acute{\iota}\nu\iota\omega$ , Lesb.  $\kappa\rho\acute{\iota}\nu\upsilon\omega$  (gram.), Thess.  $\kappa\rho\acute{\epsilon}\nu\upsilon\omega$  (18), Att. etc.  $\kappa\rho\acute{\iota}\nu\omega$ . From \* $\kappa\acute{\tau}\acute{\epsilon}\nu\iota\omega$ , Lesb.  $\kappa\acute{\tau}\acute{\epsilon}\nu\upsilon\omega$  (gram.), Att. etc.  $\kappa\acute{\tau}\acute{\epsilon}\iota\upsilon\omega$ .

a. But if  $a$  or  $o$  precedes, epenthesis takes place, the result being the same in all dialects, e.g.  $\chi\acute{\alpha}\iota\rho\omega$  from \* $\chi\acute{\alpha}\rho\iota\omega$ ,  $\mu\acute{o}\iota\rho\alpha$  from \* $\mu\acute{o}\rho\iota\alpha$ ,  $\beta\acute{\alpha}\iota\upsilon\omega$  from \* $\beta\acute{\alpha}\nu\iota\omega$ .

b.  $\lambda\iota$  gives  $\lambda\lambda$  in nearly all dialects, e.g.  $\acute{\alpha}\lambda\lambda\omicron\varsigma$  (Lat. *alius*),  $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$  from \* $\sigma\acute{\tau}\acute{\epsilon}\lambda\iota\omega$ . But Cyprian has  $\alpha\acute{\iota}\lambda\omicron\varsigma$  (beside  $\acute{\alpha}\lambda(\lambda)\acute{\alpha}$ ), and Elean once  $\alpha\acute{\iota}\lambda\omicron\tau\rho\iota\alpha$  (beside  $\acute{\alpha}\lambda\lambda\alpha$ ,  $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$ ).

75.  $\lambda\nu$ . From \* $\sigma\acute{\tau}\acute{\alpha}\lambda\nu\bar{\alpha}$ , Lesb., Thess.  $\sigma\acute{\tau}\acute{\alpha}\lambda\lambda\bar{\alpha}$ , Dor. etc.  $\sigma\acute{\tau}\acute{\alpha}\lambda\bar{\alpha}$ , Att.-Ion.  $\sigma\acute{\tau}\acute{\eta}\lambda\eta$ . From \* $\beta\acute{o}\lambda\nu\bar{\alpha}$ , \* $\beta\acute{o}\lambda\nu\omicron\mu\alpha\iota$  (\* $\delta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$ , \* $\beta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$ , 49.3, 68.2), Lesb.  $\beta\acute{o}\lambda\lambda\bar{\alpha}$ , Thess.  $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$ , Att.-Ion.  $\beta\omicron\upsilon\lambda\acute{\eta}$ ,  $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ , Boeot.  $\beta\omega\lambda\acute{\alpha}$ ,  $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ , Locr., Delph.  $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ , El. Coan, Heracl., Ther.  $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$ . From \* $\acute{\phi}\acute{\epsilon}\lambda\nu\omega$ , \* $\acute{\phi}\acute{\epsilon}\lambda\nu\acute{\epsilon}\omega$ , Lesb.  $\acute{\alpha}\pi\acute{\epsilon}\lambda\lambda\omega$  (gloss), Ion.  $\epsilon\acute{\iota}\lambda\omega$ ,  $\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega$ , Delph.  $\epsilon\acute{\iota}\lambda\acute{\epsilon}\sigma\theta\omega$ , El.  $\acute{\alpha}\pi\omicron\phi\epsilon\lambda\acute{\epsilon}\omicron\iota$ ,  $\acute{\epsilon}\omicron\iota\alpha\nu$ , Heracl.  $\acute{\epsilon}\gamma\phi\eta\lambda\eta\theta\acute{\iota}\omega\nu\tau\iota$ . (In these forms the meaning is *debar, prevent*. Cret.  $\acute{\phi}\epsilon\mu\acute{\epsilon}\nu\alpha\varsigma$  =  $\acute{\phi}\epsilon\lambda\acute{\mu}\acute{\epsilon}\nu\alpha\varsigma$  and  $\kappa\alpha\tau\alpha\acute{\phi}\epsilon\lambda\acute{\mu}\acute{\epsilon}\nu\omicron\nu$  are perf. pass. participles, like Hom.  $\acute{\epsilon}\epsilon\lambda\acute{\mu}\acute{\epsilon}\nu\omicron\varsigma$  from the same root, but meaning *assembled*.)

a. Forms like  $\acute{\delta}\lambda\lambda\nu\mu\iota$  with  $\lambda\lambda$  in all dialects represent a later treatment of  $\lambda\nu$  (with  $\nu$  restored by analogy of  $\delta\acute{\epsilon}\iota\kappa\nu\mu\iota$  etc.).

b.  $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ , from a form without  $\nu$ , is Arcado-Cyprian, and occurs also, beside  $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ , in Ionic (Homer and Eretrian).

76. Intervocalic  $\sigma$  + liquid or nasal. From \* $\chi\acute{\epsilon}\sigma\lambda\iota\omicron\iota$  (cf. Skt. *sa-hasra-*), Lesb., Thess.  $\chi\acute{\epsilon}\lambda\lambda\iota\omicron\iota$ , Ion. etc.  $\chi\acute{\epsilon}\iota\lambda\iota\omicron\iota$ , Lac.  $\chi\acute{\eta}\lambda\iota\omicron\iota$  (Att.  $\chi\acute{\iota}\lambda\iota\omicron\iota$  from \* $\chi\acute{\iota}\sigma\lambda\iota\omicron\iota$ ). From \* $\acute{\epsilon}\sigma\mu\acute{\iota}$  (Skt. *asmī*), Lesb.  $\acute{\epsilon}\mu\mu\iota$ , Thess.  $\acute{\epsilon}\mu\mu\acute{\iota}$ , elsewhere  $\epsilon\acute{\iota}\mu\acute{\iota}$  or  $\acute{\eta}\mu\acute{\iota}$  (25). From \* $\acute{\alpha}\sigma\mu\acute{\epsilon}$  (cf. Skt. *asmān*), Lesb.  $\acute{\alpha}\mu\mu\epsilon$ , Thess.  $\acute{\alpha}\mu\mu\acute{\epsilon}$ , elsewhere  $\acute{\alpha}\mu\acute{\epsilon}$ , Att.-Ion.  $\acute{\eta}\mu\acute{\epsilon}\alpha\varsigma$ . From \* $\sigma\epsilon\lambda\acute{\alpha}\sigma\nu\bar{\alpha}$  ( $\sigma\epsilon\lambda\acute{\alpha}\varsigma$ ), Lesb.  $\sigma\epsilon\lambda\acute{\alpha}\nu\upsilon\bar{\alpha}$ , elsewhere  $\sigma\epsilon\lambda\acute{\alpha}\nu\bar{\alpha}$ , Att.-Ion.  $\sigma\epsilon\lambda\acute{\eta}\nu\eta$ .

a. For  $\sigma\rho$  cf. Hom.  $\tau\rho\acute{\eta}\rho\omega\nu$  from \* $\tau\rho\acute{\alpha}\sigma\rho\omega\nu$  ( $\tau\rho\acute{\epsilon}\omega$  from \* $\tau\rho\acute{\epsilon}\sigma\omega$ ). But there is no example of Lesb., Thess.  $\rho\rho$ ; and the development was not parallel to that of  $\sigma\lambda$  etc., assuming that Lesb.  $\acute{\iota}\rho\omicron\varsigma$  is from \* $\acute{\iota}\sigma\rho\omicron$ - (13.1).

b. Initial σλ etc. became ηλ etc., later simple λ etc. The earlier stage is represented by occasional early spellings with λη etc., e.g. Aegin. *ληαβών*, Corcyr. *ροφαῖσι*, *Μηείως*.

Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic σλ etc., as Att. *ἐλῆφα* from \*σέσλᾱφα. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to λλ etc., later (under the continued influence of the simplex and of words with original initial λ etc.) simply λ etc., e.g. Hom. *ἐ-λλαβε*, *ἄ-λληκτος*, *ἔ-ρρεον*, *ἔ-ννεον*, *φιλο-μμειδής*, later *ἐλαβε* etc. But ρρ usually remained, e.g. Att. *ἐρρήν* beside *ἐλαβε*, Dor. *-ερρύᾱ*, though here there is considerable variation, especially in compounds (Att. *παράρύματα* and *παραρρύματα*, etc.). Cf ρρ from *ρρ*, 55 a.

#### VS

77. 1. Original intervocalic νσ. From \**μηνσός* (cf. Lat. *mēnsis*), Lesb. *μῆννος* (also *μῆνος*), Thess. *μειννός* (also *μεινός*), Att. etc. *μηνός* (in this word the vowel was already long). From \**ἔκρινσα*, Lesb. *ἔκριννα*, Att. etc. *ἐκρῖνα*. From \**ἔμενσα*, Thess. *ἔμεννα*, Att. etc. *ἔμεινα*. From \**ἐφανσα*, Dor. etc. *ἐφᾱνα*, Att.-Ion. *ἔφηνα*. Similarly *μσ*, as, from \**ἐνεμσα*, Lesb. *ἐνεμμα* (gram.), Att. etc. *ἐνειμα*.

a. The dat. pl. of ν-stems, as *ποιμέσι*, *δαίμοσι*, is not formed from *-εinsi*, *-ονσι*, but from *-ασι* (cf. *φρασί* Pindar) with substitution of the vowel of the other cases. But in Arc. *ἡερομνάμονσι* the ν also is introduced from the other cases, and this secondary νσ is retained (cf. 3).

2. νσ + consonant lost its ν in proethnic Greek without effect on the preceding vowel, e.g. *κεστός* from \**κενστός* (cf. *κεντέω*), *συσκευάζω* from \**συν-σκευάζω*, etc. So also Epid. *ἄστάς* from \**ἄνστάς* = *ἄναστάς*, Delph. *ἄζετόω* perhaps from \**ἄνζετόω* = \**ἄναζετόω* (but see no. 53.17, note).

3. Secondary intervocalic νσ, in which σ comes from τλ, dental + σ, or τ before ι, had an entirely different history from that of original νσ, which was changed before the new νσ came into existence. This νσ is retained in Cretan (i.e. Central Cretan, cf. 273), Argolic (mainly Argive, cf. 251), Thessalian, and Arcadian, while in other dialects it loses the ν with lengthening, in Lesbian with diphthongization, of the preceding vowel. Thus from \**πάντιλα*,

Cret., Arg., Thess., Arc. *πάνσα*, Att. etc. *πάσα*, Lesb. *παῖσα*. From \**μόντια*, Cret. etc. \**μόνσα* (not yet quotable), Lesb. *μοῖσα*, elsewhere *μούσα* or *μῶσα*. From nom. sg. fem. pres. part. *-ντ-ια*, Cret. *ἔχονσα*, *ἄγονσα*, *ἐβίονσα*, etc., Thess. *λειτορεύσανσα*, *ἀπελευθερσθένσα* (Arc., Arg. examples lacking), Lesb. *ἔχοισα*, *ἀρμόζοισα*, *δάμεισα*, etc., elsewhere *-ουσα* or *-ωσα*, *-ᾶσα*, *-εισα*. From dat. pl. pres. part. *-ντ-σι*, Cret. *ἐπιβάλλονσι*, *ἐλόνσι*, *νικάσανσι*, etc., Arg. *ἐπαγγέλλονσι* (Arc. examples lacking; Thess., Lesb. *-ντεσσι*), elsewhere *-ουσα* or *-ωσα* etc. From aor. \**ἔσπενδσα*, Cret. *ἔσπενσα*, Att. etc. *ἔσπεισα*. From 3 pl. *-ντι* (West Greek *φέρουντι* etc.), Arc. *κρίνωνσι*, *ποιένσι*, etc., Lesb. *ἔχοισι*, *γράφωισι*, *τίθεισι*, etc. (so also Chian *λάβωισιν*, *πρήξωισιν*, cf. 184), Att. etc. *φέρουσι*. Observe that 3 pl. *-νσι* is exclusively Arcadian, since this is the only dialect which belongs both to the *νσ* and the *σι* from *τι* (61) groups.

a. In derivatives in *-σις* from verbs in *-νω*, *νσ* is kept in all dialects, e.g. not only Cret. *ἄπανσις* = *ἀνάφανσις*, Epid. *ἄλωνσις*, but Att. *πρόφανσις*, *ῥφανσις*, etc., owing to the influence of the verbs.

78. Final *νσ*. Since *νσ* + consonant lost its *ν* in proethnic Greek (77.2), the same would be true of final *νσ* in close combination with a following word beginning with a consonant. Hence there arose doublets such as 1) before vowel *τόνς*, *τάνς*, 2) before consonants *τός*, *τάς*. Such doublets are found in Cretan, the Gortynian Law-Code still adhering very closely to the original distribution in the case of the article, e.g. *τόνς ἐλευθέρονς*, but *τός καδεστάνς*. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in *-ος*, *-ας* are the regular forms in Thessalian, Arcadian (so probably Cyprian *-ος* not *-ῶς*), Theran, are frequent in Coan (*-ος* beside *-ους*), and are occasionally found in other Doric dialects and in literary Doric (e.g. frequent in Theocritus). Other dialects have *-ους*, *-ας*, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic *νσ* (*πάνσα* etc. 77.3), e.g. Arg. *τόνς*, *τάνς* (for Argolic in general, see 251), Lesbian *τοῖς*, *ταῖς*, in most dialects *τούς* or *τώς* (25), *τάς*.



Only Elean, in spite of *πᾶσα*, has here a development similar to the Lesbian, yielding *-αις* and later, with the rhotacism (60.1), *-αιρ*, *-οιρ*. At the time of the early Elean inscriptions the diphthong was not yet fully developed (pronounced *-α'ς*, *-ο'ς* with incipient diphthongs) and we find the spelling *-ας*, *-ος* beside *-αις*, *\*οις* (there happen to be no *ο*-stem accusatives in those inscriptions which show *-αις*).

Similarly the preposition *ἐνς* in Cretan (beside more usual *ἐς*) and Argive (cf. 251), whence *εἰς* or *ἐς* (note that Lesb. *εἰς* has a genuine diphthong, like *τοίς*, and so differs from the *εἰς* of other dialects).

Cf. also the treatment of final *νς* from *-ντ-ς*, e.g. nom. sg. part. Cret. *νικάσανς*, *καταθένς* (also *νικαθές* Latos), Heracl. *καταλυμακωθής*, Att. etc. *τιθείς*, Lesb. *στοίχεις*, Thess. *εὐεργετές*, Arc. *hierothutés*, Ther. *αἰρεθές*.

#### λσ, ρσ

79. From *\*ἔστελσα*, Lesb., Thess. *ἔστέλλα*, Att. etc. *ἔστειλα*, Cret. *ἔστηλα*. From *\*ἔφθερσα*, Lesb. *\*ἔφθερρα* (cf. *τέρραι* = *τείραι*), Att. etc. *ἔφθειρα*. From *\*χερσ-* (cf. Skt. *haras*, *grīp*) Lesb. *χερρ-* (*χέρρας* Theocr.), Att. etc. *χειρ-*, Epid. *χηρ-* (but see 25 b).

80. But in another set of words *λσ* and *ρσ* did not have this development, but remained unchanged in most dialects, while in several this *ρσ* was assimilated to *ρρ*. Cf. Hom. *ἄλσος*, *κέλσαι*, *ἔκερσεν*, *ᾠρσε*, *ἄρσην*, *θάρσος*, Ion., Lesb., Cret., Epid., Coan *ἔρσην*, Lac. *ἄρσης*, Cypr. [ἔ]κερσεν, and *θάρσος* or *θέρσος* in most dialects (partly in proper names only).

The assimilation to *ρρ* is Attic as *ἄρρην*, *θάρρος*, etc. (so in the earliest inscriptions; *ρσ* in early Attic writers is Ionic), West Ionic as *ἄρρενικῶν* (Cumae), *ἄγαρρις* (Naples), *Θαρριπίδης*, etc., Arcadian as *φθέραι* (for *φθέρραι* corresponding to *φθέρσαι*, like *φθέρσαντες* in Lycophron, not to *φθεῖραι*, which would be *φθῆραι* in Arcadian), *ἄρρντερον* (but also *Θερσίας*, and *πανάγορσις* for which see below, a), Elean, as *ῥάρρενορ*, *θάρρος*, *θαρρῆν* (in later *ἑρσενάιτερος*, *ρσ* is due to *κοινή* influence), Theran as [ἄ](ρ)ρενα,

Θα(ρ)ρῆς, Θα(ρ)ρύμαρτος, etc. (all archaic; in later ἄρσην, Θάρσων, ρσ is due to κοινή influence). Proper names with ρρ = ρσ occur also in Phocian (Delph. Θαρρίκων, Θάρρανδρος, Amphiss. Θάρρως), and, beside more usual ρσ, in Boeotian (e.g. Θάρουψ, but Θέρσανδρος etc. usual) and Megarian (e.g. Χερρίας, but θάρσος etc. usual). Cf. also κάρρων from \*κάρσων (Cret. κάρτων, 81), in Alcman, Epicharmus, and Sophron.

a. Even in dialects which regularly have ρρ, ρσ may be retained by analogy, e.g. Att. θηρσί etc. after other datives in -σι, κάθαρσις etc. after other nouns in -σις. So Arc. πανάγορσις. But even in these words there is sometimes assimilation, as Att. δέρρις, West Ion. ἄγαρρις.

b. The divergent development of λσ, ρσ, as given in 79 and 80, probably depended originally on the accent, the retention of λσ, ρσ (later ρρ), being normal when they immediately followed the accent. In aorists there would be leveling in both directions, and the development is usually that given in 79, but sometimes that of 80 (Hom. κέλσαι, ὤρσε, Arc. φέθραι).

#### σσ, ττ

81. Att. ττ = Ion. σσ comes from κ<sub>i</sub>, χ<sub>i</sub>, and (apparently, see 82) from τ<sub>i</sub>, or θ<sub>i</sub>, and is chiefly seen in presents like φυλάττω, φυλάσσω (κ<sub>i</sub>), κορύττω, κορύσσω (θ<sub>i</sub>), in feminines like γλῶττα, γλῶσσα (χ<sub>i</sub>), μέλιττα, μέλισσα (τ<sub>i</sub>), and in comparatives like ἥττων, ἥσσων (κ<sub>i</sub>), κρείττων, κρέσσω (τ<sub>i</sub>). ττ gives the same result, e.g. τέτταρες, τέσσερες (54 e, 114.4). Inscriptions show that Attic had ττ from the earliest times, the σσ of the early writers being due to Ionic influence. Most of the dialects agree with Ionic, but the Attic ττ is found also in Boeotian (φυλάττω, θάλαττα, πέτταρες), Cretan (ἱαττα = Arg. ἕασσα, κάρτων from \*κάρττων), and Euboean, at least in Styra, Eretria, Oropus (ἐλάττων, πρήττω, Κιττήης).

a. σσ in late Cretan, as πράσσω, θάλασσα, ἥμισσος (from \*ἥμιττος, 61.6), is due to κοινή influence (in κοινή inscriptions σσ is more common than the strictly Attic ττ); after these also ὄσσος for earlier ὄττος (82). Some of the late inscriptions have θθ in words of this class, as θάλαθθα, ἱαθθα, also for those belonging under 82, as ὀθθάκιν, for original σσ, as φέτεθθι, and for στ, as ἰθθάντες. For σθ it is earlier (85.3).

b. Although the Thessalian inscriptions usually have  $\sigma\sigma$ , there is some evidence that the dialect had  $\tau\tau$  originally, or at least in certain localities. Aside from  $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$ ,  $\pi\acute{\iota}\tau\tau\alpha$ , which are quoted as Thessalian, cf. the proper names  $\text{Κόττυφος}$ ,  $\text{Φάνττιος}$ , etc., and especially  $\text{Περθαλός}$  from  $\text{Φετταλός}$  (65).

#### $\sigma$ , $\sigma\sigma$ , $\tau\tau$

82.  $\tau\iota$  and  $\theta\iota$  give Att.  $\sigma$  not  $\tau\tau$ , and Ion.  $\sigma$  (early  $\sigma\sigma$  often in poetry, but never in inscriptions) in  $\acute{\omicron}\sigma\sigma\sigma$ ,  $\acute{\omicron}\pi\acute{\omicron}\sigma\sigma\sigma$  ( $\tau\iota$ ),  $\mu\acute{\epsilon}\sigma\sigma\sigma$  (\* $\mu\acute{\epsilon}\theta\iota\sigma$ , cf. Skt. *madhyas*). A dental +  $\sigma$  gives precisely the same result, e.g.  $\acute{\epsilon}\kappa\acute{\omicron}\mu\iota\sigma\alpha$ ,  $\acute{\epsilon}\delta\iota\kappa\alpha\sigma\alpha$ , etc. In all such cases most dialects have  $\sigma\sigma$  or  $\sigma$  (for  $\sigma\sigma$  cf. Lesb., Thess., Delph., El., Heracl., Argol., East Cret.  $\acute{\omicron}\sigma\sigma\sigma\sigma$ , Heracl.  $\mu\acute{\epsilon}\sigma\sigma\sigma\sigma$ ,  $\acute{\epsilon}\delta\alpha\sigma\sigma\acute{\alpha}\mu\epsilon\theta\alpha$ , Argol.  $\delta\iota\kappa\alpha\sigma\sigma\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\delta\iota\kappa\alpha\sigma\sigma\alpha\nu$ ), but Boeotian and Cretan have  $\tau\tau$ , e.g. Boeot.  $\mu\acute{\epsilon}\tau\tau\sigma$ ,  $\acute{\omicron}\pi\acute{\omicron}\tau\tau\sigma$ ,  $\acute{\epsilon}\psi\alpha\phi\acute{\iota}\tau\tau\alpha\tau\sigma$ ,  $\acute{\alpha}\pi\omicron\lambda\omicron\gamma\acute{\iota}\tau\tau\alpha\sigma\tau\eta$ , Cret.  $\mu\acute{\epsilon}\tau\tau\sigma$ ,  $\acute{\omicron}\tau\tau\sigma$ ,  $\acute{\omicron}\pi\acute{\omicron}\tau\tau\sigma$ ,  $\delta\acute{\alpha}\tau\tau\alpha\theta\theta\alpha\iota$ . In some very early Cretan inscriptions we find  $\zeta$ , as  $\acute{\omicron}\zeta\sigma$ ,  $\acute{\alpha}\nu\delta\acute{\alpha}\zeta\alpha\theta\alpha\iota$ .

NOTE. This is to be recognized as the normal development of  $\tau\iota$  and  $\theta\iota$ . The different result seen in the classes of words mentioned in 81 is due to the influence of the forms containing gutturals. After a consonant  $\tau\iota$  gives  $\sigma$  in all dialects; e.g.  $\pi\acute{\alpha}\nu\sigma\alpha$ ,  $\pi\acute{\alpha}\sigma\alpha$ , from \* $\pi\acute{\alpha}\nu\tau\iota\alpha$ .

#### Original $\sigma\sigma$

83. Original  $\sigma\sigma$ , which becomes  $\sigma$  in Attic ( $\acute{\epsilon}\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha$ ,  $\gamma\acute{\epsilon}\nu\epsilon\sigma\iota$ ), is retained, as in Homer etc., in several dialects (cf.  $\acute{\omicron}\sigma\sigma\sigma\sigma$  etc., 82), e.g. Lesb.  $\acute{\epsilon}\sigma\sigma\sigma\sigma\tau\alpha\iota$ , Thess.  $\acute{\epsilon}\sigma\sigma\epsilon\sigma\theta\epsilon\iota\nu$ , Heracl.  $\acute{\epsilon}\sigma\sigma\eta\tau\alpha\iota$ , Ther.  $\acute{\epsilon}\sigma\sigma\acute{\epsilon}\iota\tau\alpha\iota$ , Lesb.  $\sigma\upsilon\nu\tau\epsilon\lambda\acute{\epsilon}\sigma\sigma\alpha\nu\tau\alpha$ ,  $\acute{\omicron}\mu\acute{\omicron}\sigma\sigma\alpha\nu\tau\epsilon\sigma$ , Boeot.  $\sigma\upsilon\nu\kappa\alpha\lambda\acute{\epsilon}\sigma\sigma\alpha\nu\tau\epsilon\sigma$  (143), dat. pl. Lesb., Thess., Boeot., Delph., El.  $-\epsilon\sigma\sigma\iota$ , Heracl.  $-\alpha\sigma\sigma\iota$  (107.3). For late Cret.  $\phi\acute{\epsilon}\tau\epsilon\theta\theta\iota$  etc., see 81 a.

#### $\zeta$ , $\delta\delta$

84. Attic-Ionic  $\zeta$ , which was pronounced  $z\delta$  and comes from  $z\delta$  ( $\acute{\omicron}\zeta\sigma$ , Germ. *Ast*,  $\text{Ἀθήναζε}$  from  $-(\nu)\varsigma-\delta\epsilon$ ) or, more often, from  $\gamma\zeta$  ( $\mu\acute{\epsilon}\iota\zeta\omega\nu$ ,  $\mu\acute{\epsilon}\zeta\omega\nu$ ) or  $\delta\zeta$  ( $\pi\acute{\epsilon}\zeta\acute{\omicron}\varsigma$ ), is also  $\zeta$  in the majority of other dialects. Lesb.  $\sigma\delta$ , found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because  $\zeta$  was used with the value of  $z$  in  $\zeta\acute{\alpha} = \delta\iota\acute{\alpha}$ , etc. (19.1).

But assimilation to δδ, initial δ, is Boeotian, Thessalian, Elean, Cretan, Laconian, and Megarian (?). Boeot. γραμματιῖδδω, ψαφιῖδδω, δοκιμάδδω, ἱαρείάδδω, τρέπεδδα, δῶω (ζῶω), Δεύς, Thess. ἐξξανακά(δ)δῆν (no. 33; the only example, so possibly δδ only in Thessaliois, but there is no evidence against its being general Thessalian). El. δικά(δ)δω, χραῖ(δ)δω, Cret. δικάδδω, ψαφιῖδδω, ἐργάδδομαι, φροντιῖδδω, δῶω, δωός, δυγόν, Δῆνα (Ζῆνα), Lac. γυμνάδδομαι etc. in Ar. Lys., μικκιχιδδόμενος, ὅπι(δ)δό[μενος], Δεύς in inscriptions. Δεύς occurs also on a vase from Rhodes, and is perhaps genuine Rhodian. Cf. the occasional assimilation of σδ in external combination in Rhodian, 97.4. Meg. δδ is doubtful (Ar. Ach. μάδδα, χρήδδω, but only ζ in inscriptions).

In Cretan and Elean the spelling ττ is also found, as Cret. φροντίττω, ἐσπρεμμίττω (ἐκπρεμνίζω), Ττῆνα, Τῆνα (Ζῆνα), El. νοστίττω (νοστίζω), ἀττάμιος (ἀζήμιος).

a. There is some interchange between presents in -σσω or -ττω and those in -ζω or -δδω, owing to the identity of their future and aorist forms. Thus Att. σφάττω = Ion. σφάζω, Boeot. σφάδδω, Thess. ἐμφανίσσω = Att. ἐμφανίζω, and, vice versa, Cret. πράδδω = Att. πράττω, συνεσσάδδω = Att. -σαίτω.

### σθ

85. 1. στ = σθ. The use of στ for σθ (see 63) is mainly characteristic of Northwest Greek. It is the regular spelling in Locrian, as *ηλέσται*, *ηaréσται*, and early Elean, as *χρεῖῆσται*, *λυσάστῳ*, and occurs with some frequency in Phocian, as Delph. *πρόστα*, *ἡλαξάστῳ*, later *γινέστω* etc., Stir. *θέστων*, *ἀποπολιτεύσασται*. It occurs also in Boeotian, in late inscriptions of Orchomenus (*ἀπολογίτταστη* etc.), where it is perhaps due to Aetolian influence, and twice in Thessalian (*πεπεῖσταιν*, *ἐλέσταιν*, Larissa). But there are some early examples in other dialects, as Cret. *μιστός* (Vaxos), Lac. *ἀποστρυνῆσται*, *χρήσται*, and in late times it is found in many parts of Greece, even at Athens.

2. σσ = σθ. This is found in late Elean, as *ἀποδόσσαι* (no. 60), *ποιήασσαι* (no. 61).



3.  $\theta\theta = \sigma\theta$ . This is usual at Gortyna and some of the other cities of central Crete, as  $\lambdaύσα\theta\theta\alpha\iota$ ,  $\deltaατῆ\theta\theta\alpha\iota$ ,  $τράφε(\theta)\theta\alpha\iota$ , etc. (also, rarely,  $\tau\theta$ , e.g.  $\deltaέκετ\theta\alpha\iota$ ). But  $\sigma\theta$  is found in most of the very earliest inscriptions, and in the latest (here *κοινή* influence).

#### Assimilation, Dissimilation, and Transposition of Consonants

86. Assimilation in consonant groups. Many of the changes belonging under this head have been given already, e.g. under 55, 69, 74–77, 79, 80, 84, 85. See also under external combination, 96–100. No notice is taken of assimilation which is common to all dialects and presumably proethnic, as  $\delta\lambda$  to  $\lambda\lambda$ , etc.

This class of phenomena is one in which the difference between colloquial and careful speech is most noticeable, as may readily be observed in English. While some assimilations are so uniformly effected that the unassimilated form is completely displaced and forgotten, others remain colloquial only, the unassimilated form being still preferred in careful speech and writing. This accounts for much of the lack of uniformity in the evidence as regards some of the changes mentioned in this and the other sections. In some cases the spelling varies greatly even in the dialects where the change is best attested. Sometimes the assimilation is uniform in certain dialects, but evidently existed colloquially in others also and only sporadically made its appearance in the spelling.

1.  $\kappa\tau$  to  $\tau\tau$  in Cretan.  $\nu\tau\tau\acute{\iota} = \nu\kappa\tau\acute{\iota}$ ,  $\Lambdaύττος = \Lambdaύκτος$ . For Locr.  $\acute{\epsilon}(\tau)$   $\tau\acute{\alpha}\varsigma$ , see 100. Cf. also  $\delta\iota\alpha\lambda\acute{\epsilon}\lambda\epsilon\tau\tau\alpha\iota$  in an inscription of Cumae.

2.  $\pi\tau$  to  $\tau\tau$  in Cretan and Thessalian. Cret.  $\acute{\epsilon}\gamma\gamma\alpha\tau\tau\alpha\iota = \acute{\gamma}\acute{\epsilon}\gamma\gamma\alpha\pi\tau\alpha\iota$ ,  $\piέντος = πέμπτος$ , Thess.  $\Lambda\epsilon\tau\tau\acute{\iota}\nu\alpha\iota\omicron\varsigma$  ( $\Lambda\epsilon\pi\tau\acute{\iota}\nu\alpha\iota\omicron\varsigma$ ),  $\omicron\acute{\iota}$   $\tau\tau\omicron\lambda\acute{\iota}\alpha\rho\chi\omicron\iota$ ,  $\acute{\alpha}\rho\chi\iota\tau\tau\omicron\lambda\acute{\iota}\alpha\rrho\chiέντος$  ( $\pi\tau\acute{\omicron}\lambda\iota\varsigma$ , 67), also  $\acute{\alpha}\tau$   $\tau\acute{\alpha}\varsigma$  etc. in external combination (99.2). Cf. also Thess.  $\Lambda\tau\theta\acute{\omicron}\nu\epsilon\iota\tau\omicron\varsigma = \Lambda\phi\theta\acute{\omicron}\nu\eta\tau\omicron\varsigma$ .

3.  $\sigma\gamma$  to  $\gamma\gamma$  ( $\gamma$ ) in Cretan.  $\pi\rho\acute{\epsilon}\iota\gamma\upsilon\varsigma$  probably from  $\pi\rho\acute{\epsilon}\iota\sigma\gamma\upsilon\varsigma$  (Boeot.  $\pi\rho\iota\sigma\gamma\acute{\epsilon}\iota\epsilon\varsigma$ , 68.1),  $\pi\rho\epsilon\iota\gamma\epsilon\upsilon\tau\acute{\alpha}\varsigma$ ,  $\pi\rho\acute{\epsilon}\iota\gamma\omega\upsilon$ ,  $\pi\rho\acute{\epsilon}\iota\gamma\iota\sigma\tau\omicron\varsigma$ , late  $\pi\rho\acute{\eta}\gamma\iota\sigma\tau\omicron\varsigma$  ( $\pi\rho\eta\gamma\iota\sigma\tau\acute{\epsilon}\upsilon\omega$  also Coan). A parallel change of  $\sigma\kappa$  to  $\kappa\kappa$  is seen in Laconian glosses, as  $\kappa\alpha\delta\acute{\iota}\kappa\kappa\omicron\rho = \kappa\alpha\delta\acute{\iota}\sigma\kappa\omicron\varsigma$ .

a. Note that the forms cited, as also Thess. *πρεισβείω*, are formed from *πρεισ-* (cf. also Cret. *πρείν* beside *πρίν*), not *πρεσ-* as in Att.-Ion., Lesb. *πρέσβυς*. Late Cret. *πρεγγεντάς* is a hybrid form.

4. *στ* to *ττ* in Cretan, Laconian, and Boeotian. Cret. *μέττ' ἐς* beside *μέστα*, Lac. *βεττόν*, *dress*, = \**φεστόν* (Etym. Magn.), Boeot. *ἴττω* = *ἴστω* (Ar., Plato), *ἔττε* = *ἔστε*. But in the great majority of cases *στ* remains in the spelling of inscriptions.

5. *ρν* to *νν* in Cretan. *ἀννίοιτο* = *ἀρνέοιτο*, *ὄννιθα* = *ὄρνιθα*, *Ἐλευθενναῖος* = *Ἐλευθερναῖος*.

6. *μν* to *μμ* in Cretan. *ἐσπρεμμίττω* = *ἐκπρεμνίζω*.

7. *γν* to *ν*. *γίγνομαι* appears as *γίνομαι* in most dialects except Attic (here also, but late), or as *γίνυμαι* (Thess., Boeot.). *γινώσκω* = *γνγνώσκω* occurs in Lesbian and in Ionic prose writers (Att. *γεινώσκω* very late), and in some late Doric inscriptions. This is not really assimilation, but loss of *γ* by dissimilation from the initial *γ*, supported, in the case of *γίνομαι*, by the *γεν* of other tenses.

87. Transposition in consonant groups. As *τίκτω* from \**τίτκω*, so probably *δάκτυλος* from \**δάτκυλος*, to which points Boeot. *δακκύλιος* (*κκ* from *τκ* as in Thess. *πὸκ κί* from *πὸτ κί*, whereas *κκ* from *κτ* would be contrary to all analogy, cf. 86.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions *σχυναρχόντων* = *χσυν-* (*ξυν-*), *εὐσχάμενος* = *εὐχσάμενος*, *σφυχή* = *ψυχή*, *ἔγρασφεν* = *ἔγραψεν* (often on vases), *μεσόμνη* = *μεσόδμη* (*δμ* first to *νμ* by assimilation).

88. Assimilation, dissimilation, and transposition, between non-contiguous consonants. Except for the regular dissimilation of aspirates in proethnic Greek (65), these phenomena are of the same occasional character as the preceding (87). They are most frequently observable in the case of aspirates, or of liquids, for which see 65, 70. A nasal may interchange with a mute of its own class, by assimilation or dissimilation with another nasal, e.g. Cret. *νύναμαι* = *δύναμαι* (cf. Mod.Gr.k. *Μεντέλη* beside *Πεντέλη*, name of

the monastery on Mt. Pentelicus), or, vice versa, Att. *τέρβινθος* beside *τέρμινθος*, Att. *κυβερνάω* from \**κυμερνάω* beside Cypr. *κυμερῆναι*, and *βάρναμαι* = *μάρναμαι*, which occurs in certain inscriptions in epic style from Athens, Corcyra, etc. (nos. 88, 90). See also 69.3, end, and 86.7. Among examples of transposition may be mentioned Ion. *ἀμιθρέω* = *ἀριθμέω*, Delph., Epid. *βόλιμος* = *μόλιβος* (Att. usually *μόλυβδος*), also, with assimilation, Rhod. *βόλιβος* (*περιβολιβῶσαι*).

a. A few dialectic examples of haplogy, or syllabic loss by dissimilation, may be added here. Epid. *ἡμίδιμνον* from *ἡμι(μέ)διμνον*, as Att. *ἡμέδιμνον* from *ἡ(μι)μέδιμνον*. Cret. *νεότας*, *body of young men*, gen. *νεότας* from *νεότα(το)s*, acc. *νεότα* from *νεότατα*.

#### Doubling of Consonants

89. A single consonant is sometimes written double, this indicating a syllabic division by which it was heard at the end of one syllable and the beginning of the next.

1. *σστ*, *σσκ* etc. Such spellings as *ἄρισστος*, *ῥοσστις*, *γράψασσθαι*, *Ἄσσκλήπιος*, *κόσσμος*, are frequent, and not confined to any particular dialect. For examples in external combination, see 101.2. Similarly *σξ* (= *z-zd*) and *ξξ* (= *ks-s*), e.g. Arg. *δικάσξω*, Delph. *δουλίσξω*, Locr. *ψάφιξξις*, Boeot. *Δεξξίππα*, Thess. *ἐξξα-νακά(δ)δεν*.

2. Before consonantal *ι* in Thessalian, as *πόλλιος* etc. See 19.3.

3. Between vowels. This is confined to continuous sounds, especially liquids and nasals, mostly after a long vowel or diphthong. Thess. *μναμμεῖον*, *Δαμμάτρειος*, Lesb. *προαγρημμένω*, Rhod. *εῖμμειν*, Dodon. *ἄμμεινον*, Boeot. *θάλλατταν*, Thess. *ὀβελλόν*, Delph. *Θελπούσσιος*, El. *ἀνταποδιῶσσα*, Cret. *σποφδδάν* (spirant *δ*). Cf. also 101.1. Delph., Cret. *ἀμφιλλέγω* is from *ἀμφισ-λέγω*, though Meg. *ἀμφέλλεγον* shows that it was felt as *ἀμφι-λλέγω*.

4. Epid. *μέδιμνον*, *ἡμίδιμνον*, *ἱερομνήμενες* (no. 83). Cret. *ἀλλόττριος*, Arg. *πέττρινον* (cf. Osc. *alttram* etc., *frattre* etc. in Latin inscriptions).

5. In hypocoristic proper names, where it originates in the vocative and is due to the emphatic utterance in calling. Examples, though found elsewhere, are by far most frequent in Boeotian, e.g. Ἀγαθῶ, Βίῳπτος, Μένναι, etc.

#### CHANGES IN EXTERNAL COMBINATION<sup>1</sup>

90. The phenomena of external combination, or sentence phonetics, such as elision, crasis, consonant assimilation, etc., are found in all dialects. But in Greek, as in most other languages, there is a tendency to limit more and more the scope of such changes, and to prefer, in formal speech and its written form, the uncombined forms. The inscriptions, Attic as well as those of other dialects, differ greatly in this respect according to their time and character. The following general observations may be made.

1. The changes occur mainly between words standing in close logical relation. Thus oftenest in prepositional phrases, or between the article, adjective, or particle and the noun with which it agrees; frequently between particles like *καί*, *δέ*, *μέν*, etc. and the preceding or following word; less often between the subject or object and the following verb, and very rarely in looser combinations.

2. While the less radical changes, such as the elision of a short vowel or the simpler forms of consonant assimilation, are least restricted in scope and survive the longest, the more violent forms of crasis and of consonant assimilation are the most infrequent and the soonest given up. Thus, in the matter of consonant assimilation, the partial assimilation of a nasal to a following mute, especially a labial, as in *τὰμ πόλιν*, is very common in all dialects down to a late period and sometimes observed even in loose combinations (cf. 96.1), but examples like *τὸλ λόγον*, *τοὺν νόμους*, etc. are comparatively infrequent and practically restricted to early inscriptions.

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<sup>1</sup> Some matters which strictly belong under this head have been discussed elsewhere, as the rhotacism of final *s*, treatment of final *vs*, etc.



3. Although the dialects differ in the extent to which they exhibit these phenomena and in some details (e.g. Cretan shows the most extensive and radical series of consonant assimilations), the differences depend more upon the time and character of the inscription, the degree to which the language has been formalized.

4. There is no consistency in the spelling, even as regards the milder changes, combined and uncombined forms often standing side by side in the same inscription.

### Elision

91. Elision is common to all dialects, but, as in Attic, subject to great inconsistency as regards the written form, which even in metrical inscriptions is very often not in accord with the demands of the meter. In general elision is most frequent in the conjunctions and particles such as *δέ* (*ὄδε*, *οὐδέ*, etc.), *τε*, *κα*, *ἀλλά*, etc., the prepositions, and, among case-forms, in stereotyped phrases like *πόλλ' ἀγαθά* etc. The elision of a diphthong, e.g. Locr. *δεί-λετ' ἀνχῶρεῖν*, is comparatively rare. For elision in place of usual crasis, see 94.

### Aphaeresis

92. Examples of aphaeresis, which is only a form of crasis, are rare. Ion. *ἡ'ς*, *μὴ' λάσσονες* (Chios, no. 4), Locr. *ἔ' δελφίων*, *ἔ' χεπάμῶν*, *μὲ' ποστᾶμεν*, El. *μὲ' νπῶι*, *μὲ' πιποεόντων*, *μὲ' πιθεῖαν*, Lesb. *σ[τάλλ]α' πι*.

### Shortening of a Final Long Vowel

93. The shortening of a final long vowel before an initial vowel, so well known in poetry, is occasionally seen in inscriptions, e.g. Cret. *μὲ' ἔκηι* (*μὴ' ἔχη*), *μὲ' ἔνδικον*, etc., Meg. *ἔπειδὲ' Ἰκέσιος*. So Cyp. *ἔξ* (*ἦ' ἔξ*) with *ι* from *ε* (9.3).

### Crasis

94. Crasis, mostly of *καί* or forms of the article with the following word, is found in the early inscriptions of all dialects,

though the uncombined forms are more frequent. As between the "phonetic principle," where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the second vowel as in Att. *άνήρ* = *ό άνήρ*, the former is almost, if not wholly, predominant outside of Attic.

1. *ο, ὀ (ου), ω, + α* (cf. 44.1). Ion. *ώνήρ, τῶγῶνος* (τοῦ ἀγῶνος), with the regular contraction to *ω*, where Attic has *άνήρ, τᾶγῶνος*. Similarly Lesb. (lit.) *ῶνῆρ*, Arc. *κατὸρρέντερον* (κατὰ τὸ ἄρρέντερον), Delph. *τῶπελλαίου* (τοῦ Ἀπελλαίου), *τᾶπόλλωνι* (τῶι Ἀπόλλωνι), Boeot. *τῶπολλῶνι* (τοῖ Ἀπόλλωνι), Corinth. *τῶπε(λ)λῶνι* (τῶι Ἀπέλλωνι), *τῶγαθόν* (τὸ ἀγαθόν), Meg. *ὄρχεδαμε* (ὦ Ἀρχέδαμε), and so regularly in literary Doric. Elision, rather than crasis according to the "etymological principle," is probably to be assumed in the few examples like Corinth. *τᾶριστερόν*<sup>1</sup> (τὸ ἀριστερόν), Arg. *τᾶργεῖοι* (τοῖ Ἀργεῖοι), *Ἥαγελαῖδα τᾶργεῖῶ* (ὁ Ἀγελαῖδα τοῦ Ἀργεῖου), Cyp. *τᾶ(μ)φιδεξίῳ* (τῷ Ἀμφιδεξίῳ).

2. *ο, ὀ (ου), + ε* (cf. 44.3). Att.-Ion. *τοῦνομα* (τὸ ὄνομα), Lesb. *ὠνίαντος* (ὁ ἐνίαντος), Loc. *ὀπάγων* (ὁ ἐπάγων).

3. *α + ο* (cf. 41.2). Att., Dor. *χῶ* (καὶ ὁ), Ion., Cret. *κῶ* (καὶ ὁ), Lesb. (lit.) *κῶττι* (καὶ ὄττι), El. *κῶπόταροι* (καὶ ὀπόταροι). Cf. Aegin. *χῶλέφας* (καὶ ὁ ἐλέφας) with double crasis, like *χῶκ* (καὶ ὁ ἐκ) in Theocritus.

4. *ᾱ + ο* (cf. 41.4). Meg. *ᾱλυνπιάς* (ᾱ Ὀλυνπιάς).

5. *ᾱ + ε* (cf. 41.3). Loc. *ἡᾱπιφοικία* (ᾱ ἐπιφοικία).

6. *α + ε* (cf. 41.1). Att.-Ion. *κᾶγῶ* (καὶ ἐγῶ), *κᾶπί* (καὶ ἐπί), *τᾶν* (τὰ ἐν), etc., West Greek *κῆν, κῆκ, κῆπί* (καὶ ἐν, καὶ ἐκ, καὶ ἐπί), etc. So also in Thessalian (no. 33) *κῆν* and *τῆς* (τὰ ἐς). Lesbian has *κῆμέ* (καὶ ἐμέ) in an early inscription, though the texts of the Aeolic poets have mostly *κᾱ-* (*κᾱμος* etc.); and Arcadian has *κῆπί*.

<sup>1</sup> We continue, as a matter of convention, to transcribe in the form of crasis where the combination belongs to those which commonly suffer crasis, even in cases where we believe the phenomenon is elision. For it is impossible to draw the line between crasis and elision with certainty. See also under 7, 8, 9.

7. With words beginning with a diphthong. Inscriptions sometimes show the regular crasis with *εὐ-*, as Delph. *κηϋκλεια* (*καὶ Εϋκλεια*), Rhod. *ῶδαμῶ* (*ὁ Εὐδάμουν*), but otherwise the diphthong unchanged, that is, what is probably elision rather than crasis, e.g. Thess. *κοῖ*<sup>1</sup> (*καὶ οἱ*), Ion. *τοῖκόπεδον* (*τὸ οἰκόπεδον*), *κοῖνοπίδης* (*καὶ Οἰνοπίδης*), Delph. *κοῦτε* (*καὶ οὔτε*). Similarly *κοῦ*, *κοῦτε*, etc. in Attic and Ionic literature (also *χοί* = *καὶ οἱ*, and *κεῦ* = *καὶ εὐ-*), and in Theocritus. Forms like *ωῦτός* (*ὁ αὐτός*) in Herodotus and Theocritus, *ῥπόλος* (*ὁ αἰπόλος*) in Theocritus, *κωῦδέν* (*καὶ οὐδέν*) in Epicharmus, are rarely attested in inscriptions (once Ion. *ῶισυμνήτης* = *ὁ αἰσυμνήτης*). But the proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, e.g. Thess. *κεῦφεργέταν* (*καὶ εὐεργέταν*) or *κεύφεργέταν*, Boeot. *τεῦτρετιφάντω* (*ταῖ Εὐτρητιφάντω*) or *τεῦτρετιφάντω*, Aegin. *hoikos* (*ὁ οἶκος*) or *hōikos*.

8. With words beginning with *ι* or *υ*. Cret. *κυῖέες* (*καὶ υῖέες*), El. *κῦπαδυκίοι* (*καὶ ὑπα-*), Delph. *κιδιώται* (*καὶ ιδιώται*).

In such cases there is of course no evidence as to whether the *υ* or *ι* was lengthened, as usually in Attic-Ionic, but probably we have here simply elision.

9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus *τῖαρὸν* (*τὸ ἱαρὸν*), *τῖαρῶ* (*τῶ ἱαρῶ*), *τῖαροῖ* (*τοῖ ἱαροῖ*), *τέπιάροι* (*τοῖ ἐπιάροι*), and even *ταῦτῶ* (*τὼς αὐτῶ*), *τῶρ ἱαρομάωρ τὸλυνπίαι* (*τὼρ ἱαρομάωρ τὼρ Ὀλυνπίαι*). This is clearly not crasis proper, but an extension of the principle of elision.<sup>1</sup> Cf. *θυῖωι* (*τῶι υῖωι*) in an Attic inscription. Once El. *τοῖ ὕταυτ' ἐγραμένοι* with aphaeresis.

#### Apocope

95. Apocope of prepositions is almost unknown in Attic-Ionic inscriptions, but is usual in other dialects for at least some of the prepositions. All of them have *ἄν* (or *ὄν*, *ὕν*) and *πάρ* (even Ionic has *ἄν* in literature and a few cases of *πάρ* in inscriptions). *κάτ*

<sup>1</sup> See footnote, p. 73.

and *πότη* are found in nearly all the West Greek dialects (but not in Cretan, and rarely in Argolic), and in Boeotian and Thessalian. But these are mostly confined to the position before dentals, especially forms of the article. Before other consonants they occur, with assimilation, in Thessalian and sometimes in Boeotian and Laconian; *κάτ* also in Lesbian and Arcado-Cyprian (in Arcadian *κά* before all consonants in early inscriptions, later only before the article, otherwise *κατύ* formed after *ἀπύ*). *πέρ* occurs in Delphian (cf. also *πέροδος* = *περίοδος*), Elean (*πάρ*), and Thessalian; also in Lesbian (Alcaeus), and in a few proper names in Locrian (*Περρο-θαρῖαν*), Cretan, and Laconian. *ἀπ*, *ἐπ*, *ὕπ* are Thessalian only, except for two examples of *ἐπ* in Boeotian before *π*. An apocopated form of *πεδά* is seen in Arc. *πὲ τοῖς* i.e. *πὲ(δ) τοῖς*.

Apocope is most extensive in Thessalian, which has *ἀν*, *πάρ*, *κάτ*, *πότη*, *πέρ*, *ἀπ*, *ἐπ*, *ὕπ*. The Thessalian genitive singular in *-οι* is also best explained as arising from *-οιο* by apocope, beginning with the article, which was, of course, proclitic like the prepositions (cf. 45.4).

Apocopated forms are more common in early inscriptions than later, when there is a tendency, partly due to *κοινή* influence, to employ the full forms.

a. Forms like *κατόν*, *ποτόν*, instead of *κὰτ τόν*, *πὸτ τόν*, occur not only in early inscriptions where double consonants are not written, but also in the later inscriptions of some dialects. For the most part the matter is one of spelling only, but in some cases such forms represent the actual pronunciation, due in part to actual simplification of the double consonants, in part to syllabic dissimilation or haplology, as in later Attic *κατάδε* from *κα(τὰ) τάδε*. So in Arcadian the spelling is almost uniformly *κα* (early *κατῶνν*, *κακρίνῃ*, etc., later *κατάπερ*, *κακειμέναν*). In doubtful cases it is better to expand the forms to *κὰ(τ) τόν* etc. in our texts, if only for the convenience of the student.

### Consonant Assimilation

#### 96. Assimilation of final *ν*.

1. To the class of a following labial or guttural. Cases like *τῆμ πόλιν*, *τὸν κήρυκα*, *νῦμ μέν*, are frequent in Attic inscriptions, and likewise in the other dialects. So also between object and verb as



Delph. τόκιον φερέτω, Arc. πόσοδομ ποέντω, and in looser combinations as Att. ἐστὶμ περί, Arc. ἰν ἐπίκρισιγ κατάπερ, Arg. ποιοῖεγ κατά.

2. To σ. Att. ἐς Σάμωι, Ion. τῶς συμπάντων, Delph. ἀς Σέλευκος (ᾶς = ᾗν), ἔστω(ς) συλέοντες, Epid. τὸς σακόν. Cf. Ion. πασσυδίηι beside πανσυδίηι, and Lesb. πασσυδιάσαντος.

Before σ + consonant. Att. ἐς στήληι but oftener ἐ στήληι, also τὲ στέλῃν. So Rhod., Cret. ἐ στάλαι, El. τὰ στάλαν. These do not arise by assimilation but by regular loss of ν. See 77.2, 78.

3. To λ. Att. ἐλ λίμναις, τὸλ λόγον, Ion. ἐλ Λαρυσσῶι, Delph. τῶλ Λαβναδάν, Lac. ἐλ Λακεδαίμονι, Epid. τὸλ λίθον, τῶλ λίθων. Cf. συλλέγω, ἀλλύω = ἀναλύω, etc.

4. To ρ. Att. ἐρ Ῥόδωι, τὸρ Ῥόδιον. Cf. συρρίπτω etc.

a. In Cyprian, where ν before a consonant is always omitted in the interior of a word, it is also frequently omitted in sentence combination as τὰ(ν) πτόλιν.

#### 97. Assimilation of final s.

1. To ν. Delph. τοὺν νόμους. Cf. Πελοπόννησος (Πέλοπος νῆσος).

2. To μ and ϕ. Cypr. φέπο(μ) μέγα = φέπος μέγα, τᾶ(ϕ) φανάσ(σ)ας = τᾶς φανάσσας. In the same way arose κά = κάς (καί) in Cypr. κα μέν, Arc. κα φοικίας.

3. To λ. Att. τὸλ λίθῶς, Cret. τοῖλ λείονσι, τῖλ λῆι (τὶς λῆι), Lac. ἐλ Λακεδαίμονα (ἐλ = ἐς), τοῖ(λ) Λακεδαιμονίοις.

4. To δ. So regularly in Cretan, e.g. τᾶδ δαίσιος, τᾶδ δέ, ἐδ δικαστήριον, πατρὸδ δόντος. Rarely elsewhere, but cf. Rhod. Ζεὺ(δ) δέ (no. 93), ματρὸ(δ) δέ, τὰ(δ) δευτέρας. Assimilation in the opposite direction is seen in Arg. βωλᾶς σευτέρας (no. 81).

5. To θ. Cretan only, as τὰθ θυγατέρας. Cf. Cret. θθ = σθ medially (85.3).

a. Before a word beginning with a vowel final s may be treated as intervocalic, e.g. Lac. Διοηκέτα Διολευθερίῳ = Διὸς ἱκέτον Διὸς ἐλευθερίου (cf. 59.1), Cypr. κα ᾶ(ν)τί, τὰ ἡχέρον (59.4), Eretr. ὄπωρ ᾶν (60.3).

98. Assimilation of final  $\rho$  to  $\delta$ . So regularly in Cretan, e.g.  $\alpha\nu\epsilon\delta$   $\delta\omicron\iota$ ,  $\pi\alpha\tau\epsilon\delta$   $\delta\omicron\epsilon\iota$  and  $\pi\alpha\tau\epsilon(\delta)$   $\delta\omicron\epsilon\iota$ ,  $\upsilon\pi\epsilon(\delta)$   $\delta\epsilon$ . Cf. Cnid.  $\pi\acute{\alpha}(\delta)$   $\Delta\acute{\alpha}\mu\alpha\tau\alpha$  ( $\pi\grave{\alpha}\rho$   $\Delta\acute{\alpha}\mu\alpha\tau\alpha\tau\alpha$ ).

99. Assimilation of a final mute.

1. Final  $\tau$ . The apocopated forms of  $\kappa\alpha\tau\acute{\alpha}$  and  $\pi\omicron\tau\acute{\iota}$ , so far as they occur otherwise than before  $\tau$  (cf. 95), are generally assimilated (sometimes with further simplification; cf. 95 a), e.g. Thess.  $\kappa\grave{\alpha}\pi$   $\pi\acute{\alpha}\nu\tau\omicron\varsigma$ ,  $\pi\grave{\omicron}\kappa$   $\kappa\acute{\iota}$  ( $\pi\grave{\omicron}\tau$   $\kappa\acute{\iota}$  =  $\pi\rho\acute{\omicron}\varsigma$   $\tau\acute{\iota}$ ), Boeot.  $\pi\grave{\omicron}\delta$   $\Delta\acute{\alpha}\phi\eta\eta$ ,  $\pi\grave{\omicron}\kappa$   $\kappa\alpha\tau\omicron\pi\tau\alpha\varsigma$ , Lesb.  $\kappa\grave{\alpha}\kappa$   $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$  (Alcaeus),  $\kappa\grave{\alpha}\mu$   $\mu\acute{\epsilon}\nu$  (Sappho), etc. So in compounds, e.g. El.  $\kappa\alpha(\delta)$   $\delta\alpha\lambda\epsilon\omicron\iota\tau\omicron$ ,  $\kappa\alpha(\theta)$   $\theta\upsilon\tau\acute{\alpha}\varsigma$ , Lesb.  $\kappa\acute{\alpha}\beta\beta\alpha\lambda\lambda\epsilon$  (Alcaeus),  $\kappa\alpha\lambda\lambda\acute{\omicron}\nu\omicron\tau\omicron\varsigma$ , Arc.  $\kappa\alpha\kappa\epsilon\mu\acute{\epsilon}\nu\alpha\nu$ ,  $\kappa\alpha\kappa\rho\acute{\iota}\nu\epsilon$ , Lac.  $\text{Καβάτα}$  ( $\text{Καταβάτου}$ ),  $\kappa\alpha\beta\alpha\acute{\iota}\nu\omicron\nu$  (Alcman), etc. But  $\tau\theta$  is often unassimilated.

2. Final  $\pi$ . Thess.  $\acute{\alpha}\pi$ ,  $\acute{\epsilon}\pi$  =  $\acute{\alpha}\pi\acute{\omicron}$ ,  $\acute{\epsilon}\pi\acute{\iota}$  are assimilated in  $\acute{\alpha}\tau$   $\tau\acute{\alpha}\varsigma$ ,  $\acute{\epsilon}\tau$   $\tau\omicron\acute{\iota}$ . Cf. 86.2.

3. Final  $\kappa$ . See 100.

100.  $\acute{\epsilon}\xi$ . In most dialects, as in Attic,  $\acute{\epsilon}\xi$  becomes  $\acute{\epsilon}\kappa$  before a consonant, this appearing often as  $\acute{\epsilon}\chi$  before an aspirate, and  $\acute{\epsilon}\gamma$  before sonant mutes and  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ , until late times when  $\acute{\epsilon}\kappa$  is usual before all consonants. The general rule is, then,  $\acute{\epsilon}\xi$  before vowels, and  $\acute{\epsilon}\kappa$  ( $\acute{\epsilon}\chi$ ,  $\acute{\epsilon}\gamma$ ) before consonants. But the antevocalic form  $\acute{\epsilon}\xi$  occasionally appears before consonants in various dialects (so regularly in Cyprian, as  $\acute{\epsilon}\xi$   $\tau\omicron\acute{\iota}$  etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants in the spelling, it appears simply as  $\acute{\epsilon}$ , e.g.  $\acute{\epsilon}$   $\tau\acute{\alpha}\varsigma$ ,  $\acute{\epsilon}$   $\delta\acute{\alpha}\mu\omicron$ , etc., i.e.  $\acute{\epsilon}(\tau)$   $\tau\acute{\alpha}\varsigma$ ,  $\acute{\epsilon}(\delta)$   $\delta\acute{\alpha}\mu\omicron$ ,  $\acute{\epsilon}(\rho)$   $\rho\omicron\iota\nu\acute{\alpha}\nu\omicron\nu$ ,  $\acute{\epsilon}(\theta)$   $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\varsigma$ ,  $\acute{\epsilon}(\lambda)$   $\lambda\iota\mu\acute{\epsilon}\nu\omicron\varsigma$ ,  $\acute{\epsilon}(\nu)$   $\text{Ναυπάκτῶ}$ .

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is  $\acute{\epsilon}\varsigma$ , e.g. Thess.  $\acute{\epsilon}\varsigma$   $\tau\acute{\alpha}\nu$ ,  $\acute{\epsilon}\varsigma\delta\acute{\omicron}\mu\epsilon\nu$ , Boeot.  $\acute{\epsilon}\varsigma$   $\tau\acute{\omega}\nu$ ,  $\acute{\epsilon}\varsigma\lambda\iota\alpha\acute{\iota}\nu\omega$  (cf. also  $\acute{\epsilon}\varsigma\kappa\eta\delta\epsilon\kappa\acute{\alpha}\tau\eta$  from  $\acute{\epsilon}\xi$ ), Arc.  $\acute{\epsilon}\varsigma$   $\tau\omicron\acute{\iota}$ ,  $\acute{\epsilon}\varsigma\delta\acute{\epsilon}\lambda\lambda\omicron\nu\tau\epsilon\varsigma$ ,  $\acute{\epsilon}\varsigma\pi\epsilon\rho\acute{\alpha}\sigma\alpha\iota$ , Cret.  $\acute{\epsilon}\varsigma$   $\tau\omicron\nu$ ,  $\acute{\epsilon}\varsigma\kappa\lambda\eta\sigma\acute{\iota}\alpha$ , Thess., Boeot., Cret.  $\acute{\epsilon}\varsigma\gamma\omicron\gamma\omicron\varsigma$  =  $\acute{\epsilon}\kappa\gamma\omicron\gamma\omicron\varsigma$ . All these dialects have  $\acute{\epsilon}\xi$  before vowels except Boeotian, where  $\acute{\epsilon}\chi\varsigma$  appears in an early inscription, but usually  $\acute{\epsilon}\varsigma\varsigma$ , as  $\acute{\epsilon}\varsigma\varsigma$   $\acute{\epsilon}\phi\epsilon\acute{\iota}\beta\omega\nu$ ,  $\acute{\epsilon}\varsigma\varsigma\epsilon\mu\epsilon\nu$ . This is probably a transfer of the anteconsonantal form in an intermediate stage of its development ( $\acute{\epsilon}\xi$ ,  $\acute{\epsilon}\varsigma\varsigma$ ,  $\acute{\epsilon}\varsigma$ ).

a. There are some traces of *ἐς* in other dialects which generally have *ἐκ* or *ἐξ*, e.g. Cypr. *ἐς ποθ' ἔρπες· πόθεν ἦκεις* (Hesych.), Arg. *ἐ(ς) Σικελίας*, and according to some *ἐς πόλιος* = *ἐκ πόλιος* (but see note to no. 75), Sicil. *ἐσκλητος* (Syracuse, Rhegium), Delph. *ἔσγονος* (? no. 51, C 45).

### Consonant Doubling

101. 1. Before vowels. Cret. *τὰνν ἐμίναν, συνν-εῖ*, Boeot., Corinth. *ἀνν-έθηκε*, Att. *ξυνν-όντι*, also *ῆνν ἔχων, ὄνν ἄν*, in a *κοινή* inscription. This is a compromise between phonetic and etymological syllabification, and the examples, though rare, are mostly earlier than those for the similar doubling in internal combination (89.3).

2. With *ὄσστις* etc. (89.1), compare Att. *εἰς τήν*, Epid. *ἐς τό*, etc., or Epid. *τὸ σσκέλος*, Coan *τοῦ σστεφάνου*.

### *ν* movable

102. The *ν* movable in the dative plural in *-σι(ν)* and in the verb forms in *-σι(ν)* and *-ε(ν)* is a marked characteristic of Attic-Ionic, where it appears from the earliest inscriptions on with increasing frequency and before both vowels and consonants. (In Attic its use becomes gradually more and more uniform before vowels, and it is also somewhat more common before a pause in the sense than elsewhere.) Only in the dative plural does it appear in other dialects, and even here only in Thessalian (*χρέμασιν*, no. 33) and Heracleian (*ἐντασσιν* etc.). In verb forms it is wholly unknown in the older inscriptions of other dialects, and where found is a sure sign of *κοινή* influence.

NOTE. In the dat. pl. *-σιν* the *ν* is due to the analogy of pronominal datives like Att. *ἡμῖν*, Dor. *ἀμῖν*, Lesb. *ἄμμιν* and *ἄμμι*, in which *ν* is inherited (beside a form without *ν*). After the dat. pl. *-σι(ν)* arose the 3 pl. *-σι(ν)*, e.g. 3 pl. *φέρουσι(ν)* after dat. pl. part. *φέρονσι(ν)*, then also 3 sg. *δίδωσι(ν)*, *τίθησι(ν)*, etc. Another source is 3 sg. *ῆεν* (originally 3 pl. with etymological *ν*, 163.3) to 1 sg. *ῆα*, after the analogy of which arose *-ε(ν)* to all forms with 1 sg. *-α*, as *οἶδεν*, *ἔθηκεν*, from which it extended later to forms with 1 sg. in *-ον*, as *ἔλεγεν*, *ἔλαβεν*, etc. which are not found in the earliest inscriptions.

## ACCENT

103. Of the dialects outside of Attic-Ionic, Lesbian is the only one of whose accentual peculiarities we have any adequate knowledge. This was characterized by the recessive accent, e.g. *πόταμος*, *σόφος*, *βασίλευς*, *λεῦκος*.

The Doric accent is said by the grammarians to be processive in certain classes of forms, e.g. *ἐλάβον*, *στέσαι*, *αῖγες* = Att. *ἔλαβον*, *στήσαι*, *αἶγες*. But the statements are too meager to admit of generalization as to the system as a whole, nor is it known whether all Doric dialects had these peculiarities. Hence the practice now frequently adopted, and followed in this book, of giving Doric forms with the ordinary Attic accent. In general our accentuation of dialect forms can be little more than a matter of convenience.

a. A question of detail, touching which there is considerable difference of practice among editors of dialect texts, is whether, in the case of inflectional forms which differ in their quantitative relations from the corresponding Attic forms, to adopt the actual accent of the Attic forms or to change the accent to accord with the Attic system, e.g. infin. *κρίνειν* like *κρίνειν*, or *κρίνεν*, acc. pl. *φερομένος* like *φερομένους*, or *φερόμενος*, Cret. *κάρτονανς*, *στατήρανς* like *κρείττονας*, *στατήρας*, or *καρτόνανς*, *στατήρανς*. The question of the true accentuation is a complicated one, differing in each class of forms, and impossible of any certain answer. But practical convenience favors the use of the Attic accent in some cases, as in the accusative plural to distinguish it from the nominative, and we adopt this alternative in all the cases mentioned.

The pronominal adverbs in *-ει*, *-αι*, and *-ω* we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and, for *-ω*, serves to distinguish e.g. *τουτῶ* from gen. *τούτω*. But it is far from certain that the accent was uniform, and that we should write e.g. *ἀλλεῖ*, *ἀλλᾶι*, *πανταῖ*, as we do, and not, with some, *ἄλλει* like Att. *οἴκει*, and *ἄλλαι*, *πάνται* like Att. *ἄλλῃ*, *πάντῃ*. And as between *ὅπεῖ* and *ὅπει*, etc., about which the grammarians were in doubt, we definitely prefer *ὅπει*, *ὅπαι*, *ὅπνι*, *ὅπη*, *ὅπω* (cf. Att. *ὅπου* beside *ποῦ*, in spite of *αὐτοῦ* etc.). We accent *ἐνδοι*, *ἔξοι*, *ἦχοι*, etc., like *οἴκοι*, though *ἐνδοῖ* etc. (cf. *ἐνταυθοῖ*) may also be defended.



## INFLECTION

### NOUNS AND ADJECTIVES

#### Feminine $\bar{a}$ -Stems

104. 1. NOM. SG.  $-\bar{a}$ , Att.-Ion.  $-\eta$ .

2. GEN. SG.  $-\bar{a}\varsigma$ , Att.-Ion.  $-\eta\varsigma$ . — Arc.  $-\bar{a}\nu$  after the masculine, as *οἰκίαν*, *ζαμίαν*, but only at Tegea, and here  $-\bar{a}\varsigma$  beside  $-\bar{a}\nu$  in early inscriptions, and always  $\tau\bar{a}\varsigma$ .

3. DAT. SG.  $-\bar{a}\iota$ , Att.-Ion.  $-\eta\iota$ , whence also  $-\bar{a}$ ,  $-\eta$ ,  $-\epsilon\iota$ . See 38, 39. — Boeot.  $-\alpha\iota$  ( $-\alpha\epsilon$ ,  $-\eta$ , 26), and this is to be assumed in the other dialects which have  $-\alpha\iota$  (106.2).

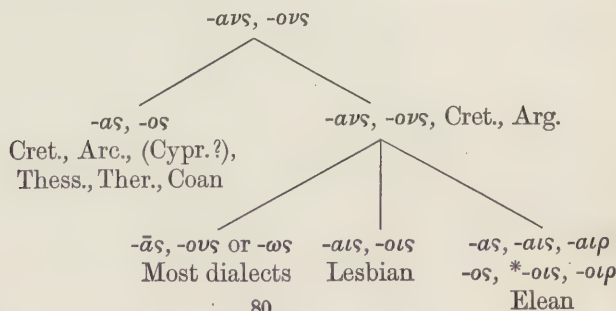
4. ACC. SG.  $-\bar{a}\nu$ , Att.-Ion.  $-\eta\nu$ .

5. NOM. PL.  $-\alpha\iota$  (Boeot.  $-\alpha\epsilon$ ,  $-\eta$ , 26).

6. GEN. PL.  $-\bar{a}\omega\nu$ ,  $-\acute{\epsilon}\omega\nu$ ,  $-\hat{\omega}\nu$ ,  $-\hat{a}\nu$ . See 41.4.

7. DAT. PL. In early Attic,  $-\bar{a}\sigma\iota(\nu)$ ,  $-\eta\sigma\iota(\nu)$ , sometimes  $-\bar{a}\iota\sigma\iota(\nu)$ ,  $-\eta\iota\sigma\iota(\nu)$ , after 420 B.C.  $-\alpha\iota\varsigma$ . — In Ionic,  $-\eta\iota\sigma\iota(\nu)$  regularly,  $-\alpha\iota\varsigma$  being rare and probably Attic. — In Lesbian,  $-\alpha\iota\sigma\iota$  (but always  $\tau\bar{a}\iota\varsigma$ ), and this occurs, rarely, elsewhere. — Most dialects have  $-\alpha\iota\varsigma$  from the earliest times.

8. ACC. PL.  $-\alpha\nu\varsigma$ , with the same development as has  $-\alpha\nu\varsigma$  from  $\alpha$ -stems, namely (see also 78) :



Masculine  $\bar{a}$ -Stems

105. 1. NOM. SG.  $-\bar{a}s$  (with secondary  $s$ , after the analogy of  $-os$ ), Att.-Ion.  $-\eta s$ .

*a.* Forms without  $s$  also occur, several in Boeotian (*πυθιονίκα*, *Καλλία*, etc.), and a few from other parts of Northwest Greece. Cf. also El. *τελεστά*, though this is possibly a form in  $-\tau\bar{a}$  like Hom. *ἱππότα*.

2. GEN. SG.  $-\bar{a}o$  (with  $o$ , in place of  $s$ , after that of  $o$ -stems), whence Arc.-Cypr.  $-\bar{a}v$  (22), elsewhere  $-\bar{a}$ , Ion.  $-\epsilon\omega$ ,  $-\omega$ . See 41.4. Att.  $-\omega v$  is not from  $-\bar{a}o$ , but the  $o$ -stem form taken over as a whole.

*a.*  $-\bar{a}fo$ , in *Τλασίωφο*, *Πασιάδαφο*, of two metrical inscriptions from Coreyra (no. 87) and Gela, is a reminiscence of the epic  $-\bar{a}o$  (the spoken form was already  $-\bar{a}$ , which appears in other equally early inscriptions, as *Ἀρνιαδα* no. 88, *Δεῖνία* no. 85) with the introduction of a non-etymological  $f$ , either representing a glide sound before the following  $o$  (cf. *ἄφντάν*, no. 88. See 32), or due to a false extension from forms with etymological  $f$ , as *λάφος* = Hom. *λῶός*.

*b.* Forms in  $-\bar{a}s$ , with the old ending unchanged and belonging with the nominatives in  $-\bar{a}$  (above, 1 *a*), occur in scattered examples in Megarian (no. 92) and from various parts of Northwest Greece.

*c.* Att.-Ion. proper names in  $-\eta s$ , from the fourth century on, frequently form the genitive after the analogy of  $\sigma$ -stems, e.g. Att. *Καλλιάρχους* (after *Δημοσθένους* etc.), Ion. *Λεάδεος*, *Ἀριστείδεως*. This type spreads to other dialects, e.g. Rhod. *Μυωνίδεως*.

 $o$ -Stems

106. 1. GEN. SG.  $-oio$  (from  $*-oσio$ , cf. Skt.  $-asya$ ) as in Homer, whence, with apocope, Thess. (Pelasgiotis)  $-oi$ , as *τοῖ, χρόνοι*, etc. Elsewhere, with loss of  $i$  and contraction,  $-\omega v$  or  $-\omega$  (25).—In Cyprian  $-\bar{o}v$  beside  $-\bar{o}$  (at Idalium *μισθῶν, ἀργύρῶν, Φιλοκύπρῶν*, etc., and so usually  $-\bar{o}v$  in nouns, whether vowel or consonant follows; but also *ἀργύρῶ, ἄλφῶ*, before a consonant, and always *τῶ*).

*a.*  $-oio$  is often employed in metrical inscriptions, in imitation of the epic, e.g. nos. 87, 88. But in Thessalian it also occurs in a few prose inscriptions, and the grammarians often refer to the Thessalian genitive in  $-oio$ . This, together with the fact that apocope is more extensive in Thessalian than in any other dialect (see 95), makes the derivation of the usual

Thess. *-oi* from *-oio* far more probable than other explanations which separate it entirely from this and so from the forms of all the other dialects. — For the added *ν* in Cyprian no explanation that has been offered is adequate.

2. DAT. SG. *-oi* in most dialects, whence also *-ω* (38; Thess. *ou*, 23). — *-oi* in Arcadian, Elean, Boeotian (*-oe*, *-v*, *-ei*, 30), and in later inscriptions from various parts of Northern Greece (Delphi, Aetolia, Acarnania, Epirus, Cierium in Thessaly, Euboea).

*a.* In Euboea *-oi* replaces earlier *-ωi* and may be derived from it, like *-ei* from *-ηi* (see 39). But in general *-oi* is rather the original locative (cf. *οἴκοι*) in use as the dative. In some dialects the history of the dative is obscure, owing to the lack of early material or the ambiguity of *-OI* in the pre-Ionic alphabets.

3. NOM. PL. *-oi* (Boeot. *-oe*, *-v*, 30).

4. DAT. PL. *-οισι(ν)*, as in Homer, in early Attic, Ionic, where it lasts somewhat longer than in Attic (but some early examples of *-οις*, especially in West Ionic), and Lesbian (but here always *τοῖς*). — Elsewhere only *-οις* (Boeot. *-vs*, *-eis*, Elean *-οιρ*).

5. ACC. PL. *-ους*, with the same development as *-avs*. See 78, 104.8.

6. GEN. DAT. DUAL. *-οιuv* as in Homer, whence *-οιν* in most dialects in which the form occurs at all. — Elean *-οιοις*, *-οιοιρ*, after the analogy of the dative plural, as *δνοίοις*, *αὐτοίοιρ*.

#### Consonant Stems in General

107. 1. ACC. SG. *-av* in place of the usual *-a*, with *ν* added after the analogy of vowel stems, occurs in Cypr. *ἰγατῆραν*, *ἀ(ν)δριῖά(ν)-ταν*, Thess. *κίοναν*, El. *ἀγαλματοφῶραν* (but possibly *-φῶρᾱν* from nom. *-φῶρᾱς*), and among late inscriptions of various dialects.

2. NOM. PL. *-εν* for usual *-ες* occurs in late Cretan, having originated in pronominal forms. See 119.2 *a*.

3. DAT. PL. *-εσσι*, as in Hom. *πόδεσσι*, probably an extension of the form of *σ*-stems, is characteristic of the Aeolic dialects, Lesbian, Thessalian (Pelasgiotis), and Boeotian, and is also found in early Delphian, East Locrian, Elean (*φνυγάδεσσι* no. 60; elsewhere *-οις*), and in inscriptions of various Corinthian colonies (Coreyra,

Epidamnus, Syracuse). — Heracleian has *-ασσι* in pres. part. *ἔντασ-σιν* (perhaps originally \**ἄσσι* = Skt. *satsu*, then *ἔντασσι* by fusion with *ἐντ-* of *ἔντες* etc.), *πρασσόντασσι*, etc. — *-οις*, as *πάντοις* etc., after the analogy of *o*-stems, is characteristic of Locrian, Elean, and the Northwest Greek *κοινή*, whence it finds its way into various dialects in later times.

4. Acc. Pl. *-ες* in place of *-ας*, i.e. the nom. for the acc., perhaps first used in the numeral *τέτορες* owing to the influence of the indeclinable *πέντε* etc., is seen in Delph. *δεκατέτορες* (no. 49, early fifth century), *τέτορες*, *δελφίδες* (in an inscription of early fourth century; but otherwise in Delphian only *τέτορας* etc.), and regularly in Elean ([*τέτορ*]ες, sixth century, *πλείονερ*, *χάριτερ*, no. 61, etc.) and Achaean (*ἐλάσσονες*, *δαμοσιοφύλακες*, etc.), also in the very late inscriptions of various dialects, even Attic.

*-ανς*, after the analogy of *ā*-stems, in Cretan, e.g. *θυγατέρανς*, *στατῆρανς*, etc.

#### σ-Stems

108. 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects *-εος*, whence *-ιος* in Boeotian, Cretan, etc. (9), *-ευς* in later Ionic, Rhodian, etc. (42.5). — Acc. sg. masc. and acc. pl. neut. *-εα*, whence *-ια* (9), occasionally *η* (42.1).

a. Proper names in *-κλέης*, *-κλής*. Cyp. *-κλεῖς*, whence *-κλέης* in Attic (beside *-κλής*), Boeotian (*-κλέῖς*, *-κλιῖς*) till about 400 B. C., and regularly in Euboean (gen. *-κλέω*, 2), but in the other dialects regularly *-κλής*. Gen. sg. Cyp. *-κλέεος*, Boeot. *-κλείος* (= Hom. *-κλήος*, cf. 16), Att. *-κλέους*, but in most dialects *-κλέος*.

For names in *-κλέας* instead of *-κλέης*, see 166.1.

2. Proper names often have forms which are modeled after the analogy of the masc. *ā*-stems, and this not only in Attic-Ionic (e.g. Att. *Σωκράτην*, *Σωκράτου*, Eretr. gen. *Εὐκράτω*, *Τιμοκλέω*), where the agreement in the nom. *-ης* was especially favorable to this, but also in the other dialects. Thus acc. sg. in *-ην* (*-ην*: *-ης* = *-āν*: *-ās*), e.g. Boeot. *Δαμοτέλειν* etc., Arc. *Φιλοκλήν*, and even in appellatives in Lesb. *δαμοτέλην* etc., Cyp. *ἀτελέν*. — Dat. sg. in



-ηι, Lesb. Καλλίικληι. — Gen. sg. in -η (like -ā) in Lesb. Θεογένη etc.; also, perhaps, -ης (like -ās, 105.2 b) in Thess. Ἴπποκράτεις (or nom. for gen. by mistake?), Φερεκράτῃς (no. 33; or Φερεκράτε(ο)ς?). — Voc. sg. in -η (like -ā) in Arc. Ἀτέλη etc., Delph. Πολυκράτη.

The numerous Boeotian hypocoristic names in -ει as Μέννει, Φίλλει, Θάλλει, Ξέννει, are also best understood as vocatives of this type used as nominatives. They correspond to names in -ης, -ητος, in other dialects, but in Boeotian follow the analogy of σ-stems (gen. sg. -ιος, acc. sg. -ειν).

#### ι-Stems

109. 1. In all dialects except Attic-Ionic, and, for the most part, in Ionic too, the regular type of declension is that with ι throughout, namely -ις, -ιος, -ῖ, -ιν, -ιες, -ιων, -ισι, -ῖς (Cret. -ινς) or -ιας (rare).

2. The type in -ις, -εως (from -ηος, as in Homer), -ει, pl. -εις, etc. is almost exclusively Attic. In Ionic πόλεως occurs in early inscriptions of Chios (no. 4) and Thasos, and δυνάμει in Teos (no. 3). But otherwise in Ionic, and always in other dialects, forms of this type are late and to be attributed to Attic influence. In general, the Attic datives, -ει and -εσι, are the first to be adopted, next the nom.-acc. pl. -εις, and lastly the gen. sg. -εως. Thus in the later inscriptions of many dialects it is common to find gen. sg. -ιος, but dat. sg. -ει.

A gen. sg. πόλεος is found in the κοινή, and in later inscriptions of various dialects.

3. Lesbian has a nom. pl. -ῖς (πόλις, no. 21), perhaps the accusative used as nominative.

4. Cyprian has such forms as gen. sg. Τιμοχάριφος, dat. sg. πτόλιφι. The *φ* is certainly not original here, and is perhaps due to the analogy of *ν*- and *ην*-stems (gen. -υφος, -ῆφος).

5. A transfer to the type -ις, -ιδος, as frequently in Attic, is characteristic of Euboean proper names in -ις, as Δημοχάριδος.

## v-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type  $\tilde{\upsilon}\varsigma$ ,  $\tilde{\upsilon}\omicron\varsigma$ . Boeot. [ $\epsilon$ ]  $\acute{\alpha}\sigma\tau\iota\omicron\varsigma$  ( $\iota$  from  $\epsilon$ , 9) agrees with the  $\acute{\alpha}\sigma\tau\epsilon\omicron\varsigma$  of non-Attic literature. For  $\nu\acute{\iota}\upsilon\varsigma$  see 112.2.

Nouns in  $-\epsilon\upsilon\varsigma$ 

111. The stem is  $\eta\nu$ ,  $\eta\epsilon$  throughout, nom. sg.  $-\epsilon\upsilon\varsigma$  (from  $-\eta\nu\varsigma$ , cf. 37.1), gen. sg.  $-\eta\epsilon\omicron\varsigma$ , etc.

1. The original forms in  $-\eta\epsilon\omicron\varsigma$ ,  $-\eta\epsilon\iota$ , etc. are preserved, with or without the  $\epsilon$ , in Cyprian ( $\beta\alpha\sigma\iota\lambda\tilde{\epsilon}\epsilon\omicron\varsigma$ ,  $\epsilon\delta\alpha\lambda\iota\tilde{\epsilon}\epsilon\epsilon\iota$ ,  $\epsilon\delta\alpha\lambda\iota\tilde{\epsilon}\epsilon\epsilon\varsigma$ ), Lesbian ( $\beta\alpha\sigma\iota\lambda\eta\omicron\varsigma$  etc.), Boeotian ( $\Pi\tau\omicron\iota\tilde{\epsilon}\epsilon\epsilon\iota$ ,  $\gamma\epsilon\alpha\mu\mu\alpha\tau\epsilon\iota\omicron\varsigma$ , etc.), Thes-salian ( $\beta\alpha\sigma\iota\lambda\epsilon\iota\omicron\varsigma$  etc.), and Elean ( $\beta\alpha\sigma\iota\lambda\hat{\alpha}\epsilon\varsigma$ ), as also in Homer.

2. Attic only are  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma$ ,  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\tilde{\alpha}$ , with quantitative metathesis. But from the beginning of  $\kappa\omicron\iota\nu\eta$  influence  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma$  is one of the Attic forms most widely adopted by other dialects.

3. Most dialects, namely Ionic and the West Greek dialects except Elean, have  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omicron\varsigma$ ,  $\beta\alpha\sigma\iota\lambda\epsilon\iota$ , etc., with shortening of the  $\eta$ . Generally these are the forms of even the earliest inscriptions (Cret.  $\epsilon\omicron\iota\kappa\acute{\epsilon}\omicron\varsigma$  etc.), but we find Coan  $\acute{\iota}\epsilon\rho\eta\iota$ ,  $\Pi\omicron\lambda\iota\eta\iota$ , etc. (no. 101, which has also  $\acute{\alpha}\lambda\kappa\eta\acute{\iota}\delta\epsilon\varsigma$  etc.; later always  $\acute{\iota}\epsilon\rho\epsilon\iota$  etc.), and once Rhod.  $\acute{\iota}\delta\alpha\mu\epsilon\nu\eta\omicron\varsigma$  (cf.  $\Pi\omicron\nu\tau\omega\rho\eta\acute{\iota}\delta\omicron\varsigma$ ). Beside  $-\epsilon\omicron\varsigma$  sometimes  $-\epsilon\upsilon\varsigma$  (cf. 42.5), as Meg.  $\acute{\iota}\alpha\rho\epsilon\tilde{\upsilon}\varsigma$ , but, owing to the confusion with the nominative, this spelling is far less common than in the genitive of  $\sigma$ -stems.

Acc. Sg.  $-\acute{\epsilon}\alpha$  in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects  $-\hat{\eta}$  (see 42.1, 43) is the regular form, e.g. Delph.  $\acute{\iota}\epsilon\rho\hat{\eta}$ ,  $\beta\alpha\sigma\iota\lambda\hat{\eta}$ , Lac.  $\beta\alpha\sigma\iota\lambda\hat{\eta}$ , Mess.  $\acute{\iota}\epsilon\rho\hat{\eta}$ , Meg.  $\acute{\iota}\epsilon\rho\hat{\eta}$ , Mycen.  $\Pi\epsilon\rho\sigma\hat{\epsilon}$  (no. 76, fifth century), Arg.  $\beta\alpha\sigma\iota\lambda\hat{\eta}$ , Rhod.  $\beta\alpha\sigma\iota\lambda\hat{\eta}$ ,  $\gamma\epsilon\alpha\mu\mu\alpha\tau\hat{\eta}$ , Coan  $\beta\alpha\sigma\iota\lambda\hat{\eta}$ , etc. In these dialects  $-\epsilon\alpha$  is of later occurrence, and due to  $\kappa\omicron\iota\nu\eta$  influence.

Nom. Pl.  $-\acute{\epsilon}\epsilon\varsigma$  in Cretan (e.g.  $\delta\rho\omicron\mu\acute{\epsilon}\epsilon\varsigma$ ) and elsewhere, but usually contracted to  $-\acute{\epsilon}\iota\varsigma$ . Also  $-\hat{\eta}\varsigma$  (in part at least directly from  $-\hat{\eta}\epsilon\varsigma$ ) in early Attic, Coan ( $\tau\epsilon\tau\alpha\rho\tau\hat{\eta}\varsigma$ ), Laconian ( $\text{Μεγαρ}\acute{\epsilon}\varsigma$  etc., no. 64), and Arcadian ( $\text{Μαντιν}\hat{\eta}\varsigma$ ). At Cyrene occurs nom. and acc. pl.  $\acute{\iota}\alpha\rho\acute{\epsilon}\varsigma$ .

ACC. PL. *-έας* in Ionic and Doric (Cret. *δρομέανς*, cf. 107.4), when not replaced by *-είς* of the *κοινή*.

4. Arcadian has nom. sg. in *-ής*, as *ιερής*, *γραφής*, *φονές* (Cyprian also once *ιερές*, but usually *-εύς*), acc. sg. *χιερέν* (cf. 108.2), nom. pl. *Μαντινής*. Some proper names in *-ής* = *-εύς* are also found elsewhere.

5. In Miletus and colonies occurs nom. sg. *ιέρεως*, gen. sg. *ιέρεω*, likewise at Ephesus gen. sg. *Φλέω* belonging to *Φλεύς*.

### Some Irregular Nouns

112. 1. *Ζεύς*. *Ζεύς* or *Δεύς* (84). *Δι(Ϝ)ός*, *Δι(Ϝ)ί* (also *Διεί*, of uncertain origin, in an inscription of Corecya and one of Dodona; cf. Att. *Διειτρέφης*, Cyp. *Διφείθεμης*), *Δί(Ϝ)α*, in most dialects. But also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, *Ζηνός*, *Ζηνί*, *Ζήνα* (Cret. *Δήνα*, *Τήνα*, etc., 37.1). Late forms with *ā* are hyper-Doric.

2. *νίός*, *νίύς*. Aside from the *o*-stem forms, the inscriptional occurrences are as follows, mostly from a stem *νίν-*:

NOM. SG. *νίύς* Cret., Lac., Att. (Att. also *ινύς*, *ῥύς*).

GEN. SG. *νιέος* Cret., Att.; Thess. *ηνίος* (no. 33).

DAT. SG. *νιεί* Argol., Phoc., Att.

ACC. SG. *νιύν* Arc., Cret., Locr., etc.

NOM. PL. *νιέες* Cret. (as in Hom.); Att. *νιείς*.

DAT. PL. *νιάσι* Cret. (as in Hom.), after analogy of *πατράσι* etc.

ACC. PL. *νιύνς* Arg., Cret.; Att. *νιείς*.

3. *μήν*. Stem *\*μηνσ-* (cf. Lat. *mēnsis*), whence (77.1) Lesb. *μῆννος*, Thess. *μειννός*, Att. etc. *μηνός*. The nom. *\*μήνς* became *\*μένς* (vowel-shortening before *ν* + cons., but later than the assimilation of medial *νσ*), whence regularly (78) Ion., Corecyr., Meg. *μείς*, Heracl. *μής*. In Attic, *μείς* was replaced by *μήν* formed after the analogy of original *ν*-stems in *-ην*, *-ηνος*. Elean *μεύς* is perhaps due to the analogy of *Ζεύς*, *Ζηνός* (above, 1).

4. *λᾶς*, Hom. *λᾶας*. Originally a neuter *σ*-stem *τὸ λᾶας*, becoming *ὁ λᾶας*, *ὁ λᾶς*, after the analogy of *ὁ λίθος* etc. Hence in genitive beside *λᾶος* also Att. *λᾶου* (Soph.), Cret. *λᾶῶ*.

5. Cret. *φήμα* nom.-acc. sg. = *είμα*, but gen. sg. *τᾶς φήμας* from a stem in *-μᾶ*. So also Cret. *\*ἀμφίδημα*, *ornament* (cf. *διάδημα*), but gen. sg. *ἀμπιδήμας*.

6. *χοῦς*, which in Attic is declined as a consonant stem (gen. sg. *χοός*), is properly a contracted *o*-stem (from *χόφο-*) like *πλοῦς*, and remains so in Ionic, e.g. acc. sg. *χοῦν*, gen. pl. *χῶν*.

7. *χείρ*, *χῆρ*. See 27 *b*, 79.

### Comparison of Adjectives

113. 1. Beside *μείζων* and *κρείττων*, both with anomalous *ει*, we find the normal *μέζων* (from *\*μέγιων*) in Ionic and Arcadian, and *κρέσσω* (from *\*κρέτιων*) in Ionic. For Dor. *κάρρων*, Cret. *κάρτων* (both from *\*κάρτιων*) see 49.2 with *a*, 80, 81.

2. Beside *πλέων*, pl. *πλέονες*, *σ*-stem forms, like Hom. *πλέες*, *πλέας*, occur in Lesbian (*πλέας* no. 21) and Cretan (e.g. Gortyn. *πλίες*, *πλίανς*, *πλία*, beside *πλίονος*, *πλίονα*, *πλίον*. *πλίασιν*, Deros, is in origin a *ν*-stem form, cf. 77.1 *a*). Cf. also Arc. *πλός* (from *\*πλέος*, cf. 42.5 *d*) adv. = *πλέον*.

Heracl. *πολιστός* = *πλείστος* is formed directly from *πολύς*.

3. El., Lac. *ἄ(σ)σιστα* (also in Aesch.) = *ἄγχιστα*, is formed from the compar. *ἄσσον* (this regularly from *\*ἄγχιον*).

### NUMERALS

#### Cardinals and Ordinals

114. 1-10. 1. Nom. sg. masc. Att. etc. *εἷς*, Heracl. *ῆς* (cf. Lac. *οὐδές*), Cret. *ἔνς* (*ἐνδ δ-* = *ἔνς δ-*, Law-Code IX. 50; see 97.4), from *\*ἔνς*. Cf. 78. — Fem. *μία*, but, of different origin, Lesb., Thess. *ἰα*, as in Homer. Also masc. *ιός* (cf. Hom. dat. sg. neut. *ἰῶ*) in Cretan, but with pronominal force = *ἐκεῖνος*. [Boeot. *ἰα* now in Corinna.]

Att. etc. *πρῶτος*, West Greek and Boeot. *πρᾶτος*. The source of *πρᾶτος* is uncertain (not *\*πρόατος*, cf. 44.1).

2. *δύο* (Boeot. *διοῦο*, 24) in all dialects. Lac. once *δύε* with the ending of consonant stems. — *δυεῖν* = *δυοῖν* in late Att. and *κοινή*.



— Plural forms in various dialects, e.g. Chian, Cret., Heracl. *δυνῶν*, Cret. *δυνῶις*, Thess. *δύας*, and *δυσί(ν)* in late Attic and *κοινή*.

3. Att. etc. *τρεις*, Cret. *τρέες*, Ther. *τρῆς*, from \**τρέιες*. See 25, 45.5. — Acc. *τρίς*, Cret. *τρίνς* (for *τρίνς* with *ι* introduced anew from *τριῶν* etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely nom. *τρεις* in Attic and elsewhere, and acc. *τρίς* in Boeotian, Heracllean, Delphian, Troezenian, and perhaps in Lesbian.

*τρίτος*, Lesb. *τέρτος* (18).

4. Att. *τέτταρες*, Ion., Arc. *τέσσερες* (also *τέσσαρες* in Ionic and *κοινή*), Boeot. *πέτταρες*, Lesb. *πέσσυρες* (Hom. *πίσυρες*), West Greek *τέτορες*. From \**q<sup>u</sup>etuer-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*tuer*, *t<sub>u</sub>or*, *tur*, *t<sub>u</sub>r*), and to the divergent development of *q<sup>u</sup>* (68) and *t<sub>u</sub>* (54 e, 81).

*τέταρτος*, Hom. *τέτρατος*, Boeot. *πέτρατος*. See 49.2 a.

5. *πέντε*, Lesb. Thess. *πέμπε* (68.2).

*πεμπτός*, Cret. *πεντός* (86.2).

6. *ἕξ*, Cret., Delph., Heracl. *φέξ*. See 52 b. For Boeot. *έσ-κη-δεκάτη*, see 100.

7. *έπτά*. — *έβδομος*, but Delph. *હેβδεμος* (cf. Delph., Heracl. *έβδεμήκοντα*, Epid. *έβδεμαίος*).

8. *όκτώ*, Boeot., Lesb. *όκτό* (like *δύο*), Heracl., Ther. *hoκτώ* (58 c), Elean *όπτό* (with *π* from *έπτά*).

9. *έννέα*, Delph. *έννῆ* (42.1). But \**ένφα* in Att. *ένατος*, *ένακόσιοι*, Ion. *είνατος*, *είνακόσιοι*, Cret. *ήνατος*, etc. See 54. Heracl. *heννέα*, Delph., Ther. *héνατος*, see 58 c. Lesb. *ένοτος*, see 6, 116 a.

10. *δέκα*, Arc. *δέκο* (*δυνώδεκο*). — *δέκατος*, Arc., Lesb. *δέκοτος*. See 6, 116 a.

115. 11–19. *ένδεκα*, rarely *δέκα εις* (e.g. Heracl. *δέκα ήν*). — Att. and Hom. *δώδεκα*, but in most dialects *δυνώδεκα*, rarely *δυνόδεκα* (e.g. Boeot. *δυνοδέκατος*), Delph., Heracl. *δέκα δύο* (also late Attic). — *τρεις και δέκα*, also indecl. *τρεισκαιδέκα* (Attic after 300 B.C.) and *τρισκαιδέκα* (Boeotian etc.; cf. 114.3); also *δέκα τρεις*, especially

when the substantive precedes (so Attic even in fifth century).— Similar variations for 14–19.

ἐνδέκατος, δωδέκατος, δυωδέκατος, δυοδέκατος (see above).— 13th–19th, Att. τρίτος καὶ δέκατος, etc., but τρεῖσκαιδέκατος or τρισκαιδέκατος, etc., in East Ionic, Boeotian, and Lesbian (-δέκοτος).

116. 20–90. εἴκοσι (from \*ἐ-φίκοσι) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but φίκατι, ἴκατι (ἱ, cf. Ther. *hikádi*, no. 107; for *h* see 58 c) in West Greek with Boeotian and Thessalian, with *ι* not *ει*, and *τ* retained (61). The *ει* of Heracl. *φείκατι* beside *φίκατι* is due to the influence of Att. εἴκοσι.— Att. etc. τριάκοντα, Ion. τριήκοντα.— τετταράκοντα, τεσσεράκοντα, τεσσαράκοντα, πετταράκοντα (see 114.4), Delph., Coreyr., Heracl. τετρώκοντα (so doubtless in all West Greek dialects previous to Attic influence).— πεντήκοντα, ἐξήκοντα (φεξήκοντα), etc., with *η* in all dialects (but Ion. ὀγδώκοντα, 44.2).— Delph., Heracl. *heβde-mήκοντα*, Heracl. *hoγδοήκοντα*, *hevenήκοντα*. See 114.7–9.— Gen. *τεσσ[ερ]ακόντων*, *πεντηκόντων*, etc. in Chios, where the use of such inflected genitives (also *δέκων*) is one of the Aeolic features of the dialect (cf. *πέμπων*, *δέκων* in Alcaeus, also *τριηκόντων* in Hesiod).

Att., Ion. εἰκοστός etc., Boeot. *φικαστός* (-*καστός* doubtless in all West Greek dialects also; but Thess. *ἰκοστός*), Lesb. *εἴκοιστος*, *τριάκοιστος*, *ἐξήκοιστος*).

a. The earliest form of the ordinals is that in -*καστος* (from *-kṣnt-to-*, cf. Skt. *triṅcat-tama-* etc.). Under the influence of the cardinals in -*κοντα* this became -*κουστος* in Attic etc.; in Lesbian, under the same influence, \*-*κουστος*, whence -*κοιστος* (cf. 77.3, 78). To the same analogy is due the *ο* of *εἴκοσι*, and of the hundreds in -*κοισιοι* (e.g. *τριακόσιοι* after *τριάκοντα*), instead of the more original *α* in *φίκατι* (Skt. *viṅcati-*, Lat. *viginti*), -*κατιοι*, -*κασιοι* (cf. *ἐκατόν*, Skt. *śatam*, Lat. *centum*). It is possible that a still further extension of this analogical *ο* is to be assumed in explanation of Arc. *heκοτόν*, Arc., Lesb. *δέκοτος*, Arc. *δέκο*, Lesb. *ἐνοτος*.

117. 1. 100. Att. etc. *ἐκατόν*, Arc. *heκοτόν*. See 6, 116 a.

2. 200–900. Att.-Ion., Lesb. -*κόσιοι*, West Greek, Boeot. (and doubtless Thess.) -*κάτιοι*, Arc. -*κάσιοι* (with East Greek *σ*, but West Greek *α*). See 61.2, 116 a.

The *ā* of *τριᾱκόσιοι* (Ion. *τριηκόσιοι*) is extended to *διᾱκόσιοι* (Ion. *διηκόσιοι*), and the *a* of *τετρακόσιοι*, *ἐπτακόσιοι*, *ἐνακόσιοι* to *πεντακόσιοι*, *ἑξακόσιοι*, *ὀκτακόσιοι* (but Lesb. *ὀκτωκόσιοι*).

3. 1000. Att. *χίλιοι* from \**χίσλιοι*, but Ion. *χείλιοι*, Lac. *χήλιοι*, Lesb., Thess. *χέλλιοι*, from \**χέσλιοι*. See 76.

## PRONOUNS

### Personal Pronouns<sup>1</sup>

118. SINGULAR. 1. The stems, except in the nominative, begin with: 1. *ἐμ-* or *μ-*. — 2. original *τιμ*, whence East Greek *σ-*, West Greek *τ-* (*τέος*, *τίν*, *τέ*). But enclitic *τοι* is from a form without *μ* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. *τεοῖο* and *τεῖν* are from the possessive stem *τεμο-* (120.2). — 3. original *σμ*, whence *φ-* in some dialects (*φέος*, *φοι*, *φίν*), otherwise *ε*.

2. NOM. *ἐγώ*, *ἐγών* (Boeot. *ἰώ*, *ἰών*, 62.3). — Att.-Ion., Lesb., Arc. *σύ*, Dor. *τύ*, Boeot. *τού*. See 61.6.

3. GEN. *a*. *-ειο* (Hom. *ἐμείο* etc. like *τοῖο*), whence *-εο*, later Ion. *-ευ*, Att. *-ου*. — *b*. *-εος* in West Greek, as lit. Dor. *ἐμέος*, *τέος*, Locr. *φέος*. — *c*. *-θεν*, as lit. Dor. *ἐμέθεν*, Epid. *ἔθεν*.

4. DAT. *a*. *-οι*, as *ἐμοί*, *μοι*, *σοί*, *σοι* (lit. Dor. *τοί*, *τοι*, lit. Ion. *τοι*), *οἶ*, *οἶ* (Arg., Cret., Delph., Cypr., Lesb. *φοι*). — *b*. *-ιν* in West Greek (where also *-οι*, but mostly in the enclitic forms, as *μοι*, never *ἐμοί*, *φοι*, *οἶ*, and *τοι*, though also *τοί*), as Cret., Calymn., Rhod., Delph., and lit. Dor. *ἐμίν*, lit. Dor. *τίν*, Cret. *φίν*.

5. ACC. 1. *ἐμέ*, *με*. — 2. Att.-Ion., Lesb. *σέ*, lit. Dor. *τέ* (Cret. *τφέ*, written *τρέ*, in Hesych.); also lit. Dor. and Epid. *τύ* (nom. used as acc.). — 3. *ἔ* (*φέ*); also lit. Dor. and Epid. *νίν*.

119. PLURAL. 1. The forms of the first and second persons contain, apart from the endings, *ᾱσμ-* (cf. Skt. *asmān* etc.) and *ἵσμ-* (cf. Skt. *yusmān* etc.), whence Lesb., Thess. *ᾱμμ-*, Lesb. *ἵμμ-*, elsewhere

<sup>1</sup> As the personal pronouns, especially in the singular, are of comparatively rare occurrence in inscriptions, some forms are added which are quotable only from literary sources, — but only a few out of the great variety, for which see Kühner-Blass I, pp. 580 ff.

$\acute{\alpha}\mu\text{-}$  (Att.-Ion.  $\eta\mu\text{-}$ ) or  $\acute{\alpha}\mu\text{-}$ ,  $\acute{\upsilon}\mu\text{-}$ . See 76, and, for the spiritus asper or lenis in the first person, 57, 58 b.

2. NOM.  $\text{-}\epsilon\varsigma$  in all dialects except Attic-Ionic, where it was replaced by  $\text{-}\epsilon\iota\varsigma$ . Lesb.  $\acute{\alpha}\mu\mu\epsilon\varsigma$ ,  $\acute{\upsilon}\mu\mu\epsilon\varsigma$ , Dor. etc.  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ ,  $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$ .

a. In late Cretan  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$  was frequently replaced by  $\acute{\alpha}\mu\acute{\epsilon}\nu$  under the influence of 1 pl. verbal forms in which Dor.  $\text{-}\mu\epsilon\varsigma$  was often replaced by the  $\kappa\omicron\iota\nu\acute{\eta}$   $\text{-}\mu\epsilon\nu$ . That is,  $\acute{\alpha}\mu\acute{\epsilon}\nu$  for  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$  after  $\phi\acute{\epsilon}\rho\omicron\mu\epsilon\nu$  for  $\phi\acute{\epsilon}\rho\omicron\mu\epsilon\varsigma$ . From  $\acute{\alpha}\mu\acute{\epsilon}\nu$ ,  $\text{-}\epsilon\nu$  was extended to other pronouns and to participles, as  $\acute{\upsilon}\mu\acute{\epsilon}\nu$ ,  $\tau\iota\nu\acute{\epsilon}\nu$ ,  $\acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\nu\tau\epsilon\nu$ , etc.

3. GEN.  $\text{-}\epsilon\iota\omega\nu$  (Hom.  $\eta\mu\acute{\epsilon}\iota\omega\nu$ ), whence  $\text{-}\epsilon\omega\nu$ ,  $\text{-}\iota\omega\nu$  (9),  $\text{-}\acute{\omega}\nu$ . Lesb.  $\acute{\alpha}\mu\mu\acute{\epsilon}\omega\nu$ , Thess.  $\acute{\alpha}\mu\mu\acute{\epsilon}\omicron\nu\upsilon$ , El.  $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$ , Dor.  $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$ ,  $\acute{\alpha}\mu\acute{\iota}\omega\nu$  (Cret.), later  $\acute{\alpha}\mu\acute{\omega}\nu$ .

4. DAT.  $\text{-}\iota(\nu)$ . Lesb.  $\acute{\alpha}\mu\mu\iota\nu$ ,  $\acute{\alpha}\mu\mu\iota$ , etc., Dor.  $\acute{\alpha}\mu\acute{\iota}\nu$ ,  $\acute{\upsilon}\mu\acute{\iota}\nu$ , Att.-Ion.  $\eta\mu\acute{\iota}\nu$ ,  $\acute{\upsilon}\mu\acute{\iota}\nu$ . So Dor.  $\sigma\phi\iota\nu$ ,  $\sigma\phi\iota$ , but Att.-Ion.  $\sigma\phi\acute{\iota}\sigma\iota$ , Arc.  $\sigma\phi\epsilon\iota\varsigma$ , the latter not satisfactorily explained.

5. ACC.  $\text{-}\epsilon$  in all dialects except Attic-Ionic, where it was replaced by  $\text{-}\acute{\epsilon}\alpha\varsigma$ ,  $\text{-}\acute{\alpha}\varsigma$ . Lesb.,  $\acute{\alpha}\mu\mu\epsilon$ ,  $\acute{\upsilon}\mu\mu\epsilon$ , Thess.  $\acute{\alpha}\mu\mu\acute{\epsilon}$ , Dor. etc.  $\acute{\alpha}\mu\acute{\epsilon}$ ,  $\acute{\upsilon}\mu\acute{\epsilon}$ .

#### Possessives

120. 1.  $\acute{\epsilon}\mu\acute{\omicron}\varsigma$ . — Pl. Dor. etc.  $\acute{\alpha}\mu\acute{\omicron}\varsigma$  (Lesb.  $\acute{\alpha}\mu\mu\omicron\varsigma$ ) and  $\acute{\alpha}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$  (Lesb.  $\acute{\alpha}\mu\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ , Att.-Ion.  $\eta\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ ).

2. a.  $\tau\acute{\mu}\omicron\text{-}$ , Att. etc.  $\sigma\acute{\omicron}\varsigma$ . b.  $\tau\acute{\epsilon}\mu\omicron\text{-}$ , Dor., Lesb.  $\tau\acute{\epsilon}\acute{\omicron}\varsigma$ , Boeot.  $\tau\iota\acute{\omicron}\varsigma$  (all in literature only). Both forms in Homer. — Pl.  $\acute{\upsilon}\mu\acute{\omicron}\varsigma$  and  $\acute{\upsilon}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ .

3. a.  $\sigma\acute{\mu}\omicron\text{-}$ , Att. etc.  $\acute{\omicron}\varsigma$ , Cret.  $\acute{\phi}\acute{\omicron}\varsigma$ . b.  $\sigma\acute{\epsilon}\mu\omicron\text{-}$ , Dor. (lit.), Thess.  $\acute{\epsilon}\acute{\omicron}\varsigma$ . Both forms in Homer. — Pl.  $\sigma\acute{\phi}\acute{\omicron}\varsigma$  and  $\sigma\acute{\phi}\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ .

#### Reflexive Pronouns

121. Aside from the reflexive use of the forms of the personal pronouns as given in 118, 119, especially that of the third person which is itself a reflexive in origin, various forms of expression are employed, as follows:

1. Combinations of the personal pronouns with  $\alpha\upsilon\tau\acute{\omicron}\varsigma$ , each keeping its own inflection, as in Homer ( $\sigma\omicron\iota\ \alpha\upsilon\tau\acute{\omicron}$  etc.). So Cret.  $\acute{\phi}\acute{\iota}\nu\ \alpha\upsilon\tau\acute{\omicron}\iota = \acute{\epsilon}\alpha\nu\tau\acute{\omicron}$ . Cf. also, with the possessive, Cret.  $\tau\acute{\alpha}\ \acute{\phi}\acute{\alpha}\ \alpha\upsilon\tau\acute{\alpha}\varsigma = \tau\acute{\alpha}\ \acute{\epsilon}\alpha\nu\tau\acute{\eta}\varsigma$ .



2. Compounds of the same elements, with contraction, leaving only the second part declined. Att. *ἐμαντοῦ, σεαντοῦ* or *σαντοῦ, ἐαντοῦ* or *αὐτοῦ* (also late *ἐατοῦ, ἀτῶν*, with *ā* from *āv*; Coan *ἡύτων* with *η* from *εα*; Thess. *εὔτοῖ, εὔτοῦ*). Ion. (lit.) *ἐμεωντοῦ* etc. The forms found in Ionic inscriptions are like the Attic, and probably are Attic.

3. *αὐτός* alone, as sometimes in Homer. Thus Delph. *αὐτοῦ* = *ἐμαντοῦ* (SGDI. 2501.4), El. *αὐτᾶρ* = *ἐαντῆς* (no. 61.17), Lac. *αὐτῶ* = *ἐαντοῦ* (no. 66).

4. *αὐτός αὐτός*, either with each declined separately, or, oftener, merged into compounds of somewhat varying form.

This combination is comparatively late, replacing the earlier types mentioned under 1 and 3. It is most frequent in Delphian and Boeotian, but is found in several of the other West Greek dialects, and probably even in Attic (Kühner-Blass I, p. 600, anm. 5).

*a. αὐτὸς αὐτός.* Delph. *αὐτοὶ ποτὶ αὐτοῖς*, Boeot. *κατ' αὐτὸ (= αὐτοὶ) αὐτῶν*.

*b. αὐτοσαντός.* Delph. *αὐτοσαντοῦ* etc., Boeot. *ὑπὲρ αὐτοσαντῶ*, Heracl. *μετ' αὐτοσαντῶν*, Cret. *αὐτοσαντοῖς*, etc.

*c. αἰσαντός.* Delph. *αἰσαντοῦ* etc., Boeot. *αἰσαντῶν*, Cret. *αἰσαντᾶς*, Argol. (Calauria) *αἰσαντᾶς*.

*d. ἄσαντός.* Boeot. *ἄσαντῷ* (late).

*e. αἰσωτός.* Delph. *αἰσωτᾶς* etc. See 33 *a*.

*f. αἰταντός.* Heracl. *αἰταντᾶς* (as in Sophron and Epicharmus), Aegin. *αἰταντόν*.

*g. Sicil. gen. sg. αὐτοῦτα* (Segesta), gen. pl. *αὐτόντα* (Thermae). Probably from *αὐτατοῦ, αὐτατῶν* (cf. late *ἐατοῦ*, above, 2), with transposition of the last two syllables.

#### Demonstrative Pronouns

122. The article. Nom. pl. *τοί, ταί*, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. *οἱ, αἱ*, after the analogy of *ὁ, ἡ*. For *ὁ, ἡ* in some dialects which in general have *ε*, see 58 *a*.

Forms with added *ι*, used like *ὅδε*, are found in Elean (*το-ῖ, τα-ῖ*) and Boeotian (*ταν-ῖ, τοι-ῖ, τυ-ῖ*).

For the relative use, see 126.

123. Thess. ὅ-νε, Arc. ὁ-νί, Arc.-Cypr. ὅ-νυ, = ὅδε. Thess. τόνε, τάνε, and, with both parts inflected (cf. Hom. τοῖσδεσι), gen. sg. τοῖνεος, gen. pl. τοῦννεουν. — Arc. τωνί (gen. sg.), τουνί, etc. Cf. also Boeot. προτηνί (136.1). — Cypr. ὅνυ, Arc. τάννυ, τῶννυ, also (late) τάνννυ, τόσσννυ. Cf. Hom., Boeot., Cypr. νυ.

124. οὔτος. Nom. pl. τοῦτοι, ταῦται, like τοί, ταί, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. οὔτοι, αὐται, after οὔτος etc. Boeotian, with τ replaced by ϑ throughout, οὔτον, οὔτων, etc. — Interchange of αν and ου. Att. gen. pl. fem. τούτων after masc., neut.; vice versa El. neut. ταύτων, due to influence of ταῦτα. ου throughout is Boeotian (οὔτο, οὔτα) and Euboean (τούτα, τούτῃ, also ἐντοῦθα = ἐνταῦθα). So also Delph. τούτα, τούτας (but also ταῦται). For the spelling with Ο instead of ΟΥ, see 34 a.

125. 1. ἐκείνος. Ion. κείνος, Lesb., Cret., Rhod., Coan κῆνος, both from \*κε-ενος. Cf. 25 with α. — τῆνος, of different origin (\*τε-ενος), in Delphian, Heracleian, Argolic (Aegina), Megarian, as well as in Sicilian Doric writers (Theocr., Sophron, Epicharmus).

2. αὐτός. Neut. αὐτόν in Cretan, as sometimes in Attic inscriptions.

#### Relative, Interrogative, and Indefinite Pronouns

126. The relative ὅς occurs in all dialects. But the relative use of forms of the article, frequent in Homer and Herodotus, is usual in Lesbian (so always in the earlier inscriptions and nearly always in Alcaeus and Sappho; ὅς in later inscriptions is due to κοινή influence, as shown by the spiritus asper, καθ' ὃγ, etc.), Thessalian (τά, καττάπερ, but also ὅς in an early metrical inscription), and Arcado-Cyprian (Arc. ὅπερ, ταί, τοῖς, etc., Cypr. ὁ, τόν, etc., but also Arc. ἄν, Cypr. ὅι, οῖ). So also in Boeotian in a fourth-century inscription (no. 41), but later only ὅς (cf. Lesbian). It is also Heracleian (τόν, τά, etc.; so often in Epicharmus), but in most West Greek dialects it occurs, if at all, only in later inscriptions (so in late Delphian and Cretan, never in the earlier period).

For the demonstrative use of ὅς, cf. Heracl. αἱ μὲν . . . αἱ δὲ (I.33).

127. Cret. *ότερος*, which of two, is the true relative correlative of *πότερος* (cf. Skt. *yataras* beside *kataras*), and so related to the usual *ὁπότερος* as *οἷος* to *ὁποῖος*, *ὅτε* to *ὁπότε*.

128. *τίς, τις*. Cypr. *σις*, Arc. *σις*, see 68.3, Thess. *κίς, κίς* (*κινες*), see 68.4. Cret. dat. sg. *τῖμι*, in *ὅτιμι* = *ὅτινι*, and *μήδιμι* = *μήτινι*, from \**τι-σμι* with the same pronominal *sm* as in Skt. *kasmīn*, *kasmāi*, Umbr. *pusme*, *esmei*, etc. — Meg. (Ar.) *σά* = *τίνα* from \**τία*, cf. Att.-Ion. *ἄττα*, *ἄσσα* from \**ἄτια*.

129. The indefinite relative *ὅστις, ὅτις*.

1. *ὅστις*, with both parts declined, in various dialects, e.g. Locr. *hoίτινες*, Cret. *oίτινες*, Boeot. *ῶστινας*.

2. *ὅτις*, with only the second part declined, in various dialects, e.g. Delph. *δτινος, δτινι*, Cret. *δτιμι*-(128). Lesb. *δττι*, regularly from \**ὀδ-τι*, and by analogy *δττινες* etc. Cf. also Lesb. *ὀππως, ὀππα*, etc. In all other dialects the double consonants are simplified, presumably under the influence of the simple *τίς* etc.

a. On account of Locr. *φότι* (no. 56) it is generally assumed that the first part of *ὅτις* is not from a form of the relative stem seen in *ὅς*, *ὅστις*, which was originally *yo-* (Skt. *ya-*), but a generalizing particle *σφοδ*, related in form and use to the *so* in Eng. *whoso, whosoever* (Old Eng. *swā hwā swā*). But so long as the one occurrence of Locr. *φότι* is the only example of a form with *f* (even the other early Locrian inscription, no. 55, has *hότι*), there is decidedly a possibility that this is only an error.

3. Neuter forms in *-τι*, with only the first part declined, in Cretan, e.g. *ἄτι* = *ἄτινα*, *ὄτι* i.e. *ὠτι* = *οὔτινος*.

130. Cret. *ὀτεῖος* = *ὁποῖος*, but used like adjectival *ὅστις*, as *ὀτεῖος δέ κα κόσμος μὴ βέρδῃ, γυνὰ ὀτεία κρέματα μὲ ἔκει, ὀτεῖαι δὲ* (sc. *γυναικὶ*) *πρόθ' ἔδοκε*. For the form (also Hesych. *τεῖον· ποῖον, Κρήτες*), cf. Hom. *τέο, τέφ*, etc.

131. Interrogative pronouns used as indefinite relatives. So regularly in Thessalian, e.g. *κίς κε γινύειται* = *ὅστις ἂν γίγνηται*, διὲ *κί* (in form *διὰ τί*) = *διότι*, *πὸκ κί* (in form *πρὸς τί*) = *ὅτι*, *φυλᾶς ποίας κε βέλλεται* = *φυλῆς ὁποίας (ἡστινος) ἂν βούληται*. Elsewhere the use of *τίς* = *ὅστις* is, with some rare exceptions in literature, found only in late Greek. In Cypr. *ὅπι σίς κε* = *ὅστις ἂν*, the indefinite relative force is given by the *ὅπι*, an adverbial form of obscure formation.

## ADVERBS AND CONJUNCTIONS

## Pronominal Adverbs and Conjunctions of Place, Time, and Manner

132. 1. *-ου*. *Place where*. Att.-Ion. *ποῦ, ὅπου, αὐτοῦ, ὁμοῦ*, etc. These are of genitive origin, and are specifically Attic-Ionic.

2. *-ει*. *Place where*. These are the West Greek equivalents of the Attic-Ionic adverbs in *-ου* (above, 1), occurring in various Doric dialects, in Delphian, and in Boeotian, e.g. *εἰ, πεῖ, πει* (Cret. *αἶ πει* = *εἶ που*), *ὅπει, τεῖδε, τουτεῖ, τηνεῖ, αὐτεῖ* (Boeot. *αὐτῖ*), *ἀλλεῖ, ἀμεῖ, μηδαμεῖ, οὐθαμεῖ*. Here also, by analogy, Heracl. *ποτεχεῖ* = *προσεχῶς*, and Delph. *ἐπεχεῖ*. The ending is of locative origin, and occurs even in Attic-Ionic in *ἐκεῖ* (cf. also *ἐπεῖ*).

3. *-οι*. *Place whither* (also *where*). *οἶ, ποῖ, ὅποι*, etc. in numerous dialects, as in Attic. With *-ς*, Delph. *οῖς*. Cf. also Orop. *ἤχοι*, *where*, formed from *ἦχι* (5*a*). This ending, like *-ει*, is of locative origin, and means simply *place where* (cf. *οἴκοι, Ἴσθμοί*), but in these pronominal adverbs the prevailing force is *whither*.

4. *-υι*. *Place whither* (also *where*). Cret. *ῶι, ὅπυι*, with *-ς*, giving *-υις* or *-ῶς*, Rhod. *ῶις*, Arg. *ῶς* (*for whatever purpose*), lit. Dor. *πῶς*, Rhod. *ὅπυς*. Cf. also Cret. *πλῖοι* (to *πλῖες*, 113.2), lit. Lesb. *τυῖδε, πῆλυι, ἄλλυι*, Delph. *ἔνδυς*. This type originated in *\*πυῖ, ὅπυι*, from the stem *πυ-* (I.E. *qʷu-*, cf. Skt. *ku-tas*, *whence*, Osc. *pu-f*, *where*).

5. *-αῖ* (Att.-Ion. *-ηι*). *Place where, whither, and especially manner*. Thus *αῖ, παῖ, ὅπαι* *how and where* in various Doric dialects, in Delphian *whither*, Lesb. *ὅππα* *where*, *ἄλλα* *elsewhere* (*ā* from *-αῖ*, see 38), Cret., Corcyr. *ἀλλᾶι* *otherwise*, Heracl. *παντᾶι* *in all directions*. The indefinite *παι* (cf. Corcyr. *ἀλλᾶι παι* *in any other way*) is used in Cyprian as a strengthening particle, *anyhow, indeed* (*κάς παι, and indeed, ἰδέ παι, then indeed*, no. 19.4, 12). Cret. *αῖ, ὅπαι* are used in the sense of *as, in whatever way*, but also as final conjunctions, and *αῖ* is also used as a temporal conjunction.

*a.* Beside these dative-locative forms in *-αῖ* there existed a type with original *-ā* (Att.-Ion. *-ηι*), probably of instrumental origin, to which belong Lac. *ταντᾶ hāt'* = *ταύτῃ ᾗτε*, *in such a way as* (no. 66), Dor. *ᾗχι*, *where* (Etym.



Magn., Hesych.) = Hom. ἤχι, with particle -χι. But for the most part it is impossible to distinguish this from the commoner type in original -αι, to which many forms in -ᾱ may equally well belong (as such we have reckoned Lesb. ὅππα etc.). In Attic-Ionic there is the same ambiguity (the traditional spelling varying between -ἦ and -η), with the added possibility that a given form (e.g. ὅπῃ, *where*) may belong under 6, below.

6. -ἦ. *Place where* and *time when*. Cret. ἦ, *where*, but usually *when*, ὅπῃ, *where* and *when*, Lac. ῥόπῃ, *as*, πῆ-ποκα = πῶ-ποτε, El. ταύτῃ, [τ]ῆδε, *in this place*, Meg. τῆδε, ἄλλῃ, *here, elsewhere*. Of this same formation are ἦ *whether*, Cypr. ῆ = εἰ (134.1), El. ἐπῆ = ἐπεί.

7. -ω. *Place whence* (Att.-Ion. -θεν). Lit. Dor. ὦ, πῶ, etc., Cret. ὦ, ὅπῶ, τῶδε, Locr. ῥῶ, ῥόπῶ, Coan, Mess. τουτῶ. Similarly Delph. φοίκω, *from the house*. These are of ablative origin (I.E. -ōd, cf. early Lat. -ōd, Skt. -ād).

a. These adverbs are not to be confounded with another class, mostly from prepositions, meaning *place where* or *whither* and occurring in Attic-Ionic also, as ἄνω, κάτω, ἔξω, etc. To this belong Delph. ἐνδῶ, *within*, Coan ἐκατέρω, *on each side of* (cf. ἐκαστέρω).

b. Although probably all the West Greek dialects formed the pronominal adverbs of *place whence* in -ω, forms like ὅθεν being late, the -θεν appears in adverbs derived from place names, as Arg. Φορινθόθεν, Corinth. Περαεόθεν. Cf. also 133.1.

8. -ως. *Manner*. ὡς, πῶς, ὅπως, etc. in all dialects.

a. Final conjunctions. ὡς and ὅπως are the usual final conjunctions, and of these ὅπως is by far the more frequent, though ὡς is not uncommon, especially in the earlier inscriptions. Early Cretan uses neither, but rather ὅπαι or, once, αἰ (above, 5). ἵνα is rare, except in very late times.

9. -τε, -τα, -κα. *Time when*. ὅτε, τότε, πότε in Attic-Ionic and Arcado-Cyprian (Arc. τότε, Cypr. ὅτε, μέποτε), ὅτα, πῶτα in Lesbian, ὅκα etc. in West Greek (and presumably Boeotian), e.g. Cret. ὅκα, τόκα, ποκα, Lac. πέποκα, El. τόκα, Delph. ὅκα, -ποκα. (ὅκα, occurring in Rhodian, Laconian, and literary Doric, is for ὅκα κα.) Even Attic has -τα and -κα in some words, as εἵτα, ἔπειτα (Ion. also ἔπειτε), ἡνίκα.

a. Temporal conjunctions. Besides ὅτε etc. and ἐπεί (above, 2), note the temporal use of Cret. αἰ, ἦ, ὅπῃ (above, 5, 6). For *so long as, until*, we find

1) ἔως, ἄς (41.4), 2) ἔστε, ἔντε (cf. 135.4), 3) Cret. μέστα (also prep. μέτ' ἔς), Arc. μεστ', Thess. μέσποδι, Hom. μέσφα, all related, but of obscure formation, 4) μέχρι, ἄχρι, with and without οὐ, 5) εἰς ὃ, ἐς ὃ, 6) Boeot. ἐν τάν (cf. 136.1).

### Prepositional and Other Adverbs

133. 1. -θεν, -θε, -θα. In adverbs like πρόσθεν, Lesbian has usually -θε (nearly always in inscriptions; in the lyric also -θεν and -θα), while the West Greek dialects show -θα (which is also Attic in ἐνθα etc.), but also -θε, -θεν. Lesb. πρόσθε, ἐνερθε, Dor. (gram.) πρόσθα etc., Heracl. ἔμπροσθα, ἄνωθα, Cret. πρόθθα (85.3), Delph. πρόστα (85.1), but also Meg. πρόσθε, Argol. ἔμπροσθε, Cret. ἐνδοθεν. Cf. also Arc. προσθαγενής.

2. -δε (-ζε), -δα. Arc. -δα is seen in θύρδα (Hesych.) = θύραζε, and probably ἀνδ' (no. 16.17) is ἄνωδα. Cf. ἄνωθεν, ἄνωθα.

3. For Delph., Locr. ἐχθός = ἐκτός, see 66. Hence, after the analogy of other adverbs in -ω (132.7 a) and -οι (132.3), Delph., Epid. ἔχθω, Epid. ἔχθοι.

4. From ἐνδον are formed — besides Att.-Ion. ἐνδοθεν (also Cretan), ἐνδοθι, Ion. ἐνδόσε (Ceos) — Cret., Delph., Meg., Syrac. ἐνδός (after ἐντός), Delph. ἐνδω, Lesb., Epid., Syrac. ἐνδοι, Delph. ἐνδυσ.

5. Beside ἔξω (132.7 a) are formed, after the analogy of other adverbs, Lac. ἔξει, Cret., Syrac. ἔξοι, Dor., Delph. ἔξος (after ἐκτός etc., cf. ἐνδός).

6. -ις, -ιν, -ι. Forms with adverbial -ς or -ν sometimes interchange with each other and with forms without either -ς or -ν, as the numeral adverbs in -κισ, -κιν, -κι. Thus in most dialects -κισ, sometimes -κι, but -κιν in Lac. τετράκιν, ἐπτάκιν, ὀκτάκιν, Cret. ὀθθάκιν = ὀσάκισ. Likewise -ιν in other adverbs of time (cf. Att. πάλιν), as Cret. αἰτιν, Rhag. αἰθιν (Hdn.) = αἰτις, αἰθις, αἰθι, Cret. αὐταμέριν = αὐθημερόν, El. ὕσταριν = ὕστερον. Here also Thess. ἅν beside Lesb. ἅι (also αἴν Hdn.), Ion. αἰί (also αἰδασμος, under perpetual lease) = usual αἰές, αἰεί, αἰέν (all from \*αἰφί, \*αἰφίν, \*αἰφέs, etc., cf. Cypr., Phoc. αἰφεί), while a corresponding form in -ις is to be seen in Cypr. ὕφαίς, forever, a combination like Att.

εἰς ἀεί, containing  $\acute{\upsilon}$  =  $\acute{\epsilon}\pi\acute{\iota}$  and  $\acute{\alpha}\lambda\acute{\iota}\varsigma$  from  $*\acute{\alpha}\lambda\acute{\iota}\varsigma$  (omission of  $\phi$  peculiar, but cf.  $\pi\acute{\alpha}\lambda\acute{\iota}\varsigma$ , 53).

Cf. also Epid.  $\acute{\alpha}\nu\epsilon\nu\nu$ , El.  $\acute{\alpha}\nu\epsilon\nu\varsigma$  =  $\acute{\alpha}\nu\epsilon\nu$  (Meg. and late lit.  $\acute{\alpha}\nu\iota\varsigma$  is formed after  $\chi\omega\rho\acute{\iota}\varsigma$ ), Dor.  $\acute{\epsilon}\mu\pi\bar{\alpha}\nu$  (Pindar) beside  $\acute{\epsilon}\mu\pi\bar{\alpha}\varsigma$  =  $\acute{\epsilon}\mu\pi\eta\varsigma$ , Coan, Rhod., Ther.  $\acute{\epsilon}\xi\hat{\alpha}\nu$  =  $\acute{\epsilon}\xi\eta\varsigma$ .

134. 1. The conditional conjunction.  $\epsilon\acute{\iota}$  in Attic-Ionic and Arcadian;  $\alpha\acute{\iota}$  in Lesbian, Thessalian, Boeotian ( $\eta$ ), and all the West Greek dialects;  $\acute{\epsilon}$  ( $\eta$ ) in Cyprian.

a.  $\eta$  in other dialects than Cyprian is simply *whether*, e.g. Heracl. Tab. (no. 74) I.125. In Cretan there is no true conditional  $\eta$  beside  $\alpha\acute{\iota}$ , as was once supposed, but rather a temporal  $\eta$ , for which see 132.6.

2.  $\acute{\alpha}\nu$ ,  $\kappa\epsilon$ ,  $\kappa\alpha$ .  $\acute{\alpha}\nu$  is only Attic-Ionic and Arcadian. In all other dialects the unrelated  $\kappa\epsilon$ ,  $\kappa\alpha$  is used, —  $\kappa\epsilon$  in Lesbian (also  $\kappa\epsilon\nu$ ), Thessalian, and Cyprian,  $\kappa\alpha$  in the West Greek dialects and Boeotian.

a. Arcadian once had  $\kappa\epsilon$ , like Cyprian, and a relic of this is to be seen in the  $\kappa$  which appears, where there would otherwise be hiatus, between  $\epsilon\acute{\iota}$  and a following  $\acute{\alpha}\nu$ , which had regularly replaced  $\kappa\epsilon$  as a significant element (probably through prehistoric Ionic influence, cf. p. 7). Thus regularly  $\epsilon\acute{\iota}$   $\kappa'\acute{\alpha}\nu$ , or better  $\epsilon\acute{\iota}\kappa$   $\acute{\alpha}\nu$ , since  $\epsilon\acute{\iota}\kappa$  has become a mere by-form of  $\epsilon\acute{\iota}$  (like  $\sigma\acute{\upsilon}\kappa$  beside  $\sigma\acute{\upsilon}$ ), but  $\epsilon\acute{\iota}$   $\delta'\acute{\alpha}\nu$ . Once, without  $\acute{\alpha}\nu$ ,  $\epsilon\acute{\iota}\kappa$   $\epsilon\pi\acute{\iota}$   $\delta\delta\acute{\omicron}\mu\alpha$   $\pi\acute{\iota}\rho$   $\acute{\epsilon}\pi\acute{o}\iota\sigma\acute{\epsilon}$ , where some assume a significant  $\kappa'$  in place of usual  $\acute{\alpha}\nu$ , but best classed with the subjunctive clauses without  $\acute{\alpha}\nu$  (174).

b. In Attic-Ionic,  $\epsilon\acute{\iota}$  combines with  $\acute{\alpha}\nu$ , — in Attic to  $\acute{\epsilon}\acute{\alpha}\nu$  or  $\acute{\alpha}\acute{\nu}$ , in Ionic to  $\eta\acute{\nu}$ .

c. The substitution of  $\epsilon\acute{\iota}$  for  $\alpha\acute{\iota}$  belongs to the earliest stage of Attic ( $\kappa\omicron\iota\nu\eta$ ) influence in the West Greek dialects, but that of  $\acute{\alpha}\nu$  for  $\kappa\alpha$  only to the latest, being rarely found except where the dialect is almost wholly  $\kappa\omicron\iota\nu\eta$ . Hence the hybrid combination  $\epsilon\acute{\iota}$   $\kappa\alpha$  is the rule in the later inscriptions of most West Greek dialects.

3.  $\kappa\alpha\acute{\iota}$ . Arc.-Cypr.  $\kappa\acute{\alpha}\varsigma$  (also  $\kappa\acute{\alpha}$ , for which see 97.2), the relation of which (as of the rare Cypr.  $\kappa\alpha\tau'$ ) to  $\kappa\alpha\acute{\iota}$  is obscure. In Arcadian this occurs only in the early Mantinean inscription, no. 16, elsewhere  $\kappa\alpha\acute{\iota}$ . See 275.

4.  $\delta\acute{\epsilon}$ . Thessalian uses  $\mu\acute{\alpha}$ , related to  $\mu\acute{\epsilon}\nu$ , for  $\delta\acute{\epsilon}$ , e.g.  $\tau\acute{o}$   $\mu\acute{\alpha}$   $\psi\acute{\alpha}\phi\iota\sigma\mu\alpha$ ,  $\tau\acute{\alpha}\mu$   $\mu\acute{\epsilon}\mu$   $\acute{\iota}\alpha\nu$  . . .  $\tau\acute{\alpha}\mu$   $\mu\acute{\alpha}$   $\acute{\alpha}\lambda\lambda\alpha\nu$  (no. 28.22;  $\tau\acute{\alpha}\nu$   $\delta\acute{\epsilon}$   $\acute{\alpha}\lambda\lambda\alpha\nu$  L. 45 is due to  $\kappa\omicron\iota\nu\eta$  influence).

5. *νν*, identical with *-νν* in Arc.-Cypr. *ὄνν* = *ὄδε* (123), and with Hom. *ννν*, *νν*, occurs as an independent particle in Cyprian and Boeotian, e.g. Cypr. *δυσάνοι νν*, *δόκοι νν*, Boeot. *ἄκουρύ νν ἐνθω*.

6. *ιδέ*, in form = Hom. *ιδέ*, occurs in Cyprian introducing the conclusion of a condition (*ιδέ παί then indeed*, *ιδέ then* no. 19.12, 25), or a new sentence (*ιδέ and* no. 19.26).

## PREPOSITIONS

### Peculiarities in Form

135. 1. For apocope of the final vowel, see 95.

2. For assimilation of final consonants, see 96, 97, 99. — *ἐς* = *ἐκ*, 100.

3. For *ὄν* = *ἀνά*, see 6. — *ἰν* = *ἐν*, 10. — *ἀπύ* = *ἀπό*, 22. — *κατύ* = *κατά*, 22. — *ὑπά* = *ὑπό*, formed after the analogy of *κατά* etc., in Elean (*ὑπαδνγίοις*) and Lesbian (gram.).

4. *ἐν*, *εἰς*. The inherited use of *ἐν* with the accusative (cf. the use of Lat. *in*) is retained in the Northwest Greek dialects (El., Locr., Phoc.; but once *ἐς* in an early Delphian inscription, no. 50) together with Boeotian and Thessalian, and in Arcado-Cyprian (*ἰν*). Elsewhere this was replaced by an extended form *ἐν-ς*, whence *εἰς*, *ἐς*. See 78.

Similarly *ἐντε* = *ἔστε* in Locrian, Delphian (*ἥεντε*, 58 c), and the Northwest Greek *κοινή*. But Boeotian, in spite of *ἐν*, has *ἔττε* = *ἔστε*.

5. *μετά*, *πεδά*. *πεδά*, unrelated to *μετά* in origin, is used in its place in Lesbian, Boeotian (probably in Thessalian too, though not yet quotable), Arcadian (*πέ*, 95), Argolic, Cretan, and Theran. (Most of these dialects show also *μετά*, but at a time when *κοινή* influence is probable.) So also in compounds, as Cret. *πεδέχειν*, Arg. *πεδάγαγον*, *πεδάφοικοι* = *μέτοικοι*, *πεδιόν* = *μετεών*, and proper names, as Boeot. *Πεδάκων*, Argol. *Πεδάκριτος*. The name of the month *Πεδαγεῖτνος* or (by fusion of *Πεδα-* and *Μετα-*) *Πεταγεῖτνος* (or *-ιος*) = Att. *Μεταγειτνίων* occurs in Rhodes, Cos,



Calymna, Megara, Sicily, and Magna Graecia, where *πεδά* alone is not attested.

6. *πρός*. There are two independent series of forms, one with and one without the *ρ*, each with variation between final *-ς* and *-τι*. 1) Hom. *προτί* (cf. Skt. *prati*), Cret. *πορτί* (70.1), Att.-Ion., Lesb. *πρός*. Cf. also Pamph. *περτ'*, Lesb. (gram.) *πρές*. 2) *ποτί* (cf. Avest. *pa'ti*) in the West Greek dialects (except Cretan) with Thessalian and Boeotian, Arc.-Cypr. *πός*.

a. Although the relation of *πρός*, *πός* to *προτί*, *ποτί* can hardly be the same in origin as that of *δίδωσι* to *δίδωτι* (*προσί*, *ποσί* are unknown, and moreover the assumption of apocope is unlikely for Att.-Ion. *πρός*), and indeed is far from clear, yet, barring the appearance of *προτί*, *ποτί* beside *πρός* in Homer, the distribution of the *τ* and *σ* forms is the same. See 61. But note that *πρός* is universal in *πρόσθα* etc. (133.1).

b. Another form, *ποί*, is most frequent in Argolic, where it occurs regularly before dentals, e.g. *ποι τὸν θεόν, ποιθέμεν, ποιτάσσειν* (but *ποτιβλέψας, ποτ' αὐτόν*). There are also several examples in Delphian, all before dentals except *ποικεφάλαιον*, and one each in Locrian, Corinthian, Cretan, and Boeotian (*Ποίδικος*, very likely an alien).

Just how this *ποί* arose is uncertain. Of the various suggestions offered, the most plausible is perhaps, since with but few exceptions *ποί* occurs only before dentals, that *ποτί* became *ποί* through loss of *τ* by dissimilation.

7. *σύν*, *ξύν*. *ξύν*, as in Homer, in early Attic, elsewhere *σύν*. But Ion. *ξυνός* from \**ξυν-ζός*. Cypr. *ὑγγελμος · συλλαβή* (Hesych.).

8. Cypr. *ὕ* = *ἐπὶ*, e.g. *ὕ τύχα* = *ἐπὶ τύχη*, *ὕχέρων* = *ἐπιχείρου*. Probably cognate with Skt. *ud*, Engl. *out* (cf. *ὑσ-τερος* = Skt. *ut-taras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

#### Peculiarities in Meaning and Construction

136. 1. Dative instead of the usual genitive construction in Arcado-Cyprian. 1) *ἀπύ*. Arc. *ἀπὺ ταῖ* (sc. *ἀμέραι*), Cypr. *ἀπὺ τὰι ζᾷ*. — 2) *ἐξ*. Arc. *ἐς τοῖ ἔργοι*, Cypr. *ἐξ τὰι ζᾷ*. — 3) *περί*. Arc. *περὶ τοι-νί*, Cypr. *περὶ παιδί*. — 4) *ὑπέρ*. Arc. *ὑπέρ ταῖ τᾶς πόλιος ἐλευθερίαι*. — 5) *ὑπό*. Arc. *πάντων τῶν γεγονότων εὐγνωμόνων ὑπὸ*

ταῖ πόλι. — 6) παρά. Arc. παρὰ ταῖ ἰδίαί πόλι, *from their own city*.

— 7) πεδὰ. πὲ τοῖς φοικιάται[s]. — 8) ἐπί. ἐπὶ ἑ[ρομνάμοσι το]ῖς.

ἐξ with dative occurs also in Pamphylian; πρό with dative in Boeot. προτηνί, *formerly*, i.e. πρὸ ται-νί (sc. ἀμέραι. Cf. Thess. ὑππρὸ τᾶς, sc. ἀμέρας, *just previously*, no. 28.43, and Boeot. ἐν τάν, sc. ἀμέραν, *until*, no. 43.49).

a. This growth, at the expense of the genitive, of the dative (locative) construction, which in the case of most of the above-mentioned prepositions was also an inherited one (cf. περί, ὑπό, etc. with dative), and its extension even to ἀπύ and ἐξ, was probably furthered by the influence of the most frequent locative construction, that with ἐν (ἰν).

2. παρὰ *at, with*, with accusative instead of dative. This is found in the Northwest Greek dialects, including Thessalian and Boeotian, and in Megarian and Laconian, e.g. Thess. τοῖ παρ' ἀμμὲ πολιτεύματος (no. 28; corresponding to τοῦ παρ' ὑμῖν πολιτεύματος of Philip's letter in the κοινή), Boeot. ἀ σούγγραφος παρ Φιφιάδαν, Delph. παρραμεινάτω δὲ Νικῶ παρὰ Μνασίξενον, El. πεπολιτευκὼρ παρ' ἀμέ.

a. Much later, and rarely seen in dialect inscriptions, is the more general confusion between the dative with verbs of rest and the accusative with verbs of motion, and the final supremacy of the accusative construction, as ἔμειναν εἰς τὸν οἶκον.

3. πρόσ, *by, in the sight of*, with accusative instead of genitive, in Elean. ὁμόσαντες πρὸ(τ) τὸν θεὸν τὸν Ὀλύμπιον, — ὅτι δοκέει κα(λ)λιτέρως ἔχῃν πρὸ(τ) τὸν θεόν, — φέρρεν αὐτὸν πρὸ(τ) τὸν Δία, *he shall be judged guilty in the eyes of Zeus*. In a later Elean inscription the same idea is expressed by φευγέτω πρὸ(τ) τῷ Διὶ τῷ λυμπίῳ αἵματορ, where both the genitive construction and the use of φεύγω instead of the genuine Elean φέρρω are concessions to Attic usage. This Elean use is only a step removed from that of πρόσ, *in relation to*, with accusative.

4. El. ἄνευς = ἄνευ, with acc. instead of gen., as ἄνευς βολάν.

5. κατὰ, *according to*, with genitive instead of accusative, in Locrian. καθ' ὧν = καθ' ἃ, — κα(τ) τῶνδε = κατὰ τάδε, — κα(τ) τᾶς συνβολᾶς,

6. ἐπί with the dative of the deceased person, in epitaphs. This occurs in a few early epitaphs in Lesbian, Phocian, and Locrian, but is especially common in Boeotian, e.g. ἐπὶ Φηκαδάμοε ἐμὶ, ἐπὶ Ὀκίβαε. In most dialects the name of the deceased appears in the nominative.

7. ἀμφί. In most dialects ἀμφί is obsolete. In the phrase οἱ ἀμφί τινα, which survives also in Attic prose, it occurs in Argive and Rhodian; in Argive also once in purely local force. In Cretan it is used freely in the meaning *about, concerning* (as in Homer), with dative or accusative, e.g. αἱ δέ κ' ἀντὶ δόλῳι μολίῳντι, *if they contend about a slave*, — ἀντὶ τὰν δαῖσιω, *about the division*.

8. ἀντί. Besides the usual meanings *instead of, in return for*, which are found everywhere, the following uses are worthy of note.

1) The original local meaning, *before, in front of*, occurs in an Attic and in a Delphian inscription. So frequently Cret. ἀντὶ μαίτυρῳν, *in the presence of witnesses*. 2) From the use of ἀντί, *in return for*, with verbs of buying, selling, etc., arose a freer distributive use, e.g. Arc. τρεῖς ὀδελὸς ὀφλὲν ἀντὶ φεκάστω, *one shall pay a fine of three obols for each (wagon)*. So Delph. ἀντὶ φέτεος (no. 51 A 45) is probably *for each year, yearly* (cf. Hesych. ἀντὶ μῆνα κατὰ μῆνα), though generally taken as *in course of the year, in the same year* (cf. Hesych. ἀντετοῦς τοῦ αὐτοῦ ἔτους. Δάκωνες) and explained otherwise. Coan ἀντὶ νυκτός (no. 101.43), *during the night*, though without distributive force is perhaps of the same origin. Cf. Hesych. ἀνθ' ἡμέρας δι' ὅλης τῆς ἡμέρας.

9. ἐξ. An extension of the regular use of ἐξ (or ἀπό) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g. Att. στεφάνωι ἀπὸ χιλίων δραχμῶν, *with a crown worth 1000 drachmas*, — Ion. στεφανῶσαι Μαύσσωλον μὲν ἐκ δαρεικῶν πεντήκοντα, Ἀρτεμισίην δὲ ἐκ τριήκοντα δαρεικῶν, *crown Maussolus with a crown worth fifty darics, Artemisia with one worth thirty*, — Att. κριθῶν . . . πραθεισῶν ἐκ τριῶν δραχμῶν τὸν μέδιμνον ἕκαστον, *barley purchased at three drachmas a medimnus*, and even more freely Ther. πυρῶν ἐγ

μεδίμνου καὶ κριθῶν ἐγ δύο μεδίμνων, a medimnus of wheat and two of barley.

10. Noteworthy combinations are Thess. ὑππρὸς, *just before*, and Arc. ἐπές from ἐπί and ἐς = ἐξ (cf. ὑπέκ, διέκ, παρέκ), meaning *for and on occasion of*, hence emphatic *just for, in particular for*.

## VERBS

### Augment and Reduplication

137. Most peculiarities are such as are due to divergence in the form of contraction where a consonant has been lost (εἶχον or ἦχον, cf. 25), or in the treatment of consonant groups, as Att. εἴληφα, Phoc. εἰλάφει, from \*σέσλαφα (76 b), but Ion., Epid. λελάβηκα after λέλοιπα etc. with original initial λ, Arg. φεφρῆμένα, but Att.-Ion. εἴρηκα after forms like εἴληφα (55 a), Cret., El. ἔγραμμαι = γέγραμμαι, like Ion. ἔκτημαι = Att. κέκτημαι, ἔγνωκα in all dialects. Note also Cret. ἡγραμμαι, with which compare ἡθελον, ἡβουλόμην.

### Active Personal Endings

138. 1. Second singular. The original primary ending -si (Skt. -si) is preserved in Hom., Syrac. ἐσσί, also in Epid. συντίθῃσι, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic σ being due to the analogy of ἐσσί. But in the East Greek dialects, where 3 sg. τίθητι became τίθησι (61.1), τίθης etc., with secondary ending, were employed.

Thematic φέρεις etc. in nearly all dialects, but there is some evidence of φέρες, probably due to the secondary ἔφερες, in Cyprian (glosses of Hesych.) and Doric (Theocr. and gram.).

Also -σθα, starting from οἶσθα, ἦσθα, with the original perfect ending -θα, is widely used in literary Lesbian and Doric, as in Homer (τίθησθα, βάλοισθα, etc.).

2. Third singular. The original primary ending -ti (Skt. -ti) is preserved in West Greek τίθητι, δίδωτι, etc., whence East Greek τίθησι, δίδωσι. See 61.1. Thematic φέρει etc. in all dialects.



3. First plural. West Greek -μες (cf. Skt. *-mas*, Lat. *-mus* from *-mos*), originally the primary ending, — East Greek -μεν, originally the secondary ending. See 223 a.

4. Third plural, primary. West Greek -ντι (Skt. *-nti*), East Greek -(ν)σι. Thus, in thematic verbs, West Greek φέροντι, Boeot., Thess. φέρονθι (139.2), Arc. φέρονσι, Lesb. (and Chian) φέροισι, Att.-Ion. φέρουσι. See 61.1, 77.3.

So also in *μι*-verbs, West Greek ἐντί, φαντί, τίθεντι, δίδοντι, whence Att.-Ion. εἰσί, φᾶσί, Ion. (with the accent of contract forms, see 160) τιθείσι, διδοῦσι. But Att. τιθέᾱσι, διδόᾱσι, etc. represent a later formation, with -αντι (-ᾱσι) added to the final vowel of the stem, as also in Boeot. perf. δεδόανθι. Cf. Boeot. ἔθεαν etc., below, 5.

In the perfect the earliest type is that in -ᾱτι (-ητί, Skt. *-ati* in redupl. pres. *dadhati*), whence also -ᾱσι. Thus Phoc. ἰερητεύκατι, Delph. καθεστᾱκατι, Hom. πεφύκασι, Arc. [φο]φλέασι. But in most dialects this is replaced by -αντι, as Cret. ἐστᾱλκαντι, Att.-Ion. -ᾱσι. Late inscriptions of various dialects have also the secondary -αν, as Cret. ἔσταλκαν.

5. Third plural, secondary. -ν (from *-nt*) in ἔφερον etc. So also in the *μι*-forms, as ἔθεν, ἔδον, which are retained in most dialects, as in Homer. Likewise pass. ἐλύθεν, ἐλέγεν (from *-νντ*, with regular shortening), but also sometimes -ην (with *η* from the other persons), as Hom. μᾶνθην, Cret., Epir. διελέγην, Coreyr. ἐστεφανώθην, Delph. ἀπελύθην.

But Attic-Ionic has ἔθεσαν, ἔδοσαν, ἐλύθησαν, etc., with -σαν taken over from the *σ*-aorist, as also ἦσαν, where most dialects have ἦν (163.3,4). Similarly -ν is replaced by -αν (also mainly after aorist forms like ἔλυσαν or ἦνικαν) in Boeot. ἀνέθεαν, ἀνέθειαν, ἀνέθιαν (9.2), παρέιαν (παρῆσαν), Cypr. κατέθιζαν (from κατέθεαν, cf. 9.3); and in Thessalian by -εν (an inherited ending seen in Hom. ἦεν, or perhaps from -αν, cf. 7, 27), as ἐδούκαεμ (ἔδωκαν), ὀνεθείκαεν (beside ὀνέθεικαν), and, with diphthongal *αι* from *αε*, ἀνεθείκαιν, ἐτάξαιν (cf. ἐδώκαιν, probably due to Thessalian influence, in a Delphian inscription), also once even in a thematic form, ἐνεφανίσσοεν = ἐνεφάνιζον.

a. In the *κοινή* the ending *-σαν* spread even to thematic forms and to the optative, and such forms occur in late inscriptions of various dialects, e.g. Boeot. *ἐλάβοσαν*, Delph. *ἔχουσιν*.

6. Third dual, secondary. Att.-Ion. *-την*, elsewhere *-τᾶν*, e.g. Boeot. *ἀνεθέταν*, Epid. *ἀνεθηκάταν*. Similarly 1 sg. mid. Att.-Ion. *-μην*, elsewhere *-μᾶν*.

#### Middle Personal Endings

139. 1. Third singular. Primary *-ται*, Boeot. *-τη* (26), Thess. *-τει* (27). Arcadian has *-τοι* (perhaps also Cyprian, but not quotable), due to the influence of the secondary *-το* (before its change to *-τυ*), e.g. *γένητοι*, *δέατοι*, *βόλετοι*. Cf. also 2 sg. *κείοι* = *κείσαι*, and 3 pl. *-ντοι* is to be assumed, though not quotable.

Secondary *-το*, Cyp. *-τυ* (22).

2. Third plural. Usually *-νται*, *-ντο*. But also *-αται*, *-ατο*, mostly in the perfect and pluperfect after a consonant (e.g. *γεγράφαται*), but also after a vowel in Boeotian (*-αθη*, see below); and so regularly in Ionic in the perfect (e.g. Hom. *βεβλήαται*, later *εἰρέαται*, contracted *εἰρήται*), pluperfect, and optative, and even in unthematic presents and imperfects, e.g. *τιθέαται* and also *δυνέαται*, *κίρνέαται*, to *δύνημι*, *κίρνημι* (with suffix *νᾶ*, weak *να*), after the analogy of *τιθέαται* to *τίθημι*.

Boeotian and Thessalian have *θ* in these endings, doubtless owing to the influence of *-μεθα*, *-σθε*, and from these the *θ* was extended to the third plural active endings. Thus:

Middle. Boeot. *ἀδικίωσθη* (*-νται*), *ἐστροτεύαθη*, *μεμισθώαθη* (*-αται*), *ἐποιείσανθο*, *ἀπεγράψανθο*, etc. Thess. *ἐγένονθο*, *εἵλονθο*, and *ἐφάνγρεσθιν* = *ἐφαιρούνται*, *βέλλουνθιν* = *βούλωνται*, with *ει* from *αι* (27) and an added *ν* (perhaps the active secondary ending; cf. the double pluralization in the inv. *-ντων*).

Active. Indicative and subjunctive. Boeot. *ἴωνθι*, *δῶωνθι*, *ἀποδεδῶνθι*, etc. Thess. *κατοικεῖουνθι* (pres. subj., 159).—Imperative. Boeot. *ἔνθω*, *ἀνγραφάνθω*, etc. So also from the Phocian Stiris, near the Boeotian frontier, *θέλωνθι*, *ιστάνθω*, *ιστάνθων*.

## Imperative Active and Middle

140. In the third plural the dialects exhibit the following types. Observe the divergence between the active, where 3 *a* and 4 *a* are the usual types, and the middle, where the corresponding 3 *b* and 4 *b* are rare, the usual type being 2 *b*.

1. The same form as the third singular. Rare, and only in the middle. Coreyr. *κρινέσθω*, *ἐπιδανειζέσθω*, Calymn. *ἐπισαμαινέσθω*, Coan *αἰρείσθω*, Thas. *θέσθω*.

2. *α. -των*, formed from the third singular by the addition of the secondary ending *-ν*. *ἔστων*, as in Homer, in Ionic only. A corresponding thematic *φερέτων* is unknown.

*β. -σθων*. *φερέσθων* etc., the usual form in most dialects. Lesb. *ἐπιμέλεσθον* (cf. *-ντον*, 5).

3. *α. -ντω*, formed after the analogy of 3 pl. indic. *-ντι*. *φερόντω*, *τιθέντω*, etc. in Arcadian, Boeotian (*-νθω*, 139.2), and the Doric dialects except Cretan.

NOTE. Later Doric inscriptions often show the Att. *-ντων* beside *-ντω*. Conversely the later Delphian inscriptions often have the general Doric *-ντω* beside *-ντων*, which is the form of the earliest Delphian.

*β. -(ν)σθω*. Epid. *φερόσθῳ*, Lac. *ἀνελόςθῳ*, and so probably here (rather than under 1) Heracl. *ἐπελάσθω* (cf. Coan *ἐπελάντω*). For *-οσθω* from *-ουσθω*, see 77.2. But Coreyr. *ἐκλογιζούσθω* comes from *-ουσθω* of later origin and with later treatment of *νσ* (77.3, 78), and it is possible to read *φερόσθῳ* etc., likewise early Att. *-όςθων* (4 *b*).

4. *α. -ντων*, with double pluralization, a combination of types 2 and 3. *φερόντων*, *τιθέντων*, etc., as in Homer, in Attic-Ionic, Delphian, Elean, Cretan.

*β. -(ν)σθων*. Early Att. *ἐπιμελόςθων* etc., El. *τιμόστῳ*.

5. *-ντον*, *-σθων*, probably from *-ντων* (4 *a*), *-σθων* (2 *b*) with *-ον* after the analogy of 3 pl. *ἔφeron* etc. This is the regular type in Lesbian, e.g. *φέροντον*, *κάλεντον*, *ἐπιμέλεσθων*, and Pamphylian (e.g. *ὄδν* = *ὄντον*), and also appears, probably through Pamphylian influence, in an inscription of Phaselis which is otherwise in the Rhodian dialect, and in a Rhodian decree at Seleucia in Cilicia.

6. -*τωσαν*, -*σθωσαν*, with -*ν* replaced by -*σαν* (cf. 138.5). Att. *ἔστωσαν*, *φερέτωσαν* (more rarely *φερόντωσαν*), *ἐπιμελέσθωσαν*, etc., after about 300 B.C., hence in later inscriptions of various dialects.

#### Future and Aorist

141. "Doric future" in -*σεω*. Except for a few middle forms in Attic-Ionic (Hom. *ἔσσειται*, Att. *πλευσοῦμαι*, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Locrian and Elean no futures occur). Thus, from the very numerous examples, Delph. *ταγευσέω*, *κλεψέω*, Cret. *σπευσίω* (*ι* from *ε*, 9), *πραξίμεν*, *βοαθσιόντι*, *τεισῆται*, *πραξῆται*, Epid. *βλαψείσθαι*, Coan, Cnid. *ποιησείται*, Rhod. *ἀποδοσεύντι*, Ther. *θησέοντι*, *πραξοῦντι* (with Att. *ου*, as often in the Doric *κοινή*, see 278).

Heracleian has *ἔσσηται*, *ἐργαξῆται*, etc. (the active forms are ambiguous, but probably to be accented *ποιησεῖ* etc.), but in the third plural *ἀπάξοντι*, *ἔσσονται*, apparently of the ordinary type, since from the -*σεω* type we should expect -*σίοντι* (cf. *ἀνανηγιόντι*). In all other Doric dialects, however, forms of the ordinary type are late, and clearly due to *κοινή* influence.

142. *ξ* in the future and aorist of verbs in -*ζω*. The extension of *ξ*, which is regular in the case of guttural stems, to other verbs in -*ζω*, which regularly have *σσ*, *σ* (*δικάσω*, *εδίκασα*), is seen in some isolated examples even in Homer (*πολεμίζομεν*, as, conversely, *ἥρπασε* beside *ἥρπαξε*) and Hesiod (*φημιζῶσι*). But as a general phenomenon it is characteristic of the West Greek dialects, where it is almost universal except in Argolic, together with Boeotian (in part), Thessalian, and Arcadian. Thus, from the countless examples, Cret. *δικάκσει*, Rhod. *διωρίζαντο*, Coan *ἐργάξασθαι*, Ther. *δείπνιξεν*, Meg. *ἐτερμόνιξαν*, Corcyr. *ἀπολογίζασθαι*, Heracl. *ἐτέρμαξαν* (*ξ* in forms of 12 verbs, but also *κατεσώισαμες*, probably influenced by *ἔσωσα* from *σώω*), El. *ποταρμόξαιτο*, (Locr. *ψάφιξις*, see below, *a*), Delph. *ἀγωνίξατο*, Thess. *ψαφίξασθαι*, Arc. *παρετάξωνσι*.



But in Argolic the ξ formation is avoided when a guttural preceded, e.g. Arg. ἐδίκασσαν, ἐργάσσαντο, Epid. ἐργάσασθαι, ἀνσχίσσαι, beside ἀγωνίσασθαι, προσεφάνιξε.

Boeotian has, from different localities, both ξ and ττ (= Att. σ, 82), e.g. ἐκομιξάμεθα, ἐπεσκεύαξε, ἐμέριξε, ἰαρειάξασα, and κομιττάμενοι, κατασκευάττη, ἐψαφίττατο, ἀπολογίτταστη.

a. A similar extension of guttural stems is sometimes seen in other forms, e.g. Heracl. ποτικλαίγω = προσκλείω, Argol., Mess. κλαίξ (as in Theocr.), κλαικτός, Lac. κέλῃξ = κέλῃς, lit. Dor. ὄρνιξ, gen. ὄρνιχος = ὄρνις, ὄρνιθος, Cret. ψάφιγμα (also ψάφιμμα) = ψήφισμα, Lesb. ψάφιγγι = ψήφιδι, and especially the frequent abstracts in -ξίς = -σις, as Aetol. ψάφιξις, Loer. ψάφιξις (89.1), Coreyr. χέριξις, Cret. χρημάτιξις.

143. σσ in the future and aorist of verb-stems ending in a short vowel. The Homeric extension of σσ from ἐτέλεσ-σα to ἐκάλε-σσα is an Aeolic characteristic. Lesb. [καλε]σσάτωσαν, ὁμόσσαντες, Boeot. σουνκαλέσσαντες. Other dialects may have σσ from stems ending in σ or a dental, as ἐτέλεσσα or ἐδίκασσα (Boeot. ττ), ἔδασσάμην (Cret. ττ), later with one σ (82, 83), but always ἐκάλεσα, ὥμοσα.

144. Aorist in -α. εἶπα and ἤνεγκα, ἤνεικα, or ἤνικα in various dialects. Arc. part. ἀπυδόας = ἀποδούς, Lesb. ἔχενα, elsewhere ἔχεα (e.g. Ion. συγχέαι, no. 2). In late times this type is extended to many other verbs, e.g. ἦλθα, γενάμενος.

a. ἤνεικα or ἤνικα, not ἤνεγκα, is the form of most dialects except Attic, e.g. Ion. ἤνεικα (Hom., Hdt.), ἐνεικάντων (Chios), also ἐξενιχθῆι (Ceos); Lesb., Delph., Argol., Calymn. ἤνικα, Boeot. ἐνεניχθείει (ι probably original, not = ει) and 3 pl. εἰνέξαν, the latter showing a fusion of ἤνικαν with the usual aorist forms in -σαν.

145. Future passive with active endings. Rhod. ἐπιμεληθησεύντι, ἀποσταλησεῖ, Ther. συναχθησοῦντι, Cret. ἀναγραφησεῖ, and φανησεῖν, δειχθησοῦντι in Archimedes. Although the inscriptional examples are, as yet, confined to the Doric islands, it is not improbable that this was a general Doric or West Greek characteristic.

## Perfect

146. 1. *κ*-perfect. This is usual for vowel stems in all dialects. But there are some few forms without *κ*, outside the indicative singular, like Hom. *βεβάασι* beside *βέβηκας*, *κεκμηώς* beside *κέκμηκας*, etc., e.g. Boeot. *ἀποδεδόανθι*, *καταβεβάνων*, *δεδώωση* = *δεδωκυῖαι*, *φεφυκονομειόντων* = *ῥκονομηκότων*, *πεπιτευνόντεσσι*, *πεποιόντεισσι*, Arc. *[φο]φλέασι*, *[φο]φλέοι* (but part. *φοφλέκοσι*).

The gradual extension of the *κ*-type to other than original vowel stems is by no means confined to Attic (cf. e.g. Arc. *ἐφθορκώς*, Att. *ἐφθαρκα* but also *ἐφθορα*), and some verbs which usually have the strong perfect show dialectic forms with a vowel stem and *κ*. So *ἀνδάνω*, *λαμβάνω*, with usual *ἔαδα*, *εἴληφα* (*εἴλαφα*), but Locr. *φεφαδεκότα*, Ion., Epid. *λελάβηκα* (also in Archim.), formed from the vowel stem which is present in many verbs in *-ανω* (cf. *τετύχηκα*, *μεμάθηκα*, etc.). Usual *ἐλήλυθα*, but *ἤλθηκα* in Boeot. *διεσσείλθεικε* (part. *ἀπειλθείοντες* without *κ*, see above).

2. Aspirated perfect. Examples occur in various dialects. Even in the case of the *κ*-perfect, where it is unknown in Attic-Ionic, the aspirate is seen in Arg. *δέδωχ[ε]*. Cf. *ἐκεκρατερίχημες* in Sophron.

3. In Heracleian occur 3 pl. indic. *γεγράψαται*, with *σ* probably due ultimately to the influence of the 3 pl. aor. *-σαν* (cf. 3 pl. perf. *ἴσασι* after the analogy of 3 pl. pluperf. *ἴσαν* from *\*ἴδ-σαν*, whence also Dor. *ἴσαμι*), and 3 pl. subj. *μεμισθώσονται* (to an indic. *\*μεμισθώσεται*? Or formed to the fut. perf. *μεμισθώσομαι*?).

4. Dialectic variations in the grade of the root (49) are not infrequent, e.g. Cret. *ἀμπεληλεύθεν* = Att. *ἀμφεληλυθέναι* (Hom. *εἰλήλουθα*), Heracl. *ἐρρηγεία* = Att. *ἐρρωγυῖα*, Dor. etc. *ἔωκα* = Att. *εἵκα* from *ἵημι* (cf. *ἐρρωγα* from *ῥήγνυμι*), also, in the middle, Heracl. *ἀνθεῶσθαι*, Arc. *ἀφεῶσθω* (so *ἀνέωνται* Hdt., *ἀφέωνται* N.T.).

5. For the reduplication, see 137; for the third plural ending, see 138.4.

147. Thematic forms in the perfect. Aside from the subjunctive, optative, and imperative, which regularly have thematic inflection, we find:

1. Indicative. Forms inflected like presents are often employed by the Sicilian Doric writers, e.g. Theocr. *δεδοίκω, πεπόνθεις, πεφύκει*, Epich. *γεγάθει*, Archim. *τετμάκει*, and occur in some inscriptions of Cnidus and Carpathus, e.g. *τετιμάκει, γεγόνει, έστάκει*, and occasionally elsewhere, as Phoc. *είλάφει*.

2. Infinitive. Forms in *-ειν* (*-εν, -ην*) instead of *-εναι* (*-εμεν* etc.) are found in Lesbian and in some West Greek dialects, e.g. Lesb. *τεθνάκην, τεθεωρήκην*, Delph. *άποτετείκεν*, Cret. *άμπεληλεύθεν*, Calymn., Nisyr. *δεδώκεν*, Rhod. *γεγόνειν*, Epid. *λελαβήκειν*. So Pindar *κεχλάδειν*, Theocr. *δεδύκειν*.

Cf. also Heracl. *πεφυτευκῆμεν* etc. from *-ε-εμεν* instead of simply *-εμεν*.

3. Participle. The thematic inflection is regular in the Aeolic dialects, e.g. Lesb. *κατεληλύθοντος, κατεστακόντων*, Thess. *πεφειράκοντες, έπεστάκοντα*, Boeot. *φεφυκονομειόντων, δεδώωση* (146.1). Cf. Hom. *κεκλήγοντες*.

a. There are some feminine forms in *-ουσα* in later Delphian (e.g. *δεδώκούσας*), and elsewhere, but these represent a more restricted phenomenon, quite independent of the preceding. Cf. also Hom. *έσταῶσα*, Att. *έστῶσα*.

148. The participle in its regular (unthematic) form usually has the feminine in *-υία*. But forms in *-εία* are found in late Attic and elsewhere, e.g. Heracl. *έρρηγεία*, Ther. *έστακεία*.

### Subjunctive

149. The subjunctive of thematic forms. The mood-sign is everywhere  $\eta/\omega$ , as in Attic. But the third singular sometimes ends in *-η*, not *-ηι*. So uniformly, from the earliest times, in Arcado-Cyprian, e.g. Arc. *λέγῃ, ἔχῃ*, Cyp. *λύσῃ, ἔξορύξῃ* (also 2 sg. *φέσῃς*). Lesbian has earlier *-ηι*, but from the last quarter of the fourth century on nearly always *-η*, e.g. *ἔξέλθῃ* etc. in no. 21 (first half fourth century), but *ἔμμένῃ* etc. in no. 22 (324 B.C.). Cf. also El. *ἐκπέμπᾱ* ( $\bar{a} = \eta$ , 15), Epid. *πέτῃ*, Coan *λάθῃ*.

a. It is the prevailing view that these forms are not equivalent to the Attic, but represent the more original formation, in which the endings were added directly to the  $\eta$  (*ἔχῃ-s, ἔχῃ-(τ)*), without the *ι*, which is due to

the analogy of the indicative forms in *-εις*, *-ει*. But this is far from certain, as it is quite possible to view the *-η* as coming from *-ηι*. Even in the case of the Arc.-Cypr. forms there is nothing decisive against this, and it is distinctly more probable that the later Lesbian *-η* comes from the earlier *-ηι* (in spite of the fact that in no. 22 the *ι* is still written in the datives). See 38.

150. The subjunctive of the *σ*-aorist. As in the case of other unthematic formations (cf. Hom. *ῖομεν* to *ἴμεν*), this was originally a short-vowel subjunctive in *ε*/<sub>ο</sub>, and only later came to follow the more common long-vowel type in *η*/<sub>ω</sub>. Aside from Hom. *βήσομεν* etc., short-vowel forms are found in East Ionic, Lesbian, Cretan, and occasionally elsewhere. East Ion. *ποιήσει, κατάξει, ἐκκόψει* (no. 3, Teos), *ἀποκρύψει, ἐπάρει, ἐξομόσει* (likewise, from the *α*-aorist, *κατείπει*) beside *μεθέλῃ* etc., further *κατακτείνῳσιν* (i.e. *-ουσι*, not *-ωσι*), Chian *πρήξοισιν* (with Lesb. *οισ* from *ουσ*, 77.3). Lesb. (with extension to the thematic aorist) *τέκοισι*. Cret. *δείκσει, ἀδικήσει* beside *ἀπέλθῃ* etc. (hence the forms of the Law-Code are to be transcribed *-ει* not *-εῖ*), *ἐκσανήσεται* beside *ἐπιδίηται, ὁμόσονται* beside *λάχωντι*, etc. Cf. also Coan *ὑποκύψει*, Astyp. *δόξει*.

151. The subjunctive of unthematic vowel stems. There are two distinct types.

1. The endings are added directly to the long vowel of the stem. With very few exceptions, this type is found only in those forms of which the corresponding indicative has the short vowel. So especially in the middle, e.g. Cret. *δύνᾱμαι, νύνᾱται, νύνᾱντι*, beside indic. *δύνᾱμαι*, Arc. *ἐπισυνίσταται* beside indic. *ἴσᾱται, δέᾱτοι* (cf. Hom. *δέᾱτο*), but also, when the indicative also has *ᾱ*, Cret. *πέπᾱται*, Ther. *πέπᾱται*. Further, in the active, Mess. *τίθηντι* beside indic. *τίθεντι* (hence also, beside *ἐντί*, Mess. *ῆνται = ὦσι*, Delph. *ῆται = ῆ*), *γράφηντι* beside indic. *ἔγραφεν*, etc., but also Calymn. *ἐ[γ]ρύαι* to indic. Epid. *ἐξεργῶ*.

After the relation of *ἴσᾱται* to *ἴσᾱται* there arose also an aor. subj. *σᾱ* beside indic. *σᾱ*, e.g. Cret. *παρθύσᾱται*, Arc. *βωλεύσᾱνται*, likewise in Elean, with loss of *σ* (59.3), *φυγαδεύᾱντι* (no. 60), *ποιήᾱται* (no. 61).



2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign  $\epsilon_{\circ}$ , this being generally replaced by the more usual  $\eta_{\omega}$  (cf. 150). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (43). Hom.  $\thetaήομεν$  ( $\thetaείομεν$ ),  $\thetaήης$ ,  $\deltaώομεν$ ,  $\δώη$ , Boeot.  $\kappaαθιστᾶει$ ,  $\ἀποδῶει$ , Delph.  $\δῶη$ ,  $\ἀντιπριᾷηται$ , Heracl.  $\phi\hat{\alpha}ντι$  (from  $*\phi\acute{\alpha}\omegaντι$ ), Thess.  $\deltaυνᾷεται$ , but with shortening Ion.  $\thetaέωμεν$ , Att.  $\thetaῶμεν$ , Cret.  $\acute{\epsilon}νθῶμεν$  ( $\iota$  from  $\epsilon$ ), etc. Similarly in the aorist passive, Hom.  $\deltaαμήης$ ,  $\muιγήης$ , Boeot.  $\kappaουρωθείει$ ,  $\acute{\epsilon}πιμελειθείει$ ,  $\kappaατασκευασθείει$ ,  $\acute{\epsilon}νεμιχθείει$ , Arc.  $\kappaακριθῆῃ$ , but with shortening Ion.  $\lambdaυθῶμεν$ , Att.  $\lambdaυθῶμεν$ , Cret.  $\piειθθίωντι$  (cf.  $\acute{\epsilon}νθῶμεν$ ), Heracl.  $\acute{\epsilon}γγηληθίωντι$ , Rhod.  $\acute{\epsilon}ργασθέωντι$ , etc.

### Optative

152. 1. Thematic. Late Delph. 3 pl.  $\thetaέλοιη$ ,  $\piαρέχοιη$ , etc., with  $-εν$  replaced by  $-ν$  after the analogy of  $\acute{\epsilon}\phiερον$  etc.

2. Unthematic. The extension of  $\iota\eta$  to the plural, as often in Ionic and late Attic, is seen in late Delph.  $\acute{\alpha}ποδιδοίησαν$ , doubtless due to  $\kappaοινη$  influence.

3. Unthematic type in contract verbs. See 157 b.

4.  $\sigma$ -aorist. The so-called Aeolic type in  $-ειας$ ,  $-ειε$ ,  $-ειαν$ , common in Attic-Ionic, is seen in El.  $\kappaατιαράύσειε$ , later  $\acute{\alpha}δεαλτώῃαιε$  with  $\alpha$  from the indicative (as in the usual  $-αι$ ). But most dialects have  $αι$  throughout, as Cret.  $\nuικάσαι$ , Locr.  $\sigmaυλάσαι$ , Arc.  $\phiθέραι$ , etc.

### Infinitive

153. The infinitive of thematic forms. Att.  $\phiέρειν$ .

1.  $-ειν$  or  $-ην$ , according as the dialect has  $\epsilon$  or  $\eta$  from  $\epsilon + \epsilon$  (25). So Att.-Ion., Thess. (Thessalitis), Locr., Corinth., Rhod.  $-ειν$ , but Lesb., El., Lac.  $-ην$ .

2.  $-εν$ . So in Arcadian (but  $-ην$  at Lycosura, near Elis), Cyprian (or  $-\epsilon\nu$  ?), Delphian, and many of the Doric dialects (Heracl., Argol., Cret., Ther., Coan, etc.).

3. Some of these dialects have *-εν* even from verbs in *-εω*, e.g. Cret. *κοσμέν, ένφοικέν* (but also *καλῆν, μολῆν*; both types at Gortyna), Ther. *διοικέν*, Coan *δειπνέν*, Calymn. *μαρτυρέν*, Arg. *πωλέν*.

**154.** The infinitive of unthematic forms. Att. *εἶναι*.

1. *-ναι*. So in Attic-Ionic and Arcado-Cyprian, e.g. Att.-Ion. *εἶναι, δοῦναι*, Cypr. *δοφέναι* (probably *-φεναι*, like *-μεναι*), *κυμερέναι*, Arc. *ῆναι*.

2. *-μεναι*. So in Lesbian, as in Homer, e.g. *ἔμμεναι, θέμεναι, δόμεναι*.

3. *-μεν*. *δόμεν* etc. in Thessalian, Boeotian, and nearly all the West Greek dialects.

4. *-μην*. Cret. *ῆμην* etc. (but also *ῆμεν*; both types at Gortyna).

5. *-μειν*. *δόμειν* etc. (probably formed from *-μεν* after the analogy of *-ειν*) in Rhodes and vicinity (Carpathus, Telos) and the Rhodian colonies (Phaselis in Pamphylia; Gela and Agrigentum, in Sicily; also at Rhegium no. 100).

**155.** Interchange of thematic and unthematic types of infinitive.

1. *-μεν* is extended to thematic forms in Boeotian and Thessalian (Pelasgiotis), as sometimes in Homer (cf. *εἰπέμεν*, and *εἰπέμεναι*), e.g. Boeot. *φερέμεν*, Thess. *ὑπαρχέμεν*. Cf. also Cret. *προφειπέμεν* in an early inscription of Lyttus.

2. The aorist passive infinitive, which is regularly unthematic (Att. *γραφῆναι*, Dor. *γραφῆμεν*), follows the thematic type in Lesbian and Arcadian, e.g. Lesb. *ἐπιμελήθην, ὀντέθην*, etc., Arc. *θύσθεν* or *θύσθεν* (i.e. *-η-ν* with *ν* added to the aor. pass. stem, or *-εν* with complete assimilation to *ὑπάρχεν* etc.).

3. In Lesbian the present infinitive of unthematic vowel stems, as well as of the contract verbs, which otherwise follow the unthematic type (157), ends in *-ν*, not *-μεναι*, e.g. *δίδων, κέρναν, ὄμνυν, κάλην, στεφάνων, κατείρων* (*καθιεροῦν*). Once also aor. infin. *πρόστω* (but usually *-μεναι*, as *θέμεναι, δόμεναι*).

4. For the thematic forms of the perfect infinitive in various dialects see 147.2.

5. For Euboean *τιθεῖν* etc., and even *εἶν* beside *εἶναι*, see 160.

156. The infinitives in *-σαι* and *-σθαι*. Thessalian (Larissa) has *ὀνγράψειν*, *δεδόσθαι*, *ἔσσεσθαι*, *πεπέισθαι*, *ἐλέσθαι*, etc., with *-ει* from *-αι* (27), and *ν* added after the analogy of other infinitives. Boeot. *-σθη*, *-σθη* with *η* from *αι* (26). For *στ = σθ*, see 85.1.

#### Unthematic Inflection of Contract Verbs

157. The *μ*-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g. Lesb. *κάλημι* (Sappho), *κάλεντον*, *κατάγρεντον*, *εὐεργέντεσσι*, [ὁ] *μονόεντες*, *στοίχεις* (78), Thess. *ἐφάνγρενθαι* = *ἐφαιρούνται*, *εὐεργετές* (78), *στραταγέντος* (but *ηλυδρέοντος* in no. 33, and so perhaps always in Thessaliotis), Arc. *ποιέουσι*, *ποέντω*, *ἀδικέντα*, *κένεσαν*, *ιεροθυτές* (78), *ζαμιόντω*, *καταφρουήναι*, Cyp. *κυμερῆναι*. *τελεσφορέντες* in an inscription of Cyrene is probably a relic of the pre-Doric (Achaean) element in Thera. *μ*-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (*στραταγίοντος* etc.).

a. The stem ends in a long vowel, which is regularly shortened before *ντ* (though also, with analogical *η*, Lesb. *κατοικήντων* in contrast to usual *εὐεργέντεσσι* etc., and *προνόηται*, *διασάφηται*, like Att. *δίζηται*, in contrast to Thess. *ἐφάνγρενθαι*), but is otherwise retained throughout, e.g. Lesb. *αἴτηται*, *κάλησθαι*, *ἐπιμελήσθω*, *ζαμιώσθω*, *ποιήμενος*, *προαγρημένω*, Thess. *ἀπελευθερούσθαι*, *δισαφεμένα*, Arc. *ἀδικήμενος*, *ζαμιώσθω* (no. 18.28, but reading uncertain). This type, then, follows the analogy of that seen in *ἔβλην*, *βλήτω*, *βλήμενος*, *δίζημαι*, etc. rather than that of *τίθημι*, *τίθεμεν*, *τιθέμενος*, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g. Lesb. [*προστί*] *θησ[θον]*, *δίδωσθαι*, like Hom. *τιθήμεναι*, *τιθήμενος*.

b. The more limited extension of the *μ*-inflection to the optative of contract verbs, as in Att. *φιλοῖην*, *μισθοῖην*, etc., is occasionally found elsewhere. Ion. *ἀνωθεοῖη* beside *ποιοῖ*, El. *συλαίῃ*, *δαμοσιοῖα* (= *-οιη*) beside *δοκέοι*, *ποιέοι*, *ἐνπῶι*. Cf. also the infinitives El. *δαμοσιῶμεν*, Cret. *ζαμιῶμεν*.

#### Middle Participle in *-ειμενος*

158. The middle participle in *-ειμενος* (or *-ημενος*) from verbs in *-εω*, as if from *-ε-ειμενος* instead of *-ε-ομενος*, is characteristic of the

Northwest Greek dialects and Boeotian, e.g. Locr. *ἐνκαλείμενος*, Delph. *καλείμενος*, *ποιείμενος*, etc., Boeot. *δείμενος*, El. *κα(δ)δαλέμενος*. This is due to the analogy of forms which regularly had *ει* (or *η*) from *ε-ε*, as the infinitive *καλείσθαι*. Cf. Phoc. *ποιεῖνται* = *ποιούνται*, formed after *ποιεῖσθε*.

*a.* Lesb. *καλήμενος*, Arc. *ἀδικήμενος*, etc. do not belong here, but among the other *μ*-forms of these dialects. See 157 *a*.

### Τύπε φιλήω, στεφανῶω

159. Forms in *-ηω*, *-ωω*, with the long-vowel stem of the other tenses extended to the present, are found in various dialects, e.g. Lesb. *ἀδικήει*, Thess. *κατοικεῖουνθι* (3 pl. subj.), Delph. *στεφανῶέτω*, *δουλώη*, Phoc. *κλαρώειν*, Boeot. *δαμιῶέμεν*, *δαμιῶντες* (only in late inscriptions of Orchomenus, and probably due to Aetolian influence). Ther., Rhod., etc. *στεφανῶι*, Calymn. *ἄξιῶι* may be from *-ωει*, and so belong here, but contraction from *-οει* is also possible (cf. 25 *a*).

### Transfer of *μ*-Verbs to the Type of Contract Verbs

160. The transfer of certain forms of *μ*-verbs to the inflection of contract verbs is found in various dialects, as Att. *ἐτίθει*, *ἐδίδου*, Delph. *ἀποκαθιστάοντες*, *διδέουσα*, but is most wide-spread in Ionic. With *τιθεῖ* etc. in Homer and Herodotus, compare *διδοῖ* (Miletus) and the Euboean infinitives *τιθεῖν*, *διδοῦν*, *καθιστᾶν*, and even *εἶν* beside *εἶναι*.

### Some Other Interchanges in the Present System

161. 1. Verbs in *-εω* form their present in *-ειω* in Elean, as *φυγαδεῖν* = *φυγαδεύειν*, beside aor. *φυγαδεύαντι*, also (with *a* after *ρ*, 12 *a*) *κατιαραίων* = *καθιερεύω*, beside aor. *κατιαραύσειε*, and *λατραι[όμενον]*, *λατρεῖόμενον* = *λατρενόμενον*. So also *μαστέει* = *μαστεύει*, in an inscription of Dodona. This represents the normal phonetic development from *-εφω*, the usual *-εω* being due to the influence of the other tenses.

2. Verbs in *-αω* show forms in *-εω* in various dialects, but, with few exceptions, only where the *ε* is followed by an *ο*-vowel, e.g.,



aside from literary examples (as Hom. *μενοίνεον*, Alc. *ὀρέων*, Theocr. *ὀρεῦσα*), Delph. *συλέοι*, *συλέοντες* (but *συλήτω*), *ἐπιτιμέοντες*, *θωεόντων* (Att. *θῶαν*, Loc. *θῶιέστῳ*), Aetol. *νικέοντο*, Rhod. *τιμούντες* and also *τιμῆν* (Agrig.), El. *ἐνέβείοι*, Cret. (with *ι* from *ε*, 9.4) *ἐβίδων*, *ἐπαριόμενον*, *μοικίδων* (*μοιχάω*). According to some this rests upon an actual phonetic change of *ao* to *eo*, the *ao* (*ω*) in Attic and elsewhere being a restoration due to leveling with the *ae* forms. But we may have to do simply with a transfer to the *-eo* type, which was mainly favored where it offered uncontracted forms (in most dialects *eo* was uncontracted until late, but *ee* contracted; in all forms like Rhod. *τιμούντες* the *ou* is an Attic substitution for *eo*).

a. Conversely Delph. *χρηόμαι* for usual *χρηέμαι* seen in Meg. *χρηίσθω*, El. *χρεῖσθαι*, Boeot. *χρεισθαι*, Att., Ion., Heracl. *χρήσθαι* (Att. *χρᾶσθαι* is late), Cret. *χρήθαι*, Lac., Loc. *χρήσται*, Ion. *χρεώμενος*, Rhod. *χρεύμενος*, Delph. *χρέιμενος* (158).

162. Among other, more individual, cases of variation in the present stem, may be mentioned:

1. *-ίζω* = *-ow*, especially in West Greek. Boeot., Phoc. *δουρίζω* (Delph. *δουλώ* intrans. = Att. *δουλέω*), Delph., Thess. *ἀπελευθερίζω*, Delph., Rhod., Mess., Cret. *ὀρκίζω* (but also Ionic and Attic sometimes), Dor. *στεφανίζω* (*ἐστεφάνιξα* Ar. Eq. 1225).

2. *-aw* = *-ow*. Lesb. *ἀξιάω* (*ἀξιάσει*), Thess., Dor. *κοινάω*, Phoc. *σκανῆν* (also Att. *σκηνᾶν*) = *σκηνοῦν*, Heracl. *ἀράω* (*ἀράσονται*) = *ἀρόω*. Cf. Cret. *ἄρατρον* = *ἄροτρον*.

3. *-ow*. Delph., Arg., Meg., Cret., Ther., Sicil. *σκενώω* = *σκενάζω*, Boeot. *πιθώω* = *πέιθω*, Heracl. *πριώω* (subj. *πριῶι* from \**πριῶι*, 159) = *πρίω*.

4. *γέλαμι* = *γελάω*, in Epid. *διεγέλα*, *καταγελάμενος*. *ἔλαμι* = *ἐλαύνω*, in Coan *ἐλάντω*, Arg. *ποτελάτῳ*, Heracl. *ἐπελάσθω* (140.3 b). Loc. *ἀπελάδονται*, though it could be from *ἐλάω*, probably belongs here.

5. Boeot., Thess. *γίνυμαι* = *γίνομαι*, with transfer to the *νυ*-class.

6. Aetol., Lac., Cret. *ἀγνέω* = *ἄγω*, but mostly in the perfect, as Aetol. *ἀγνηκώς* etc. beside other tenses from *ἄγω*.

7. For Att. ζῶ, ζῆς from \*ζήω etc., most dialects have ζώω (Boeot., Cret. δάω) as in Homer. These are from inherited by-forms of the root.

8. Cret. λαγαίω, *release* (cf. λήγω, λαγαρός), aor. λαγάσαι, like Hom. κεραίω (also Delph.), aor. κερά(σ)σαι (cf. 143), but also λαγάζω, aor. λαγάσσαι (cf. ἀπολάγαξις, like χρημάτιξις, 142 a).

9. To πεύθομαι, ὠνέομαι, ἐλεύσομαι Cretan has the active forms πεύθω, *inform*, ὠνέω (ὄνέν, ὠνίοι), *sell*, ἐπελευσεῖ, *will bring* (cf. Hesych. ἐλευσίσω· οἶσω), aor. ἐπελεύσαι, ἐπέλευσαν, etc.

10. Cret. δίομαι = διώκω, as sometimes in Homer.

11. Cyp. δυφάνω, δάκω = δίδωμι.

12. Arc. τείω = τίνω, formed to τείσω, ἔτεισα (cf. σείω, σείσω, etc.).

#### The Verb to be

163. 1. First singular present indicative. \*ἐσμί, whence Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἦμί. See 76.

2. Third plural present indicative. \*έντί (cf. Skt. *santi*, Osc.-Umbr. *sent*), whence, with substitution of ε after the analogy of the other forms, West Greek έντί, Att.-Ion. εἰσί. See 61.1, 77.3.

3. Third singular imperfect. ἦς (from \*ἦσ-τ, cf. Ved. Skt. *ās*) is attested for various West Greek dialects (Acarn., Corcyr., Delph., Epid., lit. Doric), Boeotian (παρεῖς), Arcadian, and Cyprian, and is probably the form in all dialects (for Locr. *ἔν*, see no. 55.9, note) except Attic-Ionic, where it was replaced by ἦν (Hom. ἦεν), the old third plural (from \*ἦσεν, cf. Skt. *āsan*).

4. Third plural imperfect. Most dialects had ἦν (see above, 3), examples of which are found in literary Doric, Delphian, and Locrian. For Boeot. παρεῖαν, Att.-Ion. ἦσαν, see 138.5.

5. Third singular imperative. ἔστω in most dialects. But late ἦτω, with ἦ of ἦν etc. after the analogy of e.g. στήτω to ἔστην. El. ἦστω, also with analogical η but with retention of σ.

6. Third plural imperative. Arg. έντω, Boeot. ένθω (139.2), Cret. έντων, formed from 3 pl. indic. έντί. Also thematic έόντω, έόντων, e.g. in Delphian. Ion. ἔστων, Attic οντων and late ἔστωσαν.

7. Present infinitive. The difference in the form of the ending (154) and also in the development of  $\sigma$  + nasal (76) explains the great variety of forms, Attic-Ionic *εἶναι* (also Eub. *εἶν*, 160), Arc. *ἦναι*, Lesb. *ἔμμεναι*, Thess. *ἔμμεν*, West Greek and Boeotian *εἶμεν* or *ἦμεν* (25), Rhod. *εἴμειν*, Cret. *ἦμην*.

8. Present participle. *έών* in most dialects, Att. *ών*. But there are also unthematic forms, as Heracl. *έντες* (also quoted from Alcman; from \**έντες* with *έ* as in *έντί*, above, 2), fem. Lesb., Epid. *έσσα* (also in some Doric writers; cf. *έσσία* = *ούσία* Plato Crat. 401c), Arc., Arg., Mess. *εασσα*, Cret. *ιαττα*, *ιαθθα* (all from \**ατια* = Skt. *satī*, with the substitution or prefixing of *έ* after the analogy of the other forms).

a. This unthematic feminine formation in *-ατια* (from *-ητ-ια*) is seen also in some forms quoted by Hesychius, namely *εκασσα* (*άεκασσα*), Cret. *φέκαθθα* (*γέκαθα*) = *έκούσα*, *ιασσα* (*Έπίασσα*) = *ιούσα*.

9. Middle forms, as imperf. *ἦμην* etc., are late. Cf. 3 sg. subj. *ἦται* at Delphi, 3 pl. subj. *ἦνται* at Andania.

10. In a Cretan inscription of Dreros (no. 113) we find *τέλομαι* = *εσομαι*, *συντέλεσθαι* = *συνέσεσθαι*.

## WORD-FORMATION

### On the Form and Use of Certain Suffixes and Certain Peculiarities of Composition

164. 1. *-ηιος*<sup>1</sup> = Att. *-ειος*. Att. *-ειος* is in part derived from *-ηιος* (this again in part from *-ηφιος*, cf. Boeot. *Καρυκεῖδι*), which is retained in various dialects, e.g. Ion. *ἱερήιον*, Delph. *ἱερήιον*, Lesb. *ἱρήιον*, Ion., Cret. *οἰκήμιος*, Ion., Lesb., Cret. *πρυτανήιον*, Ion., Cret. *ἀνδρήμιος*, Ion. *βασιλήμιος*, *φοινικήμια*, Delph. *παιδήμια*. On the accentuation of these forms, see 37.2.

2. Adjectives of the type *χαρίεις* are from *-φεντ-* (Skt. *-vant-*). The feminine was originally *-φατιά* (like Skt. *-vatī*, from the weak stem *-vnt-*; cf. *ἑσσαι* 163.8), whence, with substitution of *ε* for *α* from the analogy of the forms in *-φεντ-*, arose *φετιά*, this yielding *-(φ)εσσα* or *-(φ)εττα* (81). Cf. Boeot. *χαρίφετταν*, Corcyr. *στονόφε(σ)σαν*, Pamph. *τιμάφε(σ)σα*. The genuine Attic forms have *πτ*, as *μελιτοῦττα* (Ar.), *Μυρρινοῦττα* (inscr.), those with *σσ* being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use especially the numerous names of places in *-όεις*, for which see also 44.4.

a. A relic of the weak stem *-φατ-* is seen in a few derivatives, as *Φλιάσσιοι* (cf. *Φλιῶς*) or *Ἀναγυράσιοι* (cf. *Ἀναγυροῦς*), from *-ο(φ)άτιοι* (with hyphaeresis of *ο*), in contrast to the usual *-όντιοι*, *-ούντιοι*, or *-ούσιοι*, from *-οφέντιοι*.

3. *-τις* *-σις*. See 61.3. For *-ξίς* see 142 a. We find *-σσις* instead of usual *-σις* in Arg. *ἀλιάσσιος*, Epid. *στεγάσσιος*, Troez. *ἐρμάσσιος*, Boeot. *ἀγόρασσιν*, in which the first *σ* is due to the influence of forms like *στεγαστός*, *στέγασμα*.

<sup>1</sup> For convenience the form of the nominative is cited, rather than that of the stem.



4. -σμος, -σμα. In most words σ has replaced, by analogy, an earlier dental, which is sometimes preserved, as in Hom. ὁδμή = Att. ὁσμή. So for Att. θεσμός, θέσμιος, we find Dor. τεθμός, τέθμιος (Pindar; τεθμός also Delph., τέθμιον Boeot.), and Lac., Epid. θεθμός, Locr., El. θέθμιον (65). After the analogy of forms in -σμα, especially ψήφισμα, νόμισμα, arose Arg. γράσσμα = γράμμα. For Cret. ψάφιγμα, ψάφιμμα, see 142 a.

5. -τηρ = -της (-tās). As a productive suffix of nouns of agency the older -τηρ has been very largely displaced by -της (-tās), but most fully in Attic prose. As forms with -τηρ = usual -της (-tās) are not infrequent in poetry, e.g. Hom. ἐβελοντήρ, Hes. αὐλητήρ, so they occur also sometimes in the dialects, e.g. Locr., Pamph. δικαστήρ (but in most dialects δικαστάς, like Att.-Ion. δικαστής), Delph. βεβαιωτήρ, Coreyr. διορθωτήρ. Cf. also Cypr. ἰατήρ like Hom. ἱατήρ = usual ἱατρός.

6. -ιος = -εος. In adjectives of material Lesbian and Thessalian have -ιος (which is not from -εος; Boeot. -ιος may be -ιος or -εος), as Lesb. χρύσιος, χάλκιος, ἀργύριος, Thess. λίθιος (cf. Hom. λίθεος, but in most dialects λίθινος).

7. -ην = -ων. Hypocoristic proper names in -ην instead of the usual -ων, as Ἀρχήν, Τιμήν, are very frequent in the Corinthian colonies of Apollonia and Epidamnus, and are occasionally found elsewhere.

8. -ωνδās, -ονδās. Patronymics in -ωνδās, as Ἐπαμεινώνδας, are most common in Boeotian, but are not infrequent in Phocian and Euboean (-ωνδης), while elsewhere they are rare and probably imported. The parallel, but less common, -ονδās is attested for Boeotian, Thessalian, Locrian, and Euboean.

9. Individual cases of dialectic variation in suffix are of course frequent. So, for example, Thess. λίθιος = λίθινος (cf. above, 6), Ion. νόμαιος, Locr. νόμιος = νόμιμος, Thess. ὀνάλα (but also ὀνάλουμα) = ἀνάλωμα, Boeot., Epir. ποθόδωμα (after ἀνάλωμα) = πρόσδοδος, Thess. συνκλείς (stem -κλη-τ-, cf. προβλής etc.) = σύγκλητος ἐκκλησία, Cret. ἡμίνα = τὸ ἡμισυ (also Sicil. ἡμίνα, used, like Epid. ἡμίτεια, in the sense of ἡμίεκτον), Cret. θῖνος (from \*θι-ινός formed

from *θείος* after the analogy of *ἀνθρώπ-ινος*), *ἔνθινος* = *θεῖος*, *ἔνθεος*, Att. *ἀδελφός* but *ἀδελφεός* in other dialects, Delph. *γάμελα* (cf. *γαμέτης*) = *γαμήλια*.

165. 1. *-τερος*. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in *δεξιτερός*, *ἀριστερός*, are Arc. *ἀρρέντερος*, El. *ἐρσεναιτέρος* (for *αι* cf. *γεραίτερος*, *παλαιτέρος*), *θηλύτερος*.

2. *-ιδιος* forming adjectives from adverbs or adverbial phrases, as *αἰδίδιος*, *ἐπιθαλασσίδιος*. So El. *προσθίδιος* (*προστιζίδιν*), Cret. *ἐνδοθίδιος* (*ἐνδοθιδίαν δόλαν household slave*), Epid. *ἐνδοσθίδιος* (*ἐνδοσθίδια entrails*; so *ἐντοσθίδια* Arist., Hipp.), Cret. *ἐξαρχίδιος* = *ἐξ ἀρχῆς γιγνόμενος*.

3. *-τρον*. From words like *λύτρον* means of release, hence *ransom*, the suffix came to be used freely in words denoting reward or amount paid, as *νίκαστρον* reward of victory, Epid. *ἱατρα* perquisites for healing, Ion., Coan *τέλεστρα* expenses of inauguration (of the priest. Cf. Coan *τελέω* inaugurate), Cret. *κόμιστρα* gifts (more specific?), and, even from a numeral, Cret. *τρίτρα* the three-fold amount.

4. *-εων*, *-ων* in nouns denoting place, as *ἀνδρών* (Ion. *ἀνδρεών*, Pamph. *ἀ(ν)δριούν*), *ἀμπελών*, *νεκρών*, *ὄρνιθών*. To this large class belong Heracl. *τοφιών* (*ι = ε*, 9.6) = *ταφεών* burial-place, *γαιών* heap of earth (cf. *γαεών* from Halaesa), *βοών* cow-shed, Ion. *στεφών* ridge.

This class is not to be confused with nouns of agency in Ion. *-εών* but Dor. etc. *-ᾶων*, *-ᾶν*, as Ion. *ξυνεών*, Dor. *κοινᾶν*. See 41.4.

166. 1. Proper names in *-κλέας*, instead of *-κλέης*, *-κλῆς*, as *Ἴπποκλέας*, are most common in Thessalian, but also occur in Boeotian, Phocian, and Aetolian. *-κλέας* is a modification of *-κλέης* under the influence of hypocoristics in *-εās*.

2. *Διόζωτος* (i.e. *Διός-δοτος*, cf. *Διός-κουροι*) and *Θεῖοςδοτος*, *Θεόζωτος*, *Θιόζωτος* (formed after *Διός-δοτος*, cf. *θεόςδοτος* in Hesiod), instead of usual *Διόδοτος*, *Θεόδοτος*, are frequent in Boeotian, and Thessalian also has *Θεόζωτος*, *Θιόζωτος*, and *Θεόρδοτος* (60.4). Elsewhere such forms are rare and doubtless imported.

167. The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectic. Thus Τιμοκλῆς, Τιμοκράτης, etc. in most dialects, but Ion. Τιμηκλῆς, Τιμηκράτης, Cnid. Τιμᾱκλῆς, Rhod. Τιμᾱκράτης, Τιμᾱ-πολις, likewise Rhod. Τιμᾱναξ (\*Τιμᾱ-(φ)αναξ) instead of usual Τιμῶναξ (\*Τιμό-(φ)αναξ). Thess. ὑλωρός (χυλῶρέοντος) from \*ὑλο-φωρός, and so related to ὑληωρός from \*ὑλᾱ-φωρός as ὑλοτόμος to ὑλᾱτόμος.

Arc., Locr., Thess. οἰκιᾱτας (or φοικιᾱτας) from οἰκῖᾱ, for usual οἰκέτης from οἶκος (φοικεύς is the form used in Cretan, as sometimes in Homer). Ion. πολήτης, Cret., Epid. πολιᾱτας (also Pindar), Cret. πολιᾱτεύω, Arc. πολιᾱτις, for usual πολίτης etc.; cf. Heracl. πολιᾱνόμος, Ion. πολιήοχος (Epic), Lac. πολιᾱχος (but Att. πολιοῦχος with -οῦχος from κληροῦχος etc.).

Late Att. ιερᾱτεύω, Locr., Phoc. ιερητεύω (also in some κοινή inscriptions), Lesb. ἱρητεύω, Cret., Cyren. ἱαριτεύω, Mess. ἱεριτεύω, Chalced. ἱερωτεύω, ἱερωτεία (cf. Att. ἱερωσύνη).

Carpath. δαμέτας, like οἰκέτης, for usual δαμότας, δημότης, as conversely οἰκότης in an Attic inscription. So Cret. βίετος (cf. Astyp. Βίεττος) = βίοτος. Rhod. Ἴππέδαμος = Ἴππόδαμος, but Rhod. Ἀρχοκράτης = Ἀρχεκράτης, Cret. Μενοκράτης = Μενεκράτης, Meg. Ἀγόλαος = Ἀγέλαος.

After the analogy of names containing inherited ι-stems arose also forms like Ἀρχίλοχος, Ἀρχίδαμος, etc. (cf. ἀρχιτέκτων) in various dialects, Rhod. Μενίδαμος, El. Σαίκλαρος, Coan, Nisyr., Mel. Λαίστρατος, Nisyr. Λαισθένης.

a. The well-known lengthening of the initial vowel of the second member of compounds, as in ἀνώνυμος, πανήγυρις, is seen in Ion. ἀνηρίθεντος = Att. ἀνερίθευτος. To the analogy of forms like ἐπάκοος, ἐπήκοος, which are of the same kind, is due the ἐπᾱ- of Cret. ἐπᾱβολά share (cf. Hesych. ἐπηβολή· μέρος) and Hom. ἐπήβολος. Cf. κατηβολή in Euripides.

168. Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in Hom. Τελαμώνιος Αἴας, this is the regular practice in prose

only in the three Aeolic dialects. Thus Lesb. Μέλανχρος Πιθώνειος, Ἀρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόνειος, Νικόλαος Ἀγείσσιος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἑρμῆος Νικιῆος.

a. When the father's name is itself a patronymic form in -δας or -ιος, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμονίδαιος are usual.

b. Under κοινή influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B.C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 42.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξεναία ἔμμι (sc. ἃ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργεῖη κεφαλὴ δεινοῖο πελώρου. Boeot. Κα(λ)λιαία ἔμμι (sc. ἃ κύλιξ) τῷ Κέντρωνος, Γοργινίος ἔμμι ὁ κότυλος καλός κ[αλ]ῷ, Lesb. σ[τάλλ]α ἔμμι τῷ Νικιαίῳ (dat.) τῷ Γανκίῳ (gen.) *the son of Nicias, the son of Gaucus*, where Γανκίῳ is also a patronymic adjective, but in apposition with the genitive implied in Νικιαίῳ.



## SYNTAX

169. Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g. in the use of certain pronouns (121-131), adverbs and conjunctions (132-134), and in the meaning and construction of prepositions (136). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

### CASES

#### The Genitive

170. Genitive of Time. The genitive of the 'time within which' is especially frequent in the early Cretan inscriptions, although *ἐν* with the dative is already the more usual expression. In both cases the article is used, while in late inscriptions we find only *ἐν* with the dative and without the article. Cf. Law-Code, I.25 *λαγᾶσαι τᾶν πέντ' ἡμερᾶν* *release within five days*, but I.6 *ἐν ταῖς τρισὶ ἡμέραις*. So in Locrian, but without the article, *τριῶν μὲνῶν* beside *ἐν τριάροντ' ἡμέραις*, as also in early Attic inscriptions.

Aside from the adverbial phrases *νυκτός* etc., the use of the genitive of time is most persistent in dating, as *μηνὸς ἑβδόμου* etc., the usual expression in most dialects. More noteworthy is the phrase *καὶ πολέμου (-ω) καὶ εἰρήνης (-ας)* which is common in the proxeny decrees of various dialects, though eventually replaced in many by *ἐν πολέμῳ κτλ.*

The genitive of time is used distributively in various dialects, as also in Attic, e.g. τᾱς ἀμέρας or τᾱς ἀμέρας *φεκάστας* *daily*, beside κατ' ἀμέραν.

171. Genitive of the Matter involved, in legal phraseology. Although the genitive of the charge or penalty is common to all dialects, the genitive is nowhere else used so freely as in Cretan to denote the matter involved, e.g. καταδικασάτῳ τῷ ἐλεύθερῳ δέκα στατῆραν, τῷ δόλῳ πέντε *shall condemn him to a fine of ten staters in the case of a freeman, five staters in the case of a slave*, τῷ δὲ κρόνῳ κρίνεν *decide as to the time*, αἱ φεκάστῳ ἔγγρατται *as is prescribed for each case*.

#### The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g. El. ἀ φράτρα τοῖς φαλείοις, Locr. τὸ τέθμιον τοῖς Ἡποκναμιδίοις Λογροῖς, Phoc. ὁμολογία τᾷ πόλει Στειρίων καὶ τᾷ πόλει Μεδεωνίων, Boeot. διαγραφὰ Νικαρέτῃ, Att. ἀπαρχὴ τὰθῆναίαι, γραμματεὺς τῇ βουλῇ καὶ τῷ δάμῳ.

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see 136.1.

#### The Accusative

173. A noteworthy accusative absolute construction is seen in Arc. εἰ μὲ παρῆταξαμένος τὸς πεντέκοντα ἔ τὸς τριακοσίους *unless the Fifty or the Three Hundred approve*. This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. μὲ νέμεν μέτε ξένον μέτε φαστόν, εἰ μὲ ἐπὶ θοῖαν ἡκόντα. Cf. also Arc. κατάπερ τὸς ἐπισυνισταμένος . . . γεγραπτοὶ *as is prescribed in the case of those who conspire*.

### THE MOODS

#### The Subjunctive

174. The subjunctive without ἄν or κα in conditional, relative, and temporal clauses, where the particle is regularly employed in

Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. αὶ δειλῆτ' ἀνχῶρεῖν, αἶ τις ἀνχῶρέει (no. 55.7,26; ten examples with *κα* in the same inscription), Arc. εἰ δέ τις ἐπιθυιάνῃ (Cotilium), and so, probably, Arc. εἰκ ἐπὶ δῶμα πῦρ ἐποίησῃ (no. 17.21) in contrast to usual εἰκ ἄν (see 134.2), Cypr. ὁ ἐξορύξε, οἱ . . . ἴδῃσι (no. 19.25,31), Cret. θυγατρὶ ἔ̃ διδοῖ when one gives it to the daughter (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

### The Optative

175. In Elean the optative with *κα* is the usual form of prescriptions, e.g. *συνμαχία κ' ἑα ἑκατὸν φέτεα let there be alliance for a hundred years*, *ζέκα μναῖς κα ἀποτίνοι φέκαστος let each pay a fine of ten minae*. Similarly in Cyprian, but without *κε*, e.g. *δώκοι νυ βασιλεύς the king shall give*.

The subjunctive without *κα* is used in the same sense in a late Elean inscription (no. 61.32,36).

176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in Lesbian, Thessalian, Boeotian, Cyprian, Heracleian, Theraean, Coan, Rhodian,—in fact in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortynian Law-Code, which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g. VII.9, *but if there should not be any free persons*, as contemplated in the preceding subjunctive clauses; I.11, *but if one should deny*), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g. opt. IX.18 = subj. VI.25). In

Locrian, no. 56A has the optative only (cf. also the relative clause *φότι συλάσαι*), whereas no. 56B and no. 55 have the subjunctive only. In Delphian, no. 51 has the subjunctive usually, but *αἰ δ' ἐφιορκέοιμι* A17, in an oath, where Attic also would have the optative, also *αἰ δ' ἐφιορκέοι* C6 (here indirect discourse), and *αἰ δέ τι τούτων παρβάλλοιτο* C25, C50, D17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Corcyraean, Achaeae, and in the Northwest Greek *κοινή* (e.g. no. 62). In Argolic, the archaic nos. 76 and 78 have the optative only, and this occurs in some of the later inscriptions (but in no. 84 the optatives are in indirect discourse). In Arcadian, nos. 16 and 17 have the subjunctive only, but in no. 18 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g. Delph. *εἰ δέ κα μὴ ποιῇ ἢ μὴ παραμένει* or *εἰ δὲ μὴ ποιέοι ἢ μὴ παραμένῃ*. See also no. 18.6, note.

2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Tean curse, no. 3, where *ὅστις* with the optative is used in the curse proper, ll. 1-34, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35-40, we find *ὅς ἂν* with the subjunctive. There are a few examples of the optative in Cretan (Law-Code IV.14, and a few others), Locrian (see above), Delphian, and elsewhere (see 177).

3. But in Elean the optative is uniformly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos. 57-59. In the later no. 60 the subjunctive also occurs, but with future perfect force.

4. In final clauses the optative occurs, e.g. Heracl. Tab. I.53 ff. *ἐστάσαμες . . . ἀνχωρίζαντες . . . , ὥς μὴ καταλυμακωθῆς ἀδηλωθείη*, Lesb. no. 22.13 ff. *ἐπιμέλῃσθαι . . . , κατάγρεντον . . . , ὥς κε . . . ἐμμένειεν*. But it is very rare, and most dialects have only the subjunctive with or without *ἂν* (*κα, κε*), or sometimes the future indicative.



177. There are some examples of *κα* with the optative in conditional clauses, etc., as sometimes in Homer (Kühner-Gerth II, pp. 482, 453), e.g. Locr. *αἰ κ' ἀδίκῳς συλῶι* (no. 56.4), Cret. *αἶ κα . . . μὴ νυνατὸς εἶη*, Epid. *αἶ κα ὑγιῇ νιν ποιήσαι* (no. 84.60), Delph. *εἰ δέ [τίς] κα ἐφάπτοιτο, ἐπεὶ κά τι πάθοι*, Coreyr. *ἀφ' οὗ κ' ἀρχὰ γένοιτο*, Ach. *ἔστε κα ἀποδοῖεν*.

#### The Imperative and the Infinitive

178. Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the Elean use of the optative with the same force, see 175.

#### WORD ORDER

179. A peculiarity of word order which is worthy of mention is the position of *τις* before *κα* in the phrase *αἶ τις κα, αἶ δέ τις κα*. This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. *ἐάν τις, ἥν τις*, but with Arc. *εἰ δ' ἄν τις*, Cypr. *ἔ κέ σις*, Lesb. *αἶ κέ τις*, Thess. *αἶ (μ)ά κέ κις*, Boeot. *ἦ δέ κα τις*. Boeotian has also, though less frequently, the West Greek order *ἦ τις κα*.

## SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

**180.** The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.<sup>1</sup>

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

- |  |   |
|--|---|
| 1. Original $\bar{a}$ unchanged. <b>8</b>  | 11. $\acute{\epsilon}\acute{\omega}\nu = \acute{\alpha}\nu$ . <b>163.9</b>  |
| 2. $\bar{a}$ from $\bar{a}\omega$ , $\bar{a}\omega$ . <b>41.4</b>  | 12. $\alpha\acute{\iota} = \epsilon\acute{\iota}$ . <b>134.1</b>  |
| 3. $\eta$ from $\alpha\epsilon$ . <b>41.1</b>  | 13. $\acute{\alpha}\tau\epsilon\rho\omicron\varsigma = \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ . <b>13 a</b>                               |
| 4. Absence of $\nu$ -movable. <b>102</b>   | 14. $\acute{\iota}\sigma\tau\acute{\iota}\alpha = \acute{\epsilon}\sigma\tau\acute{\iota}\alpha$ . <b>11</b>  |
| 5. Apocope of prepositions. <b>95</b>  | 15. $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota = \gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$ . <b>86.7</b>                                    |
| 6. $\pi\acute{o}\lambda\iota\varsigma$ , $\pi\acute{o}\lambda\iota\omicron\varsigma$ , etc. <b>109.1</b>   | 16. $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota = \delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ . <b>66</b>                               |
| 7. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ , $\acute{\iota}\mu\acute{\epsilon}\varsigma$ , acc. $\acute{\alpha}\mu\acute{\epsilon}$ , $\acute{\iota}\mu\acute{\epsilon}$ =<br>$\acute{\eta}\mu\epsilon\acute{\iota}\varsigma$ etc. <b>119.2,5</b> | 17. $\acute{\omicron}\nu\upsilon\mu\alpha = \acute{\omicron}\nu\omicron\mu\alpha$ . <b>22 b</b>   |
| 8. Infin. $-\mu\epsilon\nu$ . <b>154.3</b>   | 18. $\delta\alpha\mu\omicron\iota\omicron\rho\gamma\acute{o}\varsigma = \delta\eta\mu\omicron\iota\upsilon\rho\gamma\acute{o}\varsigma$ . <b>44.4</b> |
| 9. 3 pl. $\acute{\epsilon}\theta\epsilon\nu$ , $\acute{\epsilon}\delta\omicron\nu$ , etc. <b>138.5</b>   | 19. $\acute{\eta}\nu\epsilon\iota\kappa\alpha$ , $\acute{\eta}\nu\iota\kappa\alpha = \acute{\eta}\nu\epsilon\gamma\kappa\alpha$ . <b>144 a</b>        |
| 10. $\acute{\eta}\varsigma = \acute{\eta}\nu$ . <b>163.3</b>   | 20. $\pi\hat{\alpha}\mu\alpha = \kappa\tau\acute{\eta}\mu\alpha$ . <b>49.5 a</b>  |
|  | 21. $\acute{\iota}\kappa\omega = \acute{\eta}\kappa\omega$ . Glossary   |

### EAST GREEK

#### ATTIC-IONIC

**181.** Important characteristics of Attic-Ionic (1-7 specific Att.-Ion., 8-9 in common with Arc., 10 with Arc.-Cypr.):

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<sup>1</sup> An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.

- |  |   |
|--|---|
| 1. $\eta$ from $\bar{a}$ . 8   | 6. $\epsilon\theta\epsilon\sigma\alpha\nu$ , $\epsilon\delta\omicron\sigma\alpha\nu$ , etc. 138.5 |
| 2. Quantitative metathesis ( $\lambda\epsilon\acute{o}\varsigma$ etc.). 41.4, 43                                     | 7. $\tilde{\eta}\nu$ 3 sg. imperf. of $\epsilon\iota\mu\acute{\iota}$ . 163.3                     |
| 3. $\nu$ -movable. 102   | 8. Conjunction $\epsilon\acute{\iota}$ . 134.1  |
| 4. $\tilde{\eta}\mu\epsilon\iota\varsigma$ , acc. $-\acute{\epsilon}\alpha\varsigma$ , $-\hat{a}\varsigma$ . 119.2,5 | 9. Particle $\acute{\alpha}\nu$ . 134.2   |
| 5. $\pi\omicron\upsilon$ , $\delta\pi\omicron\upsilon$ , etc. 132.1  | 10. Inf. $-\nu\alpha\iota$ . 154.1  |
|  | 11. Very early loss of $\phi$ . 50  |

### Ionic

**182.** The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from 180 to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

- |  |  |
|--|--|
| 1. $\eta$ from $\bar{a}$ even after $\epsilon$ , $\iota$ , $\rho$ . 8  | 14. 3 pl. $\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$ etc. 139.2  |
| 2. $\epsilon\alpha$ , $\epsilon\omicron$ , $\epsilon\omega$ , $\epsilon\omicron\iota$ usually uncontracted. 42.1,5,6   | 15. $\acute{\epsilon}\acute{\omega}\nu$ = Att. $\acute{\alpha}\omega\nu$ . 163.8   |
| 3. $\epsilon\nu$ = $\epsilon\omicron$ , from IV cent. on. 42.5   | 16. Suffix $-\eta\iota\omicron\varsigma$ = Att. $-\epsilon\iota\omicron\varsigma$ . 164.1  |
| 4. Crasis of $\omicron$ , $\hat{\omicron}$ ( $\omicron\nu$ ), $\omega$ , + $a$ = $\omega$ , as $\tau\acute{\omega}\gamma\hat{\omega}\nu\omicron\varsigma$ = Att. $\tau\acute{\alpha}\gamma\hat{\omega}\nu\omicron\varsigma$ . 94.1 | 17. $\beta\acute{\omicron}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . 75 $\bar{b}$   |
| 5. $\xi\epsilon\iota\nu\omicron\varsigma$ , $\kappa\omicron\upsilon\delta\eta\rho\eta$ , etc. 54 with $a$  | 18. $\iota\rho\acute{\omicron}\varsigma$ ( $\acute{\iota}\rho\acute{\omicron}\varsigma$ ) beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$ . 13.1   |
| 6. $\sigma\sigma$ = Att. $\tau\tau$ . 81   | 19. $\mu\acute{\epsilon}\xi\omega\nu$ = Att. $\mu\epsilon\acute{\iota}\xi\omega\nu$ . 113.1  |
| 7. $\rho\sigma$ = Att. $\rho\rho$ . 80   | 20. $\delta\acute{\epsilon}\kappa\nu\nu\mu\iota$ = Att. $\delta\epsilon\acute{\iota}\kappa\nu\nu\mu\iota$ . 49.1   |
| 8. $\tilde{\eta}\nu$ = Att. $\acute{\epsilon}\acute{\alpha}\nu$ , $\acute{\alpha}\nu$ . 134.1 $\bar{b}$  | 21. $\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$ = Att. $\acute{\epsilon}\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$ . 125.1   |
| 9. $\bar{a}$ -stems, gen. sg. m. $-\epsilon\omega$ , $-\omega$ , gen. pl. $-\epsilon\omega\nu$ , $-\hat{\omega}\nu$ , dat. pl. $-\eta\iota\varsigma\iota(\nu)$ . 41.4, 104.7   | 22. $\xi\nu\acute{\omicron}\varsigma$ = Att. $\kappa\omicron\iota\nu\acute{\omicron}\varsigma$ . 135.7   |
| 10. $\pi\acute{\omicron}\lambda\iota\varsigma$ , $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$ , etc. 109.1,2   | 23. $\kappa\alpha\rho\tau\epsilon\rho\acute{\omicron}\varsigma$ = Att. $\kappa\rho\alpha\tau\epsilon\rho\acute{\omicron}\varsigma$ , in meaning = $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ . 49.2 $a$ , Glossary |
| 11. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$ , $-\acute{\epsilon}\omicron\varsigma$ , etc. 111.3   | 24. $\delta\eta\mu\iota\omicron\rho\gamma\acute{\omicron}\varsigma$ = Att. $-\omicron\upsilon\rho\gamma\acute{\omicron}\varsigma$ . 44.4   |
| 12. $-\kappa\lambda\tilde{\eta}\varsigma$ , $-\kappa\lambda\acute{\epsilon}\omicron\varsigma$ . 108.1 $a$  | 25. $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ ( $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ ) = Att. $\acute{\epsilon}\sigma\tau\acute{\iota}\alpha$ . 11  |
| 13. $\mu\iota$ -verbs inflected like contracts, as $\tau\iota\theta\acute{\epsilon}\iota$ , $\tau\iota\theta\acute{\epsilon}\iota\nu$ . 160  | 26. $\tilde{\eta}\nu\epsilon\iota\kappa\alpha$ , $\tilde{\eta}\nu\iota\kappa\alpha$ = Att. $\tilde{\eta}\nu\epsilon\gamma\kappa\alpha$ . 144 $a$   |
|  | 27. $\acute{\iota}\theta\acute{\upsilon}\varsigma$ = Att. $\epsilon\acute{\upsilon}\theta\acute{\upsilon}\varsigma$ . Glossary   |

**183.** East Ionic is further characterized by:

1. Psilosis. **57.** 2. *ao, eo = av, ev* from fourth century on. **33.**
3. Short-vowel subj. of  $\sigma$ -aorist. **150.**

**184.** Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. *λάβωισιν, πρήξοισιν*, etc., with *ισ* from *νσ*. **77.3.**
2. Inflected cardinals, *δέκων, πεντηκόντων*, etc. **116.**

Note also *γεγωνέω* *call aloud*, as in Homer.

*a.* The Aeolic doubling of nasals (**73 ff.**) is seen in the names of the mountain *Πελινναῖον* in Chios and the promontory *Ἀργεννον* opposite Chios, also in the personal name *Φαννόθεμης* in an inscription of Erythrae. Likewise Aeolic is the Phocaeon *Ζιονύ(σος)*, **19.1**. All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

**185.** Central Ionic differs from East Ionic in the absence of psilosis, etc. (**183**). Note also the restricted use of *Η*, i.e. only = *η* from *ā*, in the early inscriptions of some of the islands. **4.6.**

**186.** West Ionic, or Euboean, differs from the other divisions of Ionic as follows:

- |  |  |
|--|--|
| 1. <i>ττ</i> as in Attic, not <i>σσ</i> . <b>81</b>                              | 5. <i>τοῦτα, τούτῃ, ἐντοῦθα = ταῦτα, ταύτῃ, ἐνταῦθα</i> . <b>124</b>   |
| 2. <i>ρρ</i> as in Attic, not <i>ρσ</i> . <b>80</b>                              | 6. <i>-κλέης</i> , gen. <i>-κλέω</i> . <b>108.1 a</b>  |
| 3. <i>ξένος</i> etc. as in Attic, not <i>ξεῖνος</i> . <b>54</b>                  | 7. Proper names in <i>-ις</i> , gen. <i>-ιδος</i> , as often in Attic (East and Central Ion. <i>-ιος</i> ). <b>109.5</b> |
| 4. <i>-ει, -οι</i> from <i>-ηι, -ωι</i> (in Eretria about 400 B.C.). <b>39 a</b> | 8. <i>εἶν</i> beside <i>εἶναι</i> . <b>160</b>   |

**187.** Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic *σ*, as *ἔχουριν = ἔχουσιν*, **60.3**. The use of *ᾗν* (Oropus), *ἐάν* (Eretria) is due to Attic influence.

**188.** Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See **277**.



ARCADO-CYPRIAN <sup>1</sup>189. Special characteristics of Arcado-Cyprian :<sup>2</sup>

- |  |  |
|--|--|
| 1. <i>ιν</i> = <i>έν</i> . 10                                    | 5. <i>σις</i> , <i>σιν</i> = <i>τις</i> (but Arc. usually <i>τις</i> ). 68.3 |
| 2. Gen. sg. - <i>αν</i> . 22                                     | 6. <i>ονν</i> = <i>οδε</i> . 123   |
| 3. <i>πός</i> = <i>πρός</i> . 135.6                              | 7. Dat. with <i>ἀπό</i> , <i>ἐξ</i> , etc. 136                               |
| 4. <i>κάς</i> = <i>καί</i> (but Arc. usually <i>καί</i> ). 134.3 | 8. - <i>κρέτης</i> = - <i>κράτης</i> . 49.2                                  |

190. Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3-6 Aeol., 7 N.W.Gr.):<sup>1</sup>

- |  |   |
|--|---|
| 1. Infin. in - <i>ναι</i> . 154.1                            | 9. <i>ές</i> = <i>ἐξ</i> before cons. (but Cyp. also <i>ἐξ</i> ). 100                   |
| 2. <i>βόλομαι</i> = <i>βούλομαι</i> . 75 b                   | 10. Masc. <i>σ</i> -stems, acc. sg. - <i>ην</i> (Arc. also voc. sg. - <i>η</i> ). 108.2 |
| 3. <i>ἀπύ</i> = <i>ἀπό</i> . 22                              | 11. <i>ιερής</i> = <i>ιερεύς</i> , etc. (but usual only in Arc.). 111.4                 |
| 4. <i>όν</i> ( <i>ύν</i> ) = <i>ανά</i> . 6, 22              | 12. Subj. - <i>ης</i> , - <i>η</i> . 149  |
| 5. <i>ορ</i> = <i>αρ</i> . 5                                 | 13. Article as relative. 126  |
| 6. <i>μι</i> -inflect. of contract vbs. 157                  |   |
| 7. <i>έν</i> ( <i>ιν</i> ) = <i>είς</i> . 135.4              |   |
| 8. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 |   |

191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

1) In Arcadian and Cyprian. *αῖσα* *share* (also Lac.), *οἶ(φ)ος* *alone*, *εὐχολά* *prayer* or *imprecation*.

2) In Arcadian. *δέαμαι*, *ἀπύω* *summon*, *κέλευθος* *road*, *δῶμα* *temple*, *ἄμαρ* (but see no. 16.21, note).

3) In Cyprian. *φάναξ*, *ἀνώγω*, *αὐτάρ*, *ἔλος* *meadow*, *ἰατήρ*, *κασίγνητος* (also Lesb.; possibly Thess. *κατίγν[ειτος]*), *χραύομαι* *border on* (Hom. *χραύω* *graze*), *ἰδέ, νν* (also Boeot. 134.5).

<sup>1</sup> Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also 199.

<sup>2</sup> In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e. g., in this section, *ιν* = *έν*, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

## Arcadian

192. Arcado-Cyprian characteristics. See 189-191.

193. In common with various other dialects (1, 2 Att.-Ion., 3, 4 Lesb., 5 Aeol., 6, 14, 15 West Greek):

- |   |   |
|---|---|
| 1. Conjunction <i>ἐι</i> . 134.1                              | 12. Infin. <i>-εν</i> . 153.2   |
| 2. Particle <i>ἄν</i> . 134.2                                 | 13. 3 pl. inv. <i>-ντω</i> . 140.3 <i>α</i>   |
| 3. <i>δέκοτος</i> = <i>δέκατος</i> . 6                        | 14. <i>ἡμισσος</i> = <i>ἡμισυς</i> (but also the latter). 61.6  |
| 4. Pass. infin. <i>-ην</i> . 155.2                            | 15. <i>ὀδελός</i> = <i>ὀβολός</i> . 49.3  |
| 5. <i>πεδά</i> ( <i>πέ</i> ) = <i>μετά</i> . 135.5            | 16. <i>μέστ'</i> <i>until</i> . 132.9   |
| 6. <i>παρετάξωνσι</i> etc. 142                                | 17. Peculiarities in the use of the spiritus asper. 58 <i>a, d</i>  |
| 7. <i>ρρ</i> = <i>ρσ</i> . 80                                 | 18. <i>ϝ</i> in early inser. initially and after cons., but lost between vowels; initially till about 300 B.C. 52, 53, 54 |
| 8. <i>πάνσα</i> etc. 77.3                                     |   |
| 9. Acc. pl. <i>-ος</i> , nom. sg. part. <i>ἱεροθυτές</i> . 78 |   |
| 10. Dat. sg. <i>-οι</i> . 106.2                               |   |
| 11. Subj. <i>δέᾱτοι</i> etc. 151.1                            |   |

194. Special Arcadian:

- |  |  |
|--|--|
| 1. Gen. sg. fem. <i>-ᾶν</i> (Tegea). 104.2                       | 7. <i>κατύ</i> = <i>κατά</i> . 22, 95              |
| 2. 3 pl. <i>-νσι</i> . 77.3                                      | 8. <i>πλός</i> = <i>πλέον</i> . 113.2              |
| 3. 3 sg. mid. <i>-τοι</i> = <i>-ται</i> . 139.1                  | 9. <i>εἰκ ἄν</i> . 134.2 <i>α</i>                  |
| 4. <i>δέκο</i> , <i>ἑκατόν</i> = <i>δέκα</i> , <i>έκατόν</i> . 6 | 10. <i>ἀπνδόας</i> = <i>ἀποδούς</i> . 144          |
| 5. Numerals in <i>-κάσιοι</i> = <i>-κόσιοι</i> . 117.2           | 11. <i>δέλλω</i> = <i>βάλλω</i> . 68.1             |
| 6. <i>ὄνι</i> = <i>ὄδε</i> . 123                                 | 12. <i>Ποσοιδάν</i> = <i>Ποσειδών</i> . 49.1, 61.5 |

195. External influence in the dialect. The fact that *κάς* and *ςις*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See 275. The Tegean building inscription (no. 18) of the third century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achæan, and for a time to the Aetolian, League, the language employed in most of the inscriptions is neither

Arcadian nor Attic κοινή, but the Doric, or in part Northwest Greek, κοινή. See 279. But the decree of Megalopolis (Ditt. Syll. 258) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

### Cyprian

196. Arcado-Cyprian characteristics. See 189–191.

197. In common with various other dialects:

- |  |   |
|--|---|
| 1. $\iota$ from $\epsilon$ before vowels. 9.3  | 7. Dat. sg. $-\bar{o}$ , $-\bar{a}$ beside $-\bar{o}\iota$ , $-\bar{a}\iota$ . 38   |
| 2. Glide sound after $\iota$ expressed,<br>as $\dot{\iota}\alpha\tau\bar{\epsilon}\rho\alpha\nu$ . 56      | 8. Acc. sg. $\dot{\iota}\alpha\tau\bar{\epsilon}\rho\alpha\nu$ etc. 107.1   |
| 3. $\alpha\dot{\iota}\lambda\omicron\varsigma = \alpha\lambda\lambda\omicron\varsigma$ . 74 b              | 9. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$ , $-\hat{\epsilon}\varsigma\omicron\varsigma$ . 111.1 |
| 4. Psilosis. 57  | 10. 3 pl. $\kappa\alpha\tau\bar{\epsilon}\theta\iota\jmath\alpha\nu$ . 138.5  |
| 5. $\pi\acute{\epsilon}\iota\sigma\epsilon\iota^1 = \tau\acute{\epsilon}\iota\sigma\epsilon\iota$ . 68.1,2 | 11. $\kappa\epsilon = \acute{\alpha}\nu$ . 134.2  |
| 6. Occasional omission of intervoc. and final $\sigma$ . 59.4  | 12. $\varsigma$ in all positions. 52–55   |

198. Special Cyprian:

- |  |  |
|--|--|
| 1. Gen. sg. $-\bar{o}\nu$ . 106.1                        | 6. $\pi\alpha\iota$ indeed. 132.5  |
| 2. $\pi\tau\acute{o}\lambda\iota\mu\iota$ etc. 109.4     | 7. $\bar{\epsilon} = \epsilon\acute{\iota}$ . 134.1  |
| 3. 3 sg. mid. $-\tau\nu = -\tau\omicron$ . 22            | 8. $\delta\nu\acute{\varphi}\alpha\nu\omega$ , $\delta\acute{\omega}\kappa\omega = \delta\acute{\iota}\delta\omega\mu\iota$ . 162.11 |
| 4. $\zeta\hat{a} = \gamma\hat{a}$ , etc. 62.4            | 9. $\phi\rho\acute{\epsilon}\tau\alpha$ , $\phi\rho\bar{\epsilon}\tau\acute{\alpha}\omega$ . 55                                      |
| 5. $\acute{\upsilon} = \epsilon\pi\acute{\iota}$ . 135.8 |  |

199. It is uncertain whether the infinitive should be transcribed with  $-\epsilon\nu$  or  $-\bar{\epsilon}\nu$ , the accusative plural with  $-\omicron\varsigma$ ,  $-\bar{o}\varsigma$ , or  $-\omicron(\nu)\varsigma$ . In the absence of any evidence to the contrary, we assume  $-\epsilon\nu$  and  $-\omicron\varsigma$  in agreement with Arcadian. But the dative singular is to be transcribed  $-\bar{o}\iota$ , in spite of Arc.  $-\omicron\iota$ , on account of the frequent omission of the final  $\iota$  (38); and the third plural ending is transcribed with  $-\sigma\iota$ , not  $-(\nu)\sigma\iota$ , in spite of Arc.  $-\nu\sigma\iota$ , on account of  $\phi\rho\omicron\nu\acute{\epsilon}\bar{o}\iota$  (59.4).

200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the κοινή.

<sup>1</sup> Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.

## AEOLIC

**201.** Aeolic characteristics, common to Lesbian, Thessalian,<sup>1</sup> and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

- |   |                                       |
|---|---------------------------------------|
| 1. Labial instead of dental in<br><i>πέμπε</i> = <i>πέντε</i> , etc. 68.2 | 4. <i>ῖα</i> = <i>μία</i> . 114.1     |
| 2. Perf.act. part. -ων, -οντος. 147.3                                     | 5. <i>ρε</i> = <i>ρι</i> . 18         |
| 3. Patron. adj. instead of gen. sg.<br>of father's name. 168              | 6. Dat. pl. <i>πόδεσσι</i> etc. 107.3 |
|   | 7. <i>ρο</i> = <i>ρα</i> , etc. 5     |
|   | 8. <i>Θερσ-</i> = <i>Θαρσ-</i> . 49.2 |

**202.** Aeolic characteristics, common to Lesbian and Thessalian<sup>1</sup> (4-7 also Arc.-Cypr.):

- |  |   |
|--|---|
| 1. Double liquids and nasals in<br><i>έμμί</i> , <i>στάλλα</i> , etc. 74-76,<br>77.1, 79 | 4. <i>μ</i> -inflection of contract verbs.<br>157 |
| 2. <i>ἀγρέω</i> ( <i>ἀνγρέω</i> ) = <i>αἰρέω</i> . Glossary                              | 5. <i>ὄν</i> = <i>ἀνά</i> . 6                     |
|  | 6. <i>ἀπύ</i> = <i>ἀπό</i> . 22                   |
| 3. <i>ζ</i> from <i>ι</i> before vowels. 19  | 7. <i>κε</i> = <i>άν</i> . 134.2                  |

**203.** Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

- |                              |                                      |
|------------------------------|--------------------------------------|
| 1. <i>έκάλε-σσα</i> etc. 143 | 2. <i>πεδά</i> = <i>μετά</i> . 135.5 |
|------------------------------|--------------------------------------|

**204.** Characteristics common to Thessalian<sup>1</sup> and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

- |   |   |
|---|---|
| 1. Infin. <i>φέρμεν</i> etc. 155.1          | 5. <i>Θεόζοτος</i> . 166.2  |
| 2. 3 pl. - <i>νθι</i> etc. 139.2            | 6. <i>έλεξε</i> = <i>ειπε</i> in the official<br>language of decrees. |
| 3. <i>ει</i> = <i>η</i> . 16                |   |
| 4. <i>γίνυμαι</i> = <i>γίγνομαι</i> . 162.5 |   |

## Lesbian

**205.** Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201-203.

<sup>1</sup> In some cases only East Thessalian (Pelasgiotis). See 214.



206. In common with various other dialects (8, 9 with Arcadian):

- |   |   |
|---|---|
| 1. $\eta, \omega$ = spurious $\epsilon\iota, \omicron\upsilon$ . 25   | 7. Article as relative. 126   |
| 2. Final $-\tilde{\alpha}$ , $-\eta$ , $-\omega$ = $-\tilde{\alpha}\iota$ , $-\eta\iota$ , $-\omega\iota$ ,<br>from end IV cent. on. 38 | 8. Infin. $-\eta\nu$ . 153.1  |
| 3. Psilosis. 57   | 9. Perf. infin. $-\eta\nu$ . 147.2  |
| 4. Dat. pl. $-\alpha\iota\sigma\iota, -ο\iota\sigma\iota$ . 104.7, 106.4  | 10. Pass. infin. $-\eta\nu$ . 155.2   |
| 5. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma, -\eta\omicron\varsigma$ , etc. 111.1                                | 11. $\delta\acute{\epsilon}\kappa\omicron\tau\omicron\varsigma$ = $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ . 6 |
| 6. Masc. $\sigma$ -stems, acc. sg. $-\eta\nu$ , gen. sg. $-\eta$ , etc. 108.2   | 12. Early loss of $\phi$ . 50   |

207. Special Lesbian (1 in part Elean):

- |   |  |
|---|--|
| 1. $\iota\sigma$ from $\nu\varsigma$ ; as acc. pl. $\tau\alpha\acute{\iota}\varsigma$ ,<br>$\tauο\acute{\iota}\varsigma$ , 3 pl. $\phi\acute{\epsilon}\rhoο\iota\sigma\iota$ . 77.3, 78 | 6. Infin. $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ etc. 154.2  |
| 2. $\alpha\acute{\iota}\mu\iota\sigma\upsilon\varsigma$ = $\acute{\eta}\mu\iota\sigma\acute{\upsilon}\varsigma$ , etc. 17   | 7. Infin. $\delta\acute{\iota}\delta\omega\nu, \kappa\acute{\epsilon}\rho\nu\tilde{\alpha}\nu$ , etc. 155.3                              |
| 3. $\alpha\tilde{\upsilon}\omega\varsigma, \nu\alpha\tilde{\iota}\omega\varsigma$ , etc. 35   | 8. 3 pl. impv. $-\nu\tau\omicron\nu, -\sigma\theta\omicron\nu$ . 140.5   |
| 4. $\delta\tau\alpha$ = $\delta\tau\epsilon$ . 132.9  | 9. Recessive accent. 103   |
| 5. $\delta\tau\tau\iota, \delta\pi\pi\omega\varsigma$ , etc. 129.2  | 10. $\pi\rho\acute{\omicron}\tau\alpha\nu\iota\varsigma$ (rarely Att.) = $\pi\rho\acute{\upsilon}\tau\alpha\nu\iota\varsigma$ . Glossary |

208. External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as  $\alpha\tilde{\nu}\acute{\alpha}$  beside  $\delta\tilde{\nu}$ ,  $\mu\epsilon\tau\acute{\alpha}$  beside  $\pi\epsilon\delta\acute{\alpha}$ ,  $\delta\tau\epsilon$  beside  $\delta\tau\alpha$ , etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See 280.

#### Thessalian

209. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201, 202.

210. West Greek and Northwest Greek characteristics (cf. 223.1, 2, 4, 6, and 226.1, 4, 8):

- |  |  |
|--|--|
| 1. Retention of $\tau$ in $\delta\acute{\iota}\delta\omega\tau\iota$ etc.<br>( $-\tau\iota$ not quotable, but $-\nu\theta\iota$<br>from $-\nu\tau\iota$ ), $\acute{\iota}\kappa\alpha\tau\iota, \pi\acute{\omicron}\tau, \Pi\omicron$ -<br>$\tau\epsilon\iota\delta\omicron\upsilon\nu$ . 61 | 3. $\psi\alpha\phi\acute{\iota}\xi\alpha\sigma\theta\epsilon\iota\nu$ etc. 142   |
| 2. $\acute{\iota}\kappa\alpha\tau\iota$ = $\acute{\epsilon}\lambda\kappa\omicron\sigma\iota$ . 116   | 4. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma$ beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$ . 13.1 |
|  | 5. $\acute{\epsilon}\nu$ = $\epsilon\acute{\iota}\varsigma$ . 135.4  |
|  | 6. $\sigma\tau$ = $\sigma\theta$ (rare). 85.1  |
|  | 7. $\pi\alpha\rho\acute{\alpha}$ at, with with acc. 136.2  |

211. In common with various other dialects:

- |  |   |
|--|---|
| 1. $\iota$ from $\epsilon$ before vowels (but<br>oftener $\epsilon$ ). 9.7   | 9. Psilosis in article. 58 <i>a</i>   |
| 2. Final $-\bar{a}$ , $-\omega$ (from $-\omega$ ), $-\epsilon$<br>(from $\eta$ ) = $-\bar{a}$ , $-\omega$ , $-\eta$ . 38 | 10. $\varsigma$ init. till about 400 B.C.   |
| 3. $\epsilon$ ς = $\xi$ ξ before cons. 100   | 11. Gen. sg. $-\bar{a}o$ , usually $\bar{a}$ . 41.4   |
| 4. $\pi\acute{\alpha}\nu\sigma\alpha$ etc. 77.3  | 12. Gen. pl. $-\acute{\alpha}ουν$ , usually $-\hat{a}ν$ .<br>41.4   |
| 5. Acc. pl. $-\omega\varsigma$ . 78  | 13. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$ , $-\epsilon\acute{\iota}\omega\varsigma$ , etc. 111.1 |
| 6. $\tau\tau$ = $\pi\tau$ . 86.2   | 14. Plural inflection of $\delta\acute{\upsilon}\omega$ , as<br>$\delta\acute{\upsilon}\omega\varsigma$ . 114.2             |
| 7. $\pi\tau\acute{o}\lambda\iota\varsigma$ beside $\pi\acute{o}\lambda\iota\varsigma$ . 67                               | 15. $\text{Νικοκλέας}$ etc. 166.1   |
| 8. $\delta\delta$ = $\zeta$ . 84   | 16. Article as relative. 126  |

212. In common with Boeotian only. See 204.

213. Special Thessalian:

- |  |   |
|--|---|
| 1. $ou$ = $\omega$ . 23  | 11. $\acute{o}\nu\epsilon$ ( $\tau\acute{o}\nu\epsilon$ , $\tau\acute{o}\acute{\iota}\nu\epsilon\omega\varsigma$ , etc.) = $\acute{o}\delta\epsilon$ .<br>123   |
| 2. Gen. sg. $-\omega\iota$ (but see 214). 106.1  | 12. Relative use of $\kappa\acute{\iota}\varsigma$ , $\pi\acute{o}\iota\omega\varsigma$ .<br>131  |
| 3. $\kappa\acute{\iota}\varsigma$ = $\tau\acute{\iota}\varsigma$ (but see 214). 68.4   | 13. $\mu\acute{\alpha}$ = $\delta\acute{\epsilon}$ . 134.4  |
| 4. More extensive apocope than<br>in any other dialect, name-<br>ly in $\kappa\acute{\alpha}\tau$ , $\pi\acute{o}\tau$ , $\pi\acute{\alpha}\rho$ , $\pi\acute{\epsilon}\rho$ ,<br>$\acute{o}\nu$ , $\acute{\alpha}\pi$ , $\acute{\epsilon}\pi$ , $\acute{\iota}\pi$ . 95 | 14. $\mu\acute{\epsilon}\sigma\pi\omicron\delta\iota$ = $\acute{\epsilon}\omega\varsigma$ . 132.9 <i>a</i>  |
| 5. Consonant-doubling in $\pi\acute{o}\lambda$ -<br>$\lambda\iota\omega\varsigma$ , $\acute{\iota}\delta\delta\acute{\iota}\alpha\nu$ , $\kappa\acute{\upsilon}\rho\rho\omicron\nu$ = $\kappa\acute{\upsilon}$ -<br>$\rho\iota\omicron\nu$ , etc. 19.3                   | 15. $\text{Ἀπλουν}$ = $\text{Ἀπόλλων}$ . 49.3   |
| 6. $\delta\acute{\iota}\acute{\epsilon}$ = $\delta\acute{\iota}\acute{\alpha}$ . 7   | 16. $\text{Πετθαλός}$ = $\text{Θεσσαλός}$ . 65,<br>68.2   |
| 7. 3 pl. $\acute{\epsilon}\nu\epsilon\phi\alpha\nu\acute{\iota}\sigma\sigma\omicron\epsilon\nu$ , $\acute{\epsilon}\delta\acute{o}\upsilon\kappa\alpha\epsilon\mu$ ,<br>etc. 138.5   | 17. $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$ = $\beta\acute{o}\upsilon\lambda\omicron\mu\alpha\iota$ . 75  |
| 8. 3 sg. mid. $\acute{\epsilon}\psi\acute{\alpha}\phi\iota\sigma\tau\epsilon\iota$ etc.<br>Larissa only. 27  | 18. $\lambda\acute{\iota}\theta\iota\omega\varsigma$ = $\lambda\acute{\iota}\theta\iota\nu\omega\varsigma$ . 164.6,9  |
| 9. 3 pl. mid. $\acute{\epsilon}\phi\acute{\alpha}\nu\gamma\rho\epsilon\nu\theta\epsilon\iota\nu$ etc.<br>Larissa only. 27, 139.2   | 19. $\delta\acute{\alpha}\nu\chi\eta\alpha$ = $\delta\acute{\alpha}\phi\eta\eta$ . 68.4 <i>a</i>  |
| 10. Infin. $\delta\epsilon\delta\acute{o}\sigma\theta\epsilon\iota\nu$ etc. Larissa<br>only. 27, 156   | 20. $\acute{o}\nu\acute{\alpha}\lambda\alpha$ = $\acute{\alpha}\nu\acute{\alpha}\lambda\omega\mu\alpha$ . 164.9   |
|  | 21. $\lambda\iota\mu\acute{\eta}\nu$ = $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ market-place<br>( $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ being = $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$ ) |
|  | 22. $\kappa\acute{\iota}\omega\nu$ often used in place of<br>$\sigma\tau\acute{\alpha}\lambda\lambda\alpha$ ( $\sigma\tau\acute{\eta}\lambda\eta$ )   |
|  | 23. $\tau\alpha\gamma\acute{o}\varsigma$ as title of a state or<br>municipal official   |

**214.** Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (213.8-10), Crannon, and Phalanna.<sup>1</sup> The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Thessaliotis in two important respects, 1) gen. sg. of *o*-stems in *-ō*, *-ου*, not *-οι*, 2) pres. infin. of thematic verbs in *-ἔν*, *-ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κίς*, dat. pl. of consonant stems in *-σιν* (*χρέμασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *ἡνλδ-ρέοντος* not *-έντος*, uncontracted gen. sg. in *-αο*, gen. sg. of father's name instead of patronymic adjective (? see no. 33.11, note). Late inscriptions of Cierium have dat. sg. *-οι*, *-αι*, though at Pharsalus we find *-ου*, *-α*, just as in Pelasgiotis, and in no. 33 *ἐν ταγά* beside *ἐν ἀταγαίαι* points to *-αῖ*, *-οῖ*. On *δδ = ζ* in *ἐξξανακά(δ)δέν*, no. 33, see 84; on *ττ* beside *σσ*, see 81 b.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνεις Ἀπλουνι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (279).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

**215.** External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ἀνά*, *ἀπό*, *περί*, *κατά*, *δέ*, gen. sg. instead of patronymic

<sup>1</sup> Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

adjective,  $\eta$  (not  $\epsilon\iota$ ),  $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$  (not  $\gamma\acute{\iota}\nu\upsilon\mu\alpha\iota$ ), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

### Boeotian

**216.** Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201, 203.**

**217.** West Greek and Northwest Greek characteristics (cf. **223.1-10**, and **226.1,2,8**):

- |   |   |
|---|---|
| 1. δίδωτι, <i>φίκατι</i> , etc. <b>61</b>               | 7. Ἄρταμις = Ἄρτεμις. <b>13.2</b>                                 |
| 2. <i>φίκατι</i> = εἴκοσι. <b>116</b> with <i>a</i>     | 8. <i>κα</i> = <i>κε</i> , ἄν. <b>13.3</b>                        |
| 3. πεντακάτιοι etc. <b>116 a, 117</b>                   | 9. <i>πρᾶτος</i> = <i>πρῶτος</i> . <b>114.1</b>                   |
| 4. ἐπεσκεύαξε etc. (but oftener <i>ττ</i> ). <b>142</b> | 10. <i>αὐτῖ</i> , i.e. <i>αὐτέῃ</i> = <i>αὐτοῦ</i> . <b>132.2</b> |
| 5. <i>τοί, ταί</i> = <i>οί, αἱ</i> . <b>122</b>         | 11. <i>ἐν</i> = <i>εἰς</i> . <b>135.4</b>                         |
| 6. <i>ἰαρός</i> = <i>ἰερός</i> . <b>13.1</b>            | 12. <i>δείμενος</i> = <i>δεόμενος</i> . <b>158</b>                |
|   | 13. <i>παρά at</i> , with <i>w</i> . acc. <b>136.2</b>            |

**218.** In common with various other dialects (**20, 21** mainly Boeotian):

- |   |  |
|---|--|
| 1. <i>ι</i> from <i>ε</i> before vowels. <b>9.2</b>                                       | 11. Dat. sg. <i>-αι</i> ( <i>-η</i> ), <i>-οι</i> ( <i>-υ</i> ). <b>104.3, 106.2</b> |
| 2. <i>ω</i> = spurious <i>ου</i> . <b>25</b>  | 12. <i>βασιλεύς, -εῖος</i> , etc. <b>111.1</b>                                       |
| 3. <i>ττ</i> in <i>θάλαττα</i> etc. <b>81</b>   | 13. <i>αὐτοσαντός, αὐσαντός</i> , etc. <b>121.4</b>                                  |
| 4. <i>ττ</i> in <i>μέττος, ἐψαφίττατο</i> , etc. <b>82</b>                                | 14. <i>ταν-ί</i> etc. <b>122</b>   |
| 5. <i>δδ</i> , initial <i>δ</i> = <i>ζ</i> . <b>84</b>                                    | 15. 3 pl. <i>ἀνέθεαν, ἀνέθιαν</i> , etc. <b>138.5</b>                                |
| 6. <i>ἐς</i> = <i>ἐξ</i> before cons. (see also <b>220.1</b> ). <b>100</b>                | 16. 3 pl. impv. <i>-ντω</i> ( <i>-νθω</i> ). <b>140.3 a</b>                          |
| 7. <i>πρισγεύς</i> = <i>πρεσβεύς</i> . <b>68.1</b>  | 17. Perf. <i>ἀποδεδῶανθι</i> etc., without <i>κ</i> . <b>146.1</b>                   |
| 8. <i>φ</i> between vowels till about 450 B.C.; initial till about 200 B.C. <b>50, 53</b> | 18. <i>ἔντω</i> ( <i>ἐνθω</i> ) = <i>ὄντων</i> . <b>163.6</b>                        |
| 9. Nom. sg. m. <i>-ᾱ</i> beside <i>-ᾱς</i> . <b>105.1 a</b>                               | 19. <i>Διοκλέας</i> etc. <b>166.1</b>  |
| 10. Gen. sg. m. and gen. pl. in <i>-ᾱο, -ᾱων</i> (but <i>τᾱν</i> ). <b>41.4</b>           | 20. Consonant-doubling in hypocoristics. <b>89.5</b>                                 |
|   | 21. Patronymics in <i>-ώνδας</i> . <b>164.8</b>                                      |

**219.** In common with Thessalian only. See **204.**



**220.** Special Boeotian. Most of the peculiarities of the vowel-system (221) also belong here:

- |  |   |
|--|---|
| 1. $\epsilon\sigma = \epsilon\xi$ before vowels. <b>100</b>  | 4. $\epsilon\nu\iota\xi\alpha\nu = \eta\nu\epsilon\gamma\kappa\alpha\nu$ . <b>144 a</b>                               |
| 2. $\epsilon\pi\pi\alpha\sigma\iota\varsigma = \epsilon\mu\pi\alpha\sigma\iota\varsigma$ . <b>69.4</b> | 5. $\beta\epsilon\iota\lambda\omicron\mu\alpha\iota = \beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . <b>75</b> |
| 3. $\omicron\upsilon\tau\omicron\varsigma, \omicron\upsilon\tau\alpha$ , etc. <b>124</b>               | 6. Hypocoristics in $-\epsilon\iota$ . <b>108.2</b>   |

**221.** The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of  $\upsilon$  as  $u$ . But even this led to a change in spelling to  $\omicron\upsilon$ , while on the other hand the  $\upsilon$  with its Attic value of  $\ddot{u}$  as a basis was used to indicate approximately the sound, probably  $\ddot{o}$ , which the diphthong  $\omicron\iota$  had come to have. See **24, 30**. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows:

- |   |  |
|---|--|
| $\iota = \epsilon$ before vowels. <b>9.2.</b>   | V cent. B.C. (in the epichoric alphabet  |
| $\iota, \epsilon, \epsilon\iota, \iota$ )       |  |
| $\iota = \epsilon\iota$ . <b>29.</b>            | V cent. B.C. (in the epichoric alphabet $\iota, \epsilon\iota, \iota$ )  |
| $\eta = \alpha\iota$ . <b>26.</b>               | About 400 B.C.   |
| $\epsilon\iota = \eta$ . <b>16.</b>             | " " "  |
| $\omicron\upsilon = \upsilon$ . <b>24.</b>      | " 350 " (but great inconsistency in the spelling.  |
| $\iota\omicron\upsilon = \upsilon$ . <b>24.</b> | " 300 " ing. $\upsilon = \upsilon$ and $\omicron\iota = \omicron\iota$ also frequent till near end of III cent.) |
| $\upsilon = \omicron\iota$ . <b>30.</b>         | " 250 "  |
| $\epsilon\iota = \omicron\iota$ . <b>30.</b>    | II cent. " (rare)  |

**222.** External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek  $\kappa\omicron\iota\nu\eta$ . But there are some scattered examples of the dative plural of consonant stems in  $-\omicron\iota\varsigma$ , as  $\eta\gamma\upsilon\varsigma$  ( $\alpha\gamma\omicron\iota\varsigma$ ) etc., and the appearance of  $\sigma\tau = \sigma\theta$  (**85.1**) and  $\delta\alpha\mu\iota\omega\acute{\epsilon}\mu\epsilon\nu, \delta\alpha\mu\iota\omega\acute{\omicron}\nu\tau\epsilon\varsigma$  (**159**) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic  $\kappa\omicron\iota\nu\eta$  becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in  $\kappa\omicron\iota\nu\eta$ , e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

### WEST GREEK

#### 223. General West Greek characteristics:

1. δίδω<sup>τι</sup> etc. Retention of τ in the verb-endings -τι, -ντι, in *ρί-κατι* and the hundreds in -κάτιοι, in *ποτί* (Cret. *πορτί*), *Ποτει-δάν*, *τύ*, and some other words which show the change to σ in the East Greek dialects. 61
2. (Ϝ)ίκα<sup>τι</sup>=εἴκοσι. 116 with α
3. τριακάτιοι etc. = -κόσιοι. 116α, 117.2
4. ἐδίκα<sup>σα</sup> etc. But restricted in Argolic. 142
5. τοί, ταί=οί, αἱ. But Cretan οἱ, αἱ. 122
6. ἱαρός (ἱαρός)=ἱερός. 13.1
7. Ἄρτα<sup>μις</sup>=Ἄρτεμις. But Cretan Ἄρτεμις. 13.2
8. κα, τόκα, πόκα, ὄκα, γα. 13.3
9. πρᾶτος=πρῶτος. 114.1
10. ὄπει=ὄπρυ, etc. 132.2
11. ὄπη etc. 132.6
12. ὄπω=ὀπόθεν, etc. 132.7
13. φέρο<sup>μες</sup> etc. 138.3
14. Fut. -σέω. But restricted in Heracleean. 141
15. Fut. pass. with act. endings. 145
16. τέτορες=τέτταρες. 114.4
17. τετρώκοντα=τετταράκοντα. 116
18. ἐμίν=ἐμοί, etc. 118.4 b
19. ἐμέος=ἐμοῦ, etc. 118.3 b
20. ἡμισσος=ἡμισυς. 61.6
21. ὀδελός=ὀβολός. 49.3
22. Word-order αἷ τίς κα. 179

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like *φέρομες* are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when -μεν had been introduced from the *κοινή*, just as it was at Delphi before the end of the fourth century B.C. The early substitution of the *κοινή* forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16-19.

b. The first ten of these characteristics are also Boeotian (217), several also Thessalian (210), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in 180 are often

casually referred to as "Doric," e.g.  $\alpha\acute{\iota} = \epsilon\acute{\iota}$ ,  $\eta\varsigma = \eta\nu$ ,  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ ,  $\acute{\epsilon}\theta\epsilon\nu$ ,  $\pi\hat{\alpha}\mu\alpha$ ,  $\zeta\kappa\omega$ , but none of them has any claim to be regarded as specifically West Greek, with the possible exception of  $\eta$  from  $\alpha\epsilon$  (41.1 with  $\alpha$ ).

*a.* Even of the peculiarities cited in 223 some consist merely in the retention of the original forms which must have been universal at one time; and that  $\tau\acute{o}\iota$ ,  $\tau\acute{\alpha}\iota$  or pron. datives like  $\xi\mu\acute{\alpha}\nu$  still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g.  $\delta\pi\epsilon\iota$ , since  $\delta\pi\omicron\nu$  is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in 223 are distinctly characteristic of West Greek.

225. The declension of nouns in  $-\epsilon\acute{\upsilon}\varsigma$  with gen. sg.  $-\acute{\epsilon}\omicron\varsigma$  acc. sg.  $-\eta$  is common to Delphian and the majority, but not all, of the Doric dialects. See 113.3. The 3 pl. inv.  $-\nu\tau\omega$  is common to all the Doric dialects except Cretan, but the distribution of  $-\nu\tau\omega$  and  $-\nu\tau\omega\nu$  does not coincide at all with the East and West Greek divisions. See 140.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g.  $\tau\eta\nu\omicron\varsigma = \acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$  (125.1),  $\alpha\acute{\upsilon}\tau\omicron\sigma\alpha\nu\tau\acute{\omicron}\varsigma$  (121.4),  $\pi\rho\acute{\omicron}\sigma\theta\alpha = \pi\rho\acute{\omicron}\sigma\theta\epsilon$  (133.1),  $\text{'}\text{A}\pi\acute{\epsilon}\lambda\lambda\omega\nu$  (49.3),  $\lambda\hat{\omega} = \theta\acute{\epsilon}\lambda\omega$  (Glossary),  $\nu\tau$ ,  $\nu\theta = \lambda\tau$ ,  $\lambda\theta$  (72). The use of  $-\acute{\iota}\zeta\omega = -\acute{\omicron}\omega$  in certain verbs (162.1), of  $\sigma\kappa\epsilon\nu\acute{\omicron}\omega = \sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$ , and of  $\gamma\acute{\epsilon}\lambda\alpha\mu\iota$ ,  $\acute{\epsilon}\lambda\alpha\mu\iota$  (162.1,3,4) is West Greek, but how wide-spread is not yet clear.

#### NORTHWEST GREEK

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

- |  |  |
|--|--|
| 1. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$ . Also Thess., Boeot., and Arc.-Cyp. ( $\acute{\iota}\nu$ ). 135.4                     | 6. $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$ etc., dat. pl. But in Delph. only late and due to the N.W.Gr. $\kappa\omicron\iota\nu\eta$ . 107.3 |
| 2. $\kappa\alpha\lambda\acute{\epsilon}\iota\mu\epsilon\nu\omicron\varsigma$ etc. (El. $-\eta\mu\epsilon\nu\omicron\varsigma$ ). Also Boeot. 158 | 7. $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ etc., acc. pl. El., Ach., but not Locr., and rare in Delph. 107.4                           |
| 3. $\phi\acute{\alpha}\rho\omega$ etc. But rare in Delph. 12   | 8. $\pi\alpha\rho\acute{\alpha}$ at, with w. acc. Also Boeot., Thess., Még., Lac. 136.2  |
| 4. $\sigma\tau = \sigma\theta$ . 85.1  |  |
| 5. $\acute{\epsilon}\nu\tau\epsilon$ , Delph. $\acute{\eta}\nu\tau\epsilon = \acute{\epsilon}\sigma\tau\epsilon$ . No example in El. 135.4       |  |

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e. g. masc.  $\bar{a}$ -stems with nom. sg.  $\bar{a}$ , gen. sg.  $\bar{a}\varsigma$  (105.1 a, 2b), patronymics in  $-\acute{\omega}\nu\delta\alpha\varsigma$  or  $-\acute{\omicron}\nu\delta\alpha\varsigma$  (164.8), proper names in  $-\kappa\lambda\acute{\epsilon}\alpha\varsigma$  (166.1). Note also the peculiarities common to Boeotian and Thessalian only (204), most of which are not Aeolic.

### Phocian (Delphian)

227. West Greek characteristics. See 223–225.

228. Northwest Greek characteristics. See 226.

229. Aeolic elements:  $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$  in all the earlier inscriptions.

107.3. Here also, perhaps, the words  $\tau\alpha\gamma\acute{o}\varsigma$  (also Thess., Cypr., and poetical),  $\kappa\epsilon\rho\alpha\acute{\iota}\omega$  (also Hom.) =  $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$ ,  $\delta\acute{\iota}\delta\eta\mu\iota$  (also Boeot. and Hom.) =  $\delta\acute{\epsilon}\omega$ .

230. Other characteristics, mostly in common with various other dialects:

- |   |   |
|---|---|
| 1. $\varsigma$ initial till about 400 B.C.;<br>intervocalic only in a VI<br>cent. inscr. 52,53  | 11. $\tau\acute{\eta}\nu\omicron\varsigma$ ( $\tau\eta\nu\epsilon\acute{\iota}$ ) = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ . 125.1 |
| 2. Peculiarities in use of spir.<br>asper. 58 a, c  | 12. $\rho\acute{o}\iota\kappa\omega$ = $\omicron\acute{\iota}\kappa\omicron\theta\epsilon\nu$ . 132.7   |
| 3. $\tau\acute{\omega}\lambda$ $\Lambda\alpha\beta\upsilon\alpha\delta\acute{\alpha}\nu$ , $\tau\omicron\upsilon\acute{\nu}$ $\nu\acute{o}\mu\omicron\upsilon\varsigma$ ,<br>etc. 96,97 | 13. $\acute{\epsilon}\chi\theta\acute{o}\varsigma$ , $\acute{\epsilon}\chi\theta\omega$ . 133.3   |
| 4. $\acute{\alpha}\mu\phi\iota\lambda\lambda\acute{\epsilon}\gamma\omega$ . 89.3  | 14. $\acute{\epsilon}\nu\delta\acute{o}\varsigma$ , $\acute{\epsilon}\nu\delta\omega$ , $\acute{\epsilon}\nu\delta\upsilon\varsigma$ . 133.4                  |
| 5. $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . 75   | 15. $\pi\omicron\acute{\iota}$ (beside $\pi\acute{o}\tau$ ) = $\pi\rho\acute{o}\varsigma$ .<br>135.6 b  |
| 6. $\acute{\iota}\alpha\rho\acute{\eta}\mu\omicron\nu$ etc. 164.1   | 16. 3 pl. perf. in $-\alpha\tau\iota$ . 138.4   |
| 7. $\acute{\epsilon}\nu\eta$ = $\acute{\epsilon}\nu\eta\acute{\epsilon}\alpha$ . 42.1   | 17. Infin. $-\epsilon\nu$ . 153.2   |
| 8. $\eta\acute{\epsilon}\beta\delta\epsilon\mu\omicron\varsigma$ = $\xi\beta\delta\omicron\mu\omicron\varsigma$ . 114.7   | 18. $\sigma\upsilon\lambda\acute{\epsilon}\omega$ = $\sigma\upsilon\lambda\acute{\alpha}\omega$ . 161.2   |
| 9. $\alpha\upsilon\tau\omicron\sigma\alpha\nu\tau\acute{o}\varsigma$ , $\alpha\upsilon\sigma\alpha\nu\tau\acute{o}\varsigma$ . 121.4  | 19. $\sigma\tau\epsilon\phi\alpha\nu\acute{\omega}$ = $\sigma\tau\epsilon\phi\alpha\nu\acute{o}\omega$ . 159  |
| 10. $\tau\omicron\upsilon\tau\alpha$ = $\tau\alpha\upsilon\tau\alpha$ . 124   | 20. $\pi\omicron\acute{\iota}\omicron\nu\alpha\tau\iota$ , $\pi\omicron\iota\acute{o}\nu\tau\omega\nu$ . 42.5 d, 6  |
|   | 21. $\pi\omicron\iota\epsilon\acute{\iota}\nu\tau\alpha\iota$ . 158   |
|   | 22. $\eta\tau\alpha\iota$ (late). 163.9   |

231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek  $\kappa\omicron\iota\nu\acute{\eta}$  (see 279), resulting in the striking mixture (e. g. dat. pl.  $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$ ,  $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$ ,  $\pi\acute{\alpha}\delta\sigma\iota$ ) seen in the numerous



proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ιστάνθω, θέλωνθι, κλαρωσί* (*i = ei*) from Stiris, near the Boeotian boundary, and the spellings *κή* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

### Locrian

**232.** West Greek characteristics. See 223–225.

**233.** Northwest Greek characteristics. See 226.

**234.** In common with various other dialects:

- |   |   |
|---|---|
| 1. <i>κοθαρός</i> ( <i>Περροθαριῶν</i> ). 6               | 5. <i>κὰ(τ) τόν, πὸ(τ) τόν</i> , etc. 95 <i>a</i> |
| 2. <i>Ὀπόεντι, Ὀποντίους</i> . 44.4                       | 6. <i>ἐχθός = ἐκτός</i> . 133.3                   |
| 3. <i>φ</i> initial and sometimes intervocalic. 52, 53    | 7. <i>ποί = πρὸς</i> , once. 135.6 <i>b</i>       |
|   | 8. <i>δείλομαι = βούλομαι</i> . 75                |
| 4. Peculiarities in use of spiritus asper. 58 <i>a, d</i> |   |

**235.** Special Locrian:

- |  |   |
|--|---|
| 1. Assim. of <i>ἐκ</i> in <i>ἐ(τ) τᾶς, ἐ(λ) λιμένος</i> , etc. 100 | 3. <i>ἡρέσται = ἐλέσθαι</i> . 12                  |
| 2. <i>φρίν = πρίν</i> . 66   | 4. <i>κατά</i> according to w. gen. 136.5         |
|  | 5. <i>φότε</i> beside <i>ὅτι</i> . 129.2 <i>a</i> |

**236.** The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See 279. In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσι* (107.3) is noteworthy.

### Elean

**237.** West Greek characteristics. See 223–225.

**238.** Northwest Greek characteristics. See 226.

**239.** In common with various other dialects:

1.  $\eta, \omega$  = spurious  $\epsilon\iota, \omicron\upsilon$ . 25
2. Psilosis. 57
3.  $\delta\delta$  (also  $\tau\tau$ ) =  $\zeta$ . 84
4.  $\rho\rho$  =  $\rho\sigma$ . 80
5. Rhotacism of final  $s$ . 60.1
6. Loss of intervocalic  $\sigma$  (late). 59.3
7.  $f$  init. even before consonants, rarely intervoc.; late  $\beta\omicron\iota\kappa\acute{\iota}\alpha\rho$  =  $\omicron\iota\kappa\acute{\iota}\alpha s$ . 51-55
8.  $\alpha\iota\lambda\acute{o}\tau\rho\iota\alpha$  =  $\acute{\alpha}\lambda\lambda\acute{o}\tau\rho\iota\alpha$ . 74 b
9. Omission of  $\iota$  in  $\acute{\epsilon}\alpha$  =  $\acute{\epsilon}\eta$ , etc. 31
10.  $\gamma\rho\omicron\phi\acute{\epsilon}\upsilon s$  =  $\gamma\rho\alpha\phi\acute{\epsilon}\upsilon s$ . 5
11.  $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$  =  $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . 75
12. Nom. sg.  $\tau\epsilon\lambda\epsilon\sigma\tau\acute{\alpha}$ . 105.1 a
13. Dat. sg.  $-\omicron\iota$ . 106.2
14. Acc. pl.  $-\alpha\iota s, -\alpha\iota\rho, -\omicron\iota\rho$ . 78
15. Dat. pl.  $\phi\upsilon\gamma\acute{\alpha}\delta\epsilon\sigma\sigma\iota$  (but usually  $-\omicron\iota s$ ). 107.3
16.  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon s, -\eta\sigma$ . 111.1
17.  $\acute{\alpha}\sigma\sigma\iota\sigma\tau\alpha$  =  $\acute{\alpha}\gamma\chi\iota\sigma\tau\alpha$ . 113.3
18.  $\tau\omicron\acute{\iota}, \tau\alpha\acute{\iota}$  =  $\tau\acute{o}\delta\epsilon, \tau\acute{\alpha}\delta\epsilon$ . 122
19.  $\acute{\upsilon}\sigma\tau\alpha\rho\iota\nu$  =  $\acute{\upsilon}\sigma\tau\epsilon\rho\omicron\nu$ . 133.6
20.  $\acute{\upsilon}\pi\acute{\alpha}$  =  $\acute{\upsilon}\pi\acute{o}$ . 135.3
21. Infin.  $-\eta\nu$ . 153
22. 3 sg. subj.  $-\eta$  ( $\acute{\epsilon}\kappa\pi\acute{\epsilon}\mu\pi\alpha$ ). 149
23. Aor. subj. in  $\acute{\alpha}$  ( $\phi\upsilon\gamma\alpha\delta\acute{\epsilon}\upsilon\alpha\nu\tau\iota, \pi\omicron\iota\acute{\eta}\alpha\tau\alpha\iota$ ). 151.1
24. 3 sg. opt.  $-\sigma\epsilon\iota\epsilon$  ( $-\hbar\alpha\iota\epsilon$ ). 152.4
25.  $\mu\iota$ -forms  $\sigma\upsilon\lambda\alpha\acute{\iota}\tilde{\epsilon}, \delta\alpha\mu\omicron\sigma\iota\omicron\acute{\iota}\alpha, \delta\alpha\mu\omicron\sigma\iota\tilde{\omega}\mu\epsilon\nu$ . 157 b
26.  $\acute{\epsilon}\gamma\rho\alpha(\mu)\acute{\mu}\acute{\epsilon}\nu\omicron s$  =  $\gamma\epsilon\gamma\rho\alpha\mu\mu\epsilon\nu\omicron s$ . 137

#### 240. Special Elean :

1.  $\bar{\alpha}$  =  $\eta$ . 15
2.  $\alpha$  =  $\epsilon$ , not only before  $\rho$ , but after  $\rho$ , before final  $\nu$ , etc. 12 with  $\alpha$
3.  $\pi\acute{o}\lambda\epsilon\rho$  =  $\pi\acute{o}\lambda\iota s$ . 18 b
4.  $\zeta$  =  $\delta$  (only in earliest inser.). 62.2
5.  $\sigma\sigma$  =  $\sigma\theta$  (late). 85.2
6.  $\mu\acute{\epsilon}\upsilon s$  =  $\mu\acute{\eta}\nu$ . 112.3
7. Dual  $\delta\upsilon\omicron\iota\omicron\iota s, \alpha\upsilon\tau\omicron\iota\omicron\iota\rho$ . 106.6
8. Verbs in  $-\epsilon\iota\omega$  ( $-\alpha\iota\omega$ ) =  $-\epsilon\upsilon\omega$ . 161.1
9.  $\acute{\eta}\sigma\tau\omega$  =  $\acute{\epsilon}\sigma\tau\omega$ . 163.5
10.  $\pi\acute{\alpha}\sigma\kappa\omega$  =  $\pi\acute{\alpha}\sigma\chi\omega$ . 66
11.  $\tau\acute{\iota}\alpha\rho\acute{\theta}, \tau\acute{\epsilon}\pi\iota\acute{\alpha}\rho\omicron\iota$ , etc. 94.9
12.  $\acute{\alpha}\nu\epsilon\upsilon s$  =  $\acute{\alpha}\nu\epsilon\upsilon$ , and used w. acc. 133.6, 136.4
13. Opt. w.  $\kappa\alpha$  in commands; also subj. (late). 175
14. Opt. regularly in fut. conditions etc. 176
15. For peculiar words and meanings, see, in Glossary,  $\gamma\rho\acute{\alpha}\phi\omicron s, \delta\acute{\iota}\kappa\alpha\iota\alpha, \delta\acute{\iota}\phi\upsilon\iota\omicron s, \acute{\epsilon}\acute{\epsilon}\rho\rho\omega, \kappa\alpha\tau\iota\alpha\rho\alpha\acute{\iota}\omega, \acute{\iota}\mu\acute{\alpha}\sigma\kappa\omega, \theta\eta\lambda\acute{\upsilon}\tau\epsilon\rho\omicron s, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\omicron s$ .

241. *κοινή* influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., *ap* from *ep* is, with one exception (*ὑσταριν*), given up, as in *θηλυτέραν, ἐρσεναιτέραν* (note also

έρσεν- = earlier *φαρρεν-*), and *περί* (earlier *πάρ*, with apocope), though *ρα* from *ρε* is seen in *κατιαραίων*; *πάσχω* has its usual form (earlier *πάσκω*); the characteristic Elean words *φέρρω* = *φεύγω* in its technical sense, *δίφυιον* (*ζίφυιον*), and *γράφος* have given place to the usual *φεύγω*, *διπλάσιον*, and *γράμμα*. The Damocrates decree (no. 61), from the first half of the third century B.C., has *ερ*, never *αρ*, *ὑπό* not *ὑπά*, and shows considerable *κοινή* influence in the vocabulary, e.g. *καθώρ* (*καθώς*), *ἔγκτησις*.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final *ς* is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both *σσ*, not *στ*, = *σθ*, loss of intervocalic *σ*; in no. 60 *ττ*, not *δδ*, = *ζ*, dat. pl. *φυγάδεσσι* (not *-οις*); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic *κοινή* in public inscriptions of Elis belongs to the end of the third century B.C.

## DORIC

### Laconian

242. West Greek characteristics. See 223-225.

243. Other characteristics, mostly in common with various other dialects:

- |   |   |
|---|---|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25  | 9. <i>αὐτός</i> reflex. 121.3                         |
| 2. <i>ι</i> from <i>ε</i> before vowels. 9.5  | 10. <i>τετράκιν</i> etc. 133.6                        |
| 3. <i>h</i> from intervoc. <i>σ</i> . 59.1  | 11. Adv. <i>ταντᾶ</i> , <i>hât'</i> , <i>πέποκα</i> . |
| 4. Rhotacism of finals <i>ς</i> (late). 60.2  | 132.5a,6  |
| 5. <i>σ</i> = <i>θ</i> (late in inscr.). 164  | 12. <i>ἄσσιστα</i> = <i>ἄγχιστα</i> . 113.3           |
| 6. <i>Ποιοιδάν</i> = <i>Ποσειδῶν</i> . 49.1, 61.5   | 13. Infin. <i>-ην</i> . 153                           |
| 7. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3   | 14. 3 pl. inv. <i>-ντω</i> . 140.3a                   |
| 8. <i>φ</i> initial till about 400 B.C.; intervocalic in early inscriptions; later sometimes <i>β</i> . 50-53 |   |

**244.** *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (278), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70–73.

#### Heracleon

**245.** West Greek characteristics. See 223–225.

**246.** In common with various other dialects:

- |   |   |
|---|---|
| 1. $\eta$ , $\omega$ = spurious $\epsilon$ ι, $\omicron$ υ. 25  | 8. $\delta\eta\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . 75        |
| 2. $\iota$ from $\epsilon$ before vowels. 9.6   | 9. $\tau\rho\acute{\iota}\varsigma$ nom. pl. 114.3  |
| 3. $\acute{\alpha}\nu\epsilon\pi\acute{\iota}\gamma\rho\omicron\phi\omicron\varsigma$ . 5                   | 10. $\tau\eta\eta\omicron\varsigma$ = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ . 125.1 |
| 4. $\kappa\omicron\theta\alpha\rho\acute{\omicron}\varsigma$ , $\tau\omicron\phi\iota\acute{\omega}\nu$ . 6 | 11. $\acute{\alpha}\nu\omega\theta\alpha$ , $\acute{\epsilon}\mu\pi\rho\omicron\sigma\theta\alpha$ . 133.1      |
| 5. $\tau\acute{\alpha}\mu\omega$ = $\tau\acute{\epsilon}\mu\omega$ . 49.4                                   | 12. Infin. $-\epsilon\nu$ . 153.2   |
| 6. $f$ initial, but with many irregularities. 50 $b$  | 13. 3 pl. imv. $-\nu\tau\omega$ . 140.3 $a$   |
| 7. Peculiarities in use of spiritus asper. 58 $c, d$  | 14. $\acute{\epsilon}\nu\tau\epsilon\varsigma$ = $\delta\upsilon\tau\epsilon\varsigma$ . 163.8                  |
|   | 15. $\acute{\alpha}\nu\eta\epsilon\omega\sigma\theta\alpha\iota$ . 146.4  |
|   | 16. Article as relative. 126  |

**247.** Special Heracleon:

- |   |   |
|---|---|
| 1. $\acute{\epsilon}\nu\tau\alpha\sigma\sigma\iota$ , $\pi\omicron\iota\acute{\omicron}\nu\tau\alpha\sigma\sigma\iota$ . 107.3                                  | 5. $\acute{\epsilon}\rho\rho\eta\gamma\epsilon\acute{\iota}\alpha$ = $\acute{\epsilon}\rho\rho\omega\gamma\upsilon\lambda\alpha$ . 146.4, |
| 2. $\gamma\epsilon\gamma\rho\acute{\alpha}\gamma\alpha\tau\alpha\iota$ , $\mu\epsilon\mu\iota\sigma\theta\acute{\omega}\sigma\omega\tau\alpha\iota$ . 146.3     | 148   |
| 3. $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma$ , $\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\tau\alpha\iota$ . 42.5 $b$ | 6. $\kappa\lambda\alpha\acute{\iota}\gamma\omega$ = $\kappa\lambda\epsilon\acute{\iota}\omega$ . 142 $a$                                  |
| 4. $\pi\epsilon\phi\upsilon\tau\epsilon\upsilon\kappa\eta\mu\epsilon\nu$ . 147.2  | 7. $\pi\omicron\lambda\iota\sigma\tau\acute{\omicron}\varsigma$ = $\pi\lambda\epsilon\acute{\iota}\sigma\tau\omicron\varsigma$ . 113.2    |

**248.** *κοινή* influence. *κοινή* forms appear now and then in the Heracleon Tables, especially in the numerals. Thus  $\tau\rho\epsilon\acute{\iota}\varsigma$  beside  $\tau\rho\acute{\iota}\varsigma$  —  $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ ,  $\tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$  beside  $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ ,  $\tau\epsilon\tau\rho\acute{\omega}\kappa\omicron\nu\tau\alpha$  —  $\kappa\acute{\omicron}\sigma\iota\omicron\iota$  beside  $\kappa\acute{\alpha}\tau\iota\omicron\iota$  —  $\chi\acute{\iota}\lambda\iota\omicron\iota$  for  $\chi\eta\acute{\iota}\lambda\iota\omicron\iota$  —  $\phi\epsilon\acute{\iota}\kappa\alpha\tau\iota$ , with  $\epsilon\iota$  from  $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ , beside  $\phi\acute{\iota}\kappa\alpha\tau\iota$  —  $\epsilon\acute{\iota}$  beside  $\alpha\acute{\iota}$  —  $\eta\omicron\iota$  beside  $\tau\omicron\acute{\iota}$ .



## Argolic

249. West Greek characteristics. See 223–225. But *δικάσαι*, not *δικάξαι*, 142.

250. Other characteristics, mostly in common with various other dialects :

- |   |  |
|---|--|
| 1. Intervoc. <i>σ</i> to <i>h</i> , and lost. 59.2  | 11. <i>τύ</i> acc. sg. 118.5                                       |
| 2. <i>πάνσα</i> , <i>ένς</i> , <i>τόνς</i> , etc. 77.3, 78                                | 12. <i>νιν</i> acc. sg. 3 pers. pron. 118.5                        |
| 3. <i>ιαρός</i> with lenis. 58 <i>b</i>   | 13. <i>τῆνος</i> = <i>έκείνος</i> . 125.1                          |
| 4. <i>ποί</i> = <i>πρός</i> , before dentals. 135.6 <i>b</i>                              | 14. <i>έχθοι</i> , <i>ένδοι</i> . 133.3, 4                         |
| 5. <i>άλιάσσις</i> etc. 164.3   | 15. <i>άνενν</i> = <i>άνεν</i> . 133.6                             |
| 6. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , sometimes. 25 <i>a</i>          | 16. <i>συντίθησι</i> . 138.1                                       |
| 7. <i>ι</i> from <i>ε</i> before vowels, sometimes. 9.7                                   | 17. Infin. <i>-εν</i> . 153.2                                      |
| 8. <i>γοφεύς</i> etc. 5   | 18. 3 pl. imv. <i>-ντω</i> . 140.3 <i>a</i>                        |
| 9. <i>πεδά</i> = <i>μετά</i> . 135.5  | 19. <i>έσσα</i> , <i>έασσα</i> = <i>οὔσα</i> . 163.8               |
| 10. <i>ϝ</i> in all positions in earliest inscriptions; initial till about 400 B.C. 52–55 | 20. <i>γράφμα</i> = <i>γράμμα</i> . 164.4                          |
|   | 21. <i>ά(ϝ)ρητεύω</i> <i>preside</i> . 55                          |
|   | 22. <i>τρέω</i> = <i>φεύγω</i> <i>be banished</i> . No. 78.5, note |
|   | 23. <i>άρτύναι</i> , official title. No. 78.2, note                |

251. There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic *σ* and the retention of *νσ* are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ές* and *τός* (less probably *τός*) in contrast to Arg. *ένς*, *τόνς*. Cf. Cret. *τός* beside *τόνς*, 78. From Hermione are also found genitive singular and accusative plural in *-ω*, *-ως*.

## Corinthian

252. West Greek characteristics. See 223-225.

253. In common with various other dialects:

- |   |  |
|---|--|
| 1. ἐνθεῖν = ἐλθεῖν. 72                      | 7. ἐνδός, ἐνδοί, ἔξοι. Syrac. 133.4,5  |
| 2. λῶ = θέλω. Glossary                      | 8. 3 pl. inv. -ντω. 140.3 a  |
| 3. Ἀπέλλων = Ἀπόλλων. 49.3                  | 9. ϣ in early inscr. in all positions; init. till about 400 B.C.; sometimes β. 51-55 |
| 4. μείς = μήν. 112.3                        |  |
| 5. Hypcoristics in -ην. 165.7               |  |
| 6. πόδεςσι etc., in various colonies. 107.3 |  |

254. Special Corinthian. Very early monophthongization of *ει* and *ου*. 28, 34

255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of *κοινή* forms is considerable.

## Megarian

256. West Greek characteristics. See 223-225.

257. In common with various other dialects:

- |   |                                   |
|---|-----------------------------------|
| 1. ἀμφιλλέγω. 89.3                                | 4. Gen. sg. m. Φάγᾱς etc. 105.2 b |
| 2. <i>ευ</i> = <i>εο</i> , late. 42.5             | 5. μείς = μήν. 112.3              |
| 3. ϣ initial in V cent., but lost between vowels. | 6. λῶ = θέλω. Glossary            |
|   | 7. λάζομαι = λαμβάνω. Glossary    |

258. Special Megarian:

- |   |                   |
|---|-------------------|
| 1. Θέδωρος, Θεοκλείδας, etc. 42.5 d   | 2. σά = τίνα. 128 |
| 3. αἰσιμνάτας, αἰσιμνάω = αἰσυμνήτης, αἰσυμνάω. 20. Apart from the difference of vowel, the words are peculiar to Megarian and Ionic. |                   |

259. Except for the early inscriptions of Selinus and a few others, the material is from the end of the fourth century or later, and shows *κοινή* influence.

## Rhodian

260. West Greek characteristics. See 223-225.

261. In common with various other dialects:

- |   |   |
|---|---|
| 1. $\epsilon\nu = \epsilon\omicron$ . 42.5  | 6. $\acute{\epsilon}\xi\hat{\alpha}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$ . 133.6          |
| 2. $\eta, \omega$ = spurious $\epsilon\iota, \omicron\upsilon$ , in some words. 25 <i>a</i> | 7. 3 pl. imv. $-\nu\tau\omega$ . 140.3 <i>a</i>   |
| 3. $\acute{\iota}\epsilon\rho\acute{o}\varsigma$ with lenis. 53 <i>b</i>                    | 8. $\tau\iota\mu\acute{\epsilon}\omega = \tau\iota\mu\acute{\alpha}\omega$ . 161.2                |
| 4. $\acute{\omicron}\pi\nu\varsigma, \nu\acute{\iota}\varsigma$ . 132.4                     | 9. $\tau\iota\mu\acute{\alpha}\kappa\rho\acute{\alpha}\tau\eta\varsigma$ etc. 167                 |
| 5. $\acute{\omicron}\kappa\kappa\alpha = \acute{\omicron}\kappa\alpha \kappa\alpha$ . 132.9 | 10. $\chi\rho\acute{\eta}\mu\acute{\iota}\omega = \theta\acute{\epsilon}\lambda\omega$ . Glossary |

262. Special Rhodian: Infinitive in  $-\mu\epsilon\iota\nu$ . 154.5.  $\kappa\tau\omicron\acute{\iota}\nu\alpha$ , denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus.  $\mu\alpha\sigma\tau\rho\acute{\iota}$  as the highest officers of the state are peculiar to Rhodes.

263.  $\kappa\omicron\iota\nu\acute{\eta}$  influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric  $\kappa\omicron\iota\nu\acute{\eta}$  (278), though with frequent retention of the characteristic infinitive in  $-\mu\epsilon\iota\nu$ . In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

## Coan

264. West Greek characteristics. See 223-225.

265. In common with various other dialects:

- |   |   |
|---|---|
| 1. $\epsilon\nu = \epsilon\omicron$ . 42.5  | 7. $\acute{\epsilon}\xi\hat{\alpha}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$ . 133.6          |
| 2. $\eta, \omega$ = spurious $\epsilon\iota, \omicron\upsilon$ , in some words. 25 <i>a</i>   | 8. Aor. subj. $\acute{\iota}\pi\omicron\kappa\acute{\upsilon}\psi\epsilon\iota$ . 150             |
| 3. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$ . 49.4   | 9. Infin. $-\epsilon\nu$ ; also in contract verbs. 153.2,3  |
| 4. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota = \beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$ . 75  | 10. 3 pl. imv. $-\nu\tau\omega$ . 140.3 <i>a</i>  |
| 5. Acc. pl. $-\omicron\varsigma$ beside $-\omicron\upsilon\varsigma$ . 78   | 11. $\chi\rho\acute{\eta}\mu\acute{\iota}\omega = \theta\acute{\epsilon}\lambda\omega$ . Glossary |
| 6. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma, -\acute{\epsilon}\omicron\varsigma, -\acute{\eta}$ , but early $-\acute{\eta}\iota, -\acute{\eta}\varsigma$ . 113.3 |   |

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ιερεύς* beside *ιαρεύς*, *εἰκάς* beside *ικάς*, acc. pl. *τρεῖς*, *ἑστία* beside *ιστία*, etc., but preserves some forms which are never found later as *ιερῇ*, *τεταρτῆς* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in 278.

#### Theran

267. West Greek characteristics. See 223–225.

268. In common with various other dialects:

- |  |   |
|--|---|
| 1. <i>ευ</i> = <i>εο</i> . 42.5  | 7. Acc. pl. <i>-ος</i> . 78                             |
| 2. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , in some words. 25 <i>α</i> | 8. <i>πεδά</i> = <i>μετά</i> . 135.5                    |
| 3. <i>οὔρος</i> from <i>ὄρφος</i> . 54   | 9. <i>ἐξᾶν</i> = <i>ἐξῆς</i> . 133.6                    |
| 4. <i>ϝ</i> lost in the earliest times. 50   | 10. Subj. <i>πέπρᾶται</i> etc. 151.1                    |
| 5. <i>ρρ</i> = <i>ρσ</i> . 80  | 11. Infin. <i>-εν</i> ; also in contract verbs. 153.2,3 |
| 6. <i>δῆλομαι</i> = <i>βούλομαι</i> . 75   |   |

269. Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η*, *ω* = spurious *ει*, *ου*, and show some special peculiarities, as *ιαρές* nom. and acc. pl. of *ιαρεύς* (111.3), *τελεσφορέντες* (157).

#### Cretan

270. West Greek characteristics. See 223–225. But *οἶ*, *αἶ*, not *τοί*, *ταί*, and \**Αρτεμις* not \**Αρταμις*.

271. In common with various other dialects:

- |  |   |
|--|---|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | 6. Psilosis. 57   |
| 2. <i>ξήνος</i> from <i>ξένφος</i> , etc. 54                 | 7. <i>ϝ</i> init. till III cent. B.C.; sometimes <i>β</i> ; <i>ϝίσφος</i> ; intervoc. only in cpds. 50–54 |
| 3. <i>ι</i> from <i>ε</i> before vowel. 9.4                  |   |
| 4. <i>τράπω</i> , <i>τράφω</i> . 49.2                        | 8. <i>πάνσα</i> etc. 77.3   |
| 5. * <i>Ἀπέλλων</i> = * <i>Ἀπόλλων</i> . 49.3                |   |



9. τούς beside τός, etc. 78
10. ττ in πράττω etc. 81
11. ττ in ὁπόττος etc. 82
12. δδ, δ (sometimes ττ, τ) = ζ.  
84
13. ττ = πτ. 86.2
14. ττ = στ (rare). 86.4
15. ἐς = ἐξ before cons. 100
16. αὐτόν neut. = αὐτό. 125.2
17. ὅπνι = ὅποι, etc. 132.4
18. πρόθθα = πρόσθε. 133.1
19. ἐνδός, ἔξοι. 133.4,5
20. αὐτιν, αὐταμέριν. 133.6
21. πεδά = μετά. 135.5
22. ἀντί in presence of, ἀμφί concerning. 136.7,8
23. Aor. subj. λαγάσει etc. 150
24. Subj. πέπᾱται etc. 151.1
25. Infin. -εν; also in contract verbs. 153.2,3
26. Verb-forms in -εω (-ιω) = -αω. 161.2
27. ἴαττα = οὔσα. 163.8
28. λῶ (λείω) = θέλω. Glossary
29. πόλις = δῆμος. Glossary
30. καρτερός = κρατερός, in meaning = κύριος. 49.2 a, Glossary

### 272. Special Cretan :

1. ν=λ before cons., sometimes.  
71
2. θθ (rarely τθ) = σθ. 85.3
3. θθ = σσ, late. 81 a
4. ττ = κτ. 86.1
5. νν = ρν. 86.5
6. μμ = μν. 86.6
7. πρεῖγνς, πρεῖγων, πρεῖγι-  
στος, etc. = πρέσβυς etc.  
86.3
8. μαίτυρ- = μάρτυρ-. 71 a
9. Assimilation in sentence  
combination more exten-  
sive than elsewhere. 97.4,5,  
98
10. Acc. pl. of cons. stems in  
-avs. 107.4
11. Acc. pl. τρίνvs. 114.3
12. ἦν αὐτῶι, τὰ ἡ αὐτᾶς =  
ἐαυτῶι, τὰ ἐαυτῆς. 121.1
13. ὅτις, gen. sg. ὅτι, acc. pl. neut.  
ᾗτι, dat. sg. ὅτιμι. 129.3,  
128
14. ὄτειος = ὄποιος. 130
15. ὄτερος = ὀπότερος. 127
16. ὅπαι as final conj. 132.5,8 a
17. πορτί = πρὸς. 70.1, 135.6
18. αἰλέω = αἰρέω. 12
19. Infin. -μην beside -μεν. 154.4
20. θῖνος = θεῖος. 164.9
21. τέλομαι = ἔσομαι. 163.10
22. ὠνέω, πεύθω, ἐλευσέω. 162.9
23. λαγαίω release. 162.8
24. κόσμος, official title. Glos-  
sary

**273.** Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Cnossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Latos, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious *κοινή* influence, partly Attic, partly the Doric *κοινή* of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *εο*, which, instead of becoming *ιο*, appears as *ο* in close, *ω* in open, syllables (42.5 c, d), e.g. *κοσμώντες*, *ἐπαινῶμεν*, at Hierapytna, Allaria, Cydonia (*κοσμώντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

## SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimolus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon

sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaeans envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

**275.** In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laconians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a  $\sigma$  in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic  $\sigma$  ( $h$  or  $\sigma$ ) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See 59.1,2. The fact that Arcadian  $\sigma\iota\varsigma$  and  $\kappa\acute{\alpha}\varsigma$ , agreeing with Cyprian  $\sigma\iota\varsigma$  and  $\kappa\acute{\alpha}\varsigma$ , are found only in one early



inscription (no. 16), while all others have *τὶς* and *καί*, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, *πλός* was replaced by the usual *πλέον*, in spite of the fact that other equally marked peculiarities like *ἶν* = *ἐν* were unaffected. The Eleans gave up even in the sixth century their use of *ζ* for the *δ* of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

**276.** Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic *Η* = *η* (4.6). It is not accidental that *ευ* for *εο*, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as *τέλεως* and *ἀποδεξάντω*. Even in the fifth century the coins of the Rhodian Ialysus show *Ἰελυσίου* beside *Ἰαλυσίου*. Through the medium of the Doric *κοινή* of the other islands (278), some Ionic peculiarities have even spread to Crete, e.g. at Itanos *ευ* = *εο*, *εο* = *ευ*, and *χρεώμεθα*.

**277.** The Attic *κοινή*. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

**278.** The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μειν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *εἰ* for *αἰ*, side by side with the retention of *κα*, resulting in the hybrid *εἰ κα*, is very general, while the

opposite, *αἱ ἄν*, is unknown. *ἱαρός* is replaced by *ἱερός*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρεῖς* for *τρῖς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἵκοσι* for *ἑκατι*, *τεσσεράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *i*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εύς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλεῖς*, but acc. sg. *βασιλῇ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οἱ*, *αἱ* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οἱ* occurring not infrequently even in the same inscription. Attic *ου* from *εο* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Corecra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-εως*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἰσοκράτους* etc. (SGDI. 3758), Corc. *ποιοῦντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξῆνος* or *ξεῖνος* etc. (54), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ᾧν* beside *ἐών*, imperative ending *-ντων* beside *-ντω*, *πρῶτος* beside *πρᾶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ā* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέροντι*, Doric future, future and aorist in *ξ* (142), *άμές* etc. Att. *η*, *ᾧν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ā* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

279. The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely  $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$ , and the dative plural of consonant stems in  $-οις$ . The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (222). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek  $\kappa\omicron\iota\nu\acute{\eta}$ , reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in  $-οις$  is found in Arcadia, Messenia (also  $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$ ), and Laconia. There is one example even as far away as Crete ( $\lambda\iota\mu\acute{\epsilon}\nuοις$  SGDI.4942 b; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaea, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek  $\kappa\omicron\iota\nu\acute{\eta}$  as defined above (they do not have  $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$ , or the dative plural of consonant stems in  $-οις$ ), but in the Doric  $\kappa\omicron\iota\nu\acute{\eta}$ . At this time at least the speech of Acarnania and Epirus was not essentially different from that of Corcyra, nor that of Achaea from that of Corinth and Sicyon.



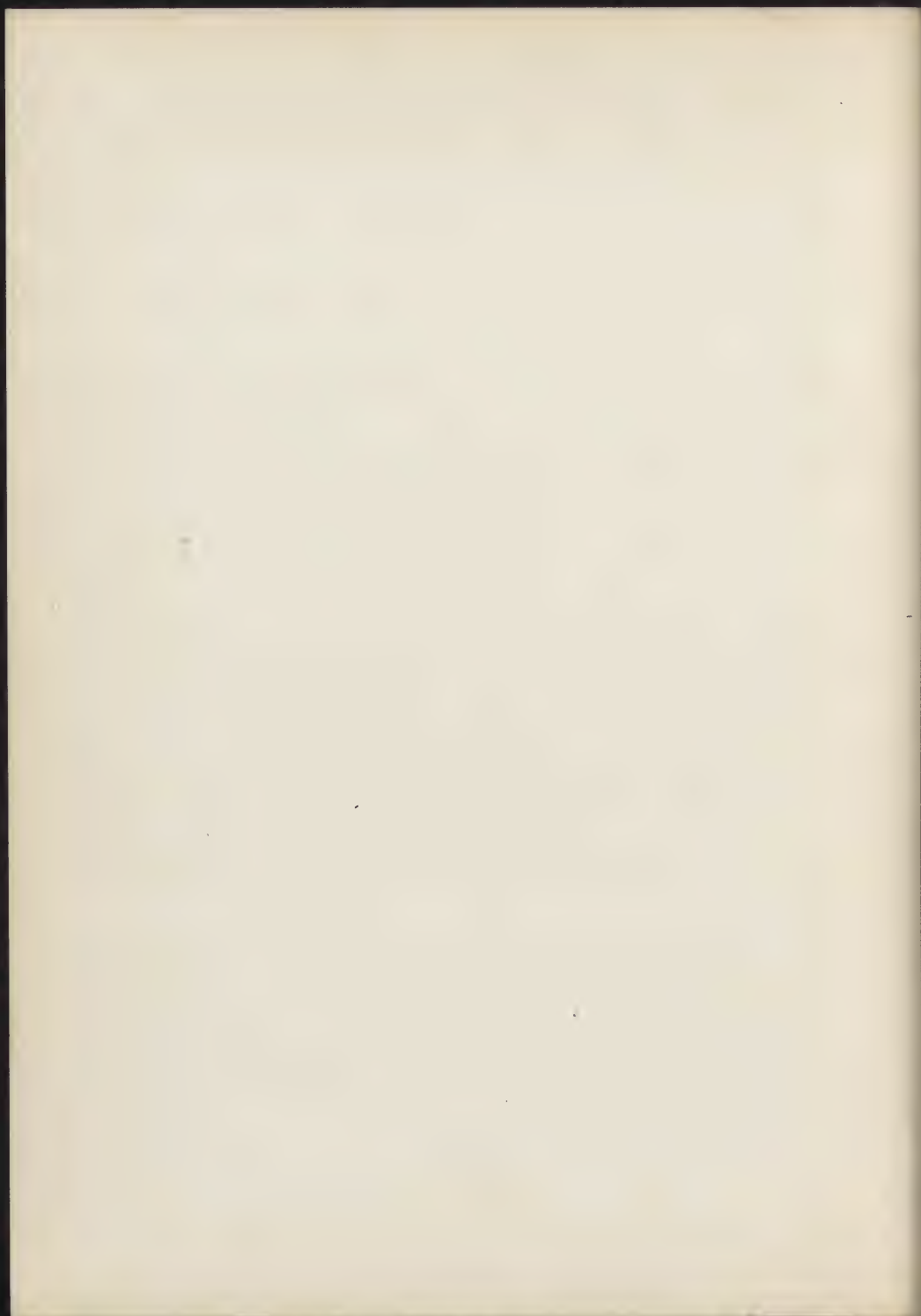
In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achæan league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-ois* borrowed from the Northwest Greek *κοινή*.

280. Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (180-273), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently, — Boeot. *ἄως*, a contamination of *ᾶς* and *ἔως*, — Heracl. *φείκατι*, a contamination of *φίκατι* and *εἴκοσι*, — Boeot. *ζῶωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δῶωνθι*), — Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ*- (pure Boeot. *ἐσγόνως*), — Thess. acc. pl. *γινομένος* with dialectic case-ending, but Attic stem (pure Thess. *γινυμένος*), — Epid. *ῥῶρη* with Doric ending *-η* from *-αε*, but Attic stem *ῥῶρ*- from *\*ῥῶρ*-.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ῆβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ᾱ* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian. Cf. also on Cret. Πύτιος, 63.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70-73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see 277, end, and note to nos. 70-73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.



## PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is  $\eta$ ,  $\omega$  or  $\epsilon$ ,  $ov$ , are transcribed simply  $\bar{\epsilon}$ ,  $\bar{o}$ . The spiritus asper, when expressed in the original, is transcribed  $h$ , leaving the use of  $'$  as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

- [ ] for restorations of letters no longer legible.
- < > for letters inscribed by mistake, and to be ignored by the reader.
- ( ) for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.
- for a lacuna, where no restoration is attempted.



.... for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

## Ionic

### *East Ionic*

1. Sigeum. Early VI cent. B.C. SGDI. 5531. Hicks 8. Hoffmann III. 130. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic.

A  
5 Φανοδίκῳ | ἐμὶ τῷ ρμοκράτεος τῷ | Προκοννησίδῳ · κρητῆρα δὲ καὶ  
10 ὑποκρητήριον καὶ ἡθμὸν ἐς πρυτανεῖον || ἔδωκεν Σ[ιγεῖ]εῦσι ν.

B Φανοδίκῳ εἰμὶ τῷ Ηερμοκράτῳ τῷ Προκο(ν)νεσίῳ · καὶ γὰρ κρα-  
5 τέρα | ἀπίστατον καὶ ἡθμὸν ἐς πρυτανεῖον ἔδωκα μνῆμα Σι-  
10 γε(ι)εῦσι, ἐὰν δέ τι πάσχω, μελεδαίνεν με, ὃ Σιγείῃς. καὶ μ' ἐπο(ι)ε-  
σεν Χαίσοπος καὶ ἁδελφοί.

1. Monument of Phanodicus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigeian prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e.g. Ion. κρητῆρα with η after ρ, πρυτανεῖον = Att. πρυτανεῖον, and τῷ ρμοκράτεος with psilosis and consequent crasis and uncontracted -eos in contrast to Att. τῷ Ηερμοκράτῳ. So ὑποκρητήριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other differ-

ences are due merely to the absence of signs for η and ω in the Attic alphabet, or are accidental, as ἐμὶ in A, εἰμὶ in B, where the spelling εἰ at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. -εῦσιν in A, -εῦσι in B, where the use of ν movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former

2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.10. Greek Inscr.Brit.Mus.IV.I.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I, pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Solmsen 45. For the character  $\Upsilon$ , see 4.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλο[γ]ος ἐβόλεύσατο | ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμα-  
κιτέων καὶ Λύγδαμις ἐν τῇ ἱερῇ[ι] | ἀγορῇ, μηνὸς Ἑρμαιῶνος  
πέμ[π]τη ἰσταμένῳ, ἐπὶ Λέοντος πρυταν[εύου]τος τῷ Ὀατάτιος 5  
κα[ὶ] Σαρυτ[ά]λλῳ τῷ Θεκυίλῳ νε[ω]πί[ω]. τ[ῶ]ς μνημόνας μὴ  
παραδιδό[ναι] μῆτε γῆν μῆτε οἶκ[α] τοῖς μνημόσιν ἐπὶ Ἀπολ- 10  
λωνίδεω τῷ Λυγδάμιος μνημονεύοντος καὶ Παναμύ τῷ Κασβώλ-  
λιος καὶ Σαλμακιτέων μνημονεόντων Μεγαβάτεω τῷ Ἀφυσίτιος 15  
καὶ Φορμίωνος τῷ Π[α]νδάτιος. ἣν δέ τις θέλῃ δικάζεσθαι περὶ  
γῆς ἢ οἰκίων, ἐπικαλ[έ]τω ἐν ὀκτωκαίδεκα μηνσὶν ἀπ' ὅτ[ε]ο | ὁ  
ἄσδος ἐγένετο· νόμῳ δὲ κατὰ π[ε]ρὶ νῦν ὀρκώ[ζ]ουσ(α)ι τὸς δικαστὰς· 20  
ὅτ[ι] | ἀν οἱ μνημόνες εἰδέωσιν, τοῦτο | καρτερόν ἐσται. ἣν δέ τις  
ὑστερον | ἐπικαλῇ τούτῳ τῷ χρόνῳ τῶν ὀκτωκαίδεκα μηνῶν, ὅρκον  
ἐσται τ[ῷ] νεμομένῳ τῇ γῇ ἢ τὰ οἶκ[α], ὅρκῳ δὲ τὸς δικαστὰς 25

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemonēs or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases

be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree. — 16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.' — 22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκιώτερος in the Gortynian Law-Code),

ἡμί[ε]κτον δεξαμένως· τὸν δὲ ὄρκον εἰ[ν]αι παρεόντος τῷ ἐνεσθη-  
 30 κόςτος· κ|αρτερὸς δ' εἶναι γῆς καὶ οἰκίων οὔτινες || τότ' εἶχον ὅτε  
 Ἀπολλωνίδης καὶ Πανα|μύης ἐμνημόνευον, εἰ μὴ ὕστερον ἀπεπέ-  
 ρασαν. τὸν νόμον τοῦτον | ἦν τις θέλῃ συγχέαι ἢ προθῆτα[ι]  
 35 ψῆφον ὥστε μὴ εἶναι τὸν νόμο|ν τοῦτον, τὰ ἐόντα αὐτῷ πεπρή-  
 σθω | καὶ τῷ πόλλωνος εἶναι ἱερὰ καὶ αὐτὸν φεύγειν αἰεὶ· ἦν δὲ μὴ  
 ἦι αὐτῷ ἄξια δέκα στατήρων, αὐτὸν [π]|επρήσθαι ἐπ' ἐξαγωγῇ  
 40 καὶ μη[δ]||αμὰ κάθοδον εἶναι ἐς Ἀλικαρ|νησόν. Ἀλικαρνασσέων  
 δὲ τῶς συμ|πάντων τούτῳ ἐλεύθερον εἶναι, ὃς ἂν ταῦτα μὴ παρα-  
 45 βαίνοι, κατό|περ τὰ ὄρκια ἔταμον καὶ ὡς γέγραπ|ται ἐν τῷ Ἀπολ-  
 λω[ν]ι ἐπικαλέν

3. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105.  
 Michel 1318. Roberts 142 and pp.336 ff. Solmsen 42.

A Ὅστις φάρμακα δηλητή|ρια ποιοῖ ἐπὶ Τη|ίοισιν τὸ ξυνὸν ἢ  
 5 ἐπ' ἰδιώ|τι, κ|ῆνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένῳ. | ὅστις  
 ἐς γῆν τὴν Τη|ίν κ|ωλύει σῖτον ἐσάγεσθαι | ἢ τέχνην ἢ μηχανῇ ἢ  
 10 κατὰ θάλασσαν ἢ κατ' ἡπειρο|ν ἢ ἐσαχθέντα ἄνωθεοίη, κῆ|νον  
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένῳ.

B [1, 2 fragmentary] ὅστις Τη|ίων ἐ[ν]θ|ύνῳ | ἢ αἰσυ|μνήτη [ἀπει-  
 5 θεο](ίη) ἢ || ἐπανισταίτο (ἢ αἰσυ|μνήτη), ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyes were commissioners shall be the legal possessors, unless they have disposed of it later.'—ἀπεπέ-  
 ρασαν: ἀποπιπράσκω, not found elsewhere.  
 —32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be

allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—τῶς συμ|πάντων: τῶν συμ|πάντων. 96.2.

3. Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons.—τὸ ξυνόν: adv. acc., as a community.—6 ff. Against those who interfere with the importation of grain.—ἄνωθεοίη: contrasted with ποιοῖ l.2. See 42.6, 157 b.

B3ff. Against those who resist the authority of the magistrates. The εἰθνος

καὶ γένος τὸ κείνῳ. ὅστις τῷ λοιπῷ αἰσυνμῶν ἐν Τέῳι ἢ γῆι τῇ  
 Τη||ίμῃ [ἀδίκῃ](ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τ[ένει](ε) . . . αρον να [εἰδῶ] 10  
 προδο[ίη] . . . τῇ[ν] πόλ[ιν] καὶ γῆν| τὴν Τηί|ων ἢ το[ύς] ἄνδρας  
 [ἐν ν]|ήσωι ἢ θα[λάσσηι] το | μετε . . . . . ἐν | ἀρδ[ρ]ηι περὶ 15  
 πόλ[ιν] . . . | λοινο προδο[ίη] ἢ κιξα||λλεύοι ἢ κιξάλλας ὑπο||δέ- 20  
 χοιτο ἢ ληίζοιτο ἢ ληιστὰς ὑποδέχοιτο εἰδῶς ἐκ γῆς τῆς Τηίης  
 ἢ [θ]|αλάττης φέροντας ἢ [τι κ]|ακὸν βουλευοὶ περὶ Τ[ηί]|ων τῷ 25  
 ξυνῷ εἰδῶς ἢ π[ρὸς] | Ἑλλήνας ἢ πρὸς βαρβάρους, ἀπόλλυσθαι  
 καὶ αὐτὸν καὶ γένος τὸ κέινῳ. | οὔτινες τιμῶχέοντες || τὴν ἐπαρῆν μὴ 30  
 ποιήσῃ| ἐπὶ δυνάμει καθημένῳ τῷ γῶνος Ἀνθεστηρίοι|σιν καὶ Ἑρα-  
 κλείοι|σιν | καὶ Δίοι|σιν, ἐν τῇ παρῇ|| ἔχουσθαι. ὃς ἂν τὰ(ς) στηλ|ας, 35  
 ἐν ἡσιν ἡ παρὴ γέγραπται, ἢ κατὰξαι ἢ φοιν|ικία ἐκκόψῃ ἢ ἀφα-  
 νε|ας ποιήσῃ, κέινον ἀπόλ|λυσθαι καὶ αὐτὸν καὶ γένος [τὸ κέινῳ]. 40

4. Chios. V cent. B.C. SGDI.5653. Hoffmann III.80. Michel 1383.  
 Roberts 149 and pp.343 ff. Solmsen 41.

-ος· ἀπὸ τούτῳ μέχρῃ [τῆς] | τριόδῳ, ἢ 'ς Ἑρμῶνοσσαν [φ]έρει, Α  
 τρεῖς· ἀπὸ τῆς τριόδῳ ἄ[χ]ρι Ἑρμωνόσσης ἐς τὴν τριόδῳ|ον ἕξ· 5  
 ἀπὸ τούτῳ μέχρῃ τῷ | Δηλῷ τρεῖς· σύνπαντες ὄροι ἐβδομήκοντα  
 πέντε. | ὅση τῶν ὄρων τούτων ἔ|σω, πᾶσα Λοφίτις. ἦν τίς τινα 10  
 τῶν ὄρων, τούτων | ἢ ἐξέλῃ ἢ μεθέλῃ ἢ ἀφανέα ποιήσῃ ἐπ' ἀδι-  
 κί|ηι τῆς πόλεως, ἐκατὸν σ|τατήρας ὀφειλέτω κατ|ί|μος ἔστω, πρη- 15  
 ξάντων δ' ὀροφύλακες· ἦν δὲ μὴ πρήξουσιν, αὐτοὶ ὀφειλόντων|,

must have been a superior official to the ordinary εὔθυνοι or auditors. The αἰσυνμήτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8-18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The τιμῶχοι are probably the regular annual magistrates, like the archons elsewhere. — ποιήσῃ-αν: ποιήσαιαν. 31.—δυνάμει: see 109.2. — καθημένῳ τῷ γῶνος κτλ.: 'during the

assembly at the Anthesteria, etc.' — 35 ff. Against those who damage the stele. — κατὰξαι etc.: aor. subj. 150, 176.2.

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see 184 with references. For πρήξουσιν, short-vowel subj. like ποιήσῃ, see also 150. For πόλεως, see 109.2. βασιλεύς (C 8) is the earliest example of εο = ευ (33).



20 *πρηξάντων δ' οἱ πεντεκαίδεκα τὸς ὀροφύλακας* · || *ἦν δὲ μὴ πρηξοί-  
σιν, ἐν ἐπαρῇ ἔστων.*

B  
1 [οἱ π[ε]ντεκα[ίδεκα]α ἐς βῶλ[η]ν ἐν[ε]ικάντων [ἐν] | πέντ' ἡμέ-  
5 ρη[ι]σιν · τὸς δὲ κήρυκας διαπέμψαντες ἐς τὰς χώρας κη[ρ]υ-  
10 σόντων κα[ὶ] διὰ τῆς πόλεως ἀδηνέως | γεγωνέοντες, ἀποδεκνύ[ν]τες  
15 τὴν ἡμέρ[η]ν, ἣν ἂν λάβω[σιν], καὶ τὸ π[ρ]ῆγμα προσκ[η]ρυσσόντων, |  
20 ὅτι ἂμ μέλλη[ι] πρήξεσθαι · | κἀγδικασάν[των] τριηκοσί[ων] μὴ ἴα-  
25 σο[με]νες ἀνηρίθει[ν]τοι ἔοντες.

C [ἦν δὲ τίς τὸς πριαμένους ἀποκλή[η]ι] ἡ δικά[ζ]ηται, τὸς ἀποκλ[η]ι-  
ομένους ἡ π[ό]λις δεξαμ[έ]ν[η] δικαζέσθω καὶν ὄφληι, [ὕ]περαποδότω ·  
5 τῷ δὲ πρια[μ]ένωι πρῆγμα ἔστω μηδέν. [ὁ]ς ἂν τὰς πρήσις ἀκρα-  
τέα[ς] | ποιῇ, ἐπαράσθω κατ' αὐτ[ὸ] | ὁ βασιλεὺς, ἐπῆν τὰς νο-  
μ[α]ίας ἐπαρὰς ποιῆται. ||

10 τὰς γέας καὶ τὰς οἰκί[ε]α[ς] | ἐπρίαντο · τῶν Ἀννικῶ πα[ί]-  
δων Ἰκέσιος Ἡγεπόλιος π[εν]τακισχειλίων τριηκ[ο]σί[ων] τεσσ[ε]ρα-  
15 κόντων, Ἀθ[η]ν[ῶ]ν γα[ρ] ὁρ[η]ς Ἡ[ρο]δοτῷ χειλί[ω]ν ἐπτακοσίων ·  
Θαργελέ[ω]ς | Φιλοκλῆς Ζηνοδότῳ τὰν [Ε]ὐάδησις δισχειλίων  
20 ἔ[π]τακοσίων, Θεόπροπος κο[ί]νοπίδης τὰν Καμιμήν[η] χ[ε]ιλίων  
καὶ ὀκτακοσίων [ἐπ]τά · Κήφιος τὰ ἐμ Μελαίν[η]ι | Ἀκτῆι τρις-  
25 χε[ι]λίων ἐπτακοσίων ἐνενηκόντων Βία[ς] || Ἀσιῶ.

D  
5 .. ιον . . . . | [Χ]ειλίων ἐνα[κ]οσίων · Λεύκιππος Πυθῶ τ[ὴ]ν οἰκίην  
10 τ[ὴ]ν Ἀνδρέος π[ε]ντακοσίων π[εν]τηκόντων | δυῶν · Ἀσμιος || Θεό-  
15 πομπος Ἀγναῖδ[ος] τὰν Οἰ[ω]ι χειλίων τριηκοσίων δέκων δυῶν · Ἰκε-  
σίῳ τῷ Φίλ[ω]νος Στράτ[ι]ος Λυσῶ τοῖκ[ο]πεδον διηκ[ο]σί[ων] ἐνός.

B 'In the case of a lawsuit (πρῆγμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1-8. If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free

from litigation. Whoever makes the sales invalid, him shall the βασιλεὺς curse, when he makes the customary imprecations.—10 ff. There purchased lands and houses: from the sons of Annices, Hiccesius, son of Hegepolis, for 5340 (staters), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philocles, son of Zenodotus, the property in Euaedae for 2700; etc.—19, 20. κοῖνοπιδης: καὶ Οἰνοπίδης,

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.107. Hicks 134. Hoffmann III.96. Michel 501.

[Ἔδοξεν] τῇ βουλῇ καὶ τῶι δῆμῳ Μ[αύσσω]λλο[ν] Ἐκατ[ρό-  
μνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγένετο π]ερὶ τὴν πόλιν τὴν  
'Ερυ[[θραί]ων, εἶναι ἐδεργέτην τῆς | [πόλ]εως καὶ πρόξενον καὶ 5  
πολί[την]· καὶ ἔσπλουν καὶ ἔκπλουν | [καὶ] πολέμῳ καὶ εἰρήνης  
ἀστυλ[εῖ] | καὶ] ἀσπονδεῖ, καὶ ἀτέλειαν κα[ὶ] | πρ]οεδρίην· ταῦτα δὲ 10  
εἶναι ἀδ[ι]τῶι καὶ ἐκγόνοις. στήσαι δὲ α[δ]ιτῶ κ[αὶ] εἰκόνα χαλκῇ  
ἐν τῇ ἀ[γορῇ] καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νῃ ἐν τῶι Ἀθη-  
ναίῳ, καὶ | [στεφ]ανῶσαι Μάυσσωλλον μὲν | [ἐκ] δαρ[εικῶν] πεντή- 15  
κοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρ[εικῶν]. γράψ[αι] ταῦτα  
ἐ(ς) στήλῃ[ν] | καὶ στήσα[ι] ἐς τὸ Ἀθήναιον, | [ἐπιμεληθ] (ῆ)ναι [δὲ 20  
τοὺς ἐξεταστάς].

Central Ionic

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. Solmsen 46.

Νικάνδρῃ μ' ἀνέθεκεν ἡ κεκοσμηθεὶς ἰσχυαίρῃ,  
ῥόρῃ Δεινοδίκηῳ τῷ Νασιῶ, ἔσχοχος ἀ(λ)λήδων,  
Δεινομένεος δὲ κασιγνέτη, | Φηράησῳ δ' ἄλοχός ν[ῦν].

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27.

[τ]ῷ ἀφντῷ λίθῳ ἔμλι ἀνδριάς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See 136.9.

6. Inscribed on an archaic statue of Artemis found at Delos.  $\Xi$  is used as *h* and *he*, and for *η* from *ā*, but not for original *η*. See 4.6, 8 a. In Δεινοδίκηῳ and ἀ(λ)λήδων the endings, as the meter shows, have the value of one syllable, like *ew* in Homer. See 41.4. The character which appears before *σ* in Νασιῶ etc. is  $\square$ , probably only a differentiated form of  $\Xi$ , though some take it

as a sign for *ξ* and transcribe Ναξιῶ etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal.* For ἀφντῷ see 32.

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (θάνῃ, διαφαν-  
θῇ) *H* is used only for the *η* from *ā* (or from *ea*, as ἐπῆν, θύῃ). See 4.6, 8 a.

8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5398. Ditt.Syll.877. Hoffmann III.42. Inscr.Jurid.I, pp.10 ff. Michel 398. Solmsen 47. Ziehen, *Leges Sacrae* 93.

Οἷδε νό[μ]οι περὶ τῷ καταφθιμ[έ]νω[ν. κατὰ | τ]άδε θά[πτ]ῃ  
τὸν θανόντα· ἐν ἑματί[ο]ις τρι[σ]ὶ λευκοῖς, στρώματι καὶ ἐνδύματι  
5 [καὶ | ἐ]πιβλέματι, ἐξῆναι δὲ καὶ ἐν ἐλάσ[σ]ο[σ]ι, μ[ε] πλέονος ἀξί-  
οις τοῖς τρισὶ ἑκατὸν δρα[χ]μέων. ἐχφέρῃν δὲ ἐν κλίνῃ σφηνό-  
πο[δ]ι [κ]αὶ μὲ καλύπτειν, τὰ δ' ὅλ[ο]σχερ[έ]α τοῖς ἑματ[ί]οις.  
φέρῃν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ὲ πλέον | τριῶν χῶν καὶ ἔλαιον  
10 μὲ πλέον ἐνό[ς], τὰ δὲ || ἀγγεία ἀποφέρεισθαι. τὸν θανόντα  
[φέρῃν | κ]ατακεκαλυμμένον σιωπῇ μέχρι ἐπὶ τὸ | σῆμα. προ-  
σφαγίω [χ]ρῆσθαι κατὰ τὰ π[ά]τρι[α]. τῇ κλίνῃ ἀπὸ τοῦ σῆ-  
[μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]ματα ἐσφέρῃν ἐνδόσε. τῇ δὲ ὑστεραί[ῃ]  
15 ἀπ[ο]ραίνειν τὴν οἰκίην ἐλεύθερον θαλά[σ]σῃ πρῶτον, ἔπειτα δ[ὲ]  
ὑσώπῳ οἰκ[ε]τήν [ν] ἐμβ[ύ]αντα· ἐπὶ δὲ διαρανθῇ, καθαρὴν εἶναι τὴν  
οἰκίην καὶ θύῃ θύῃ ἐφί[σ]τι[α]. τὰς γυναῖκας τὰς [ἡ]ούσ[α]ς [ἐ]πὶ  
20 τὸ κῆδ[ος] | ἀπιέναι προτέρας τῶν ἀνδρῶν ἀπὸ τοῦ || σήματος.  
ἐπὶ τῷ θανόντι τριηκόστ[ια] μὲ | ποιῇν. μὲ ὑποτιθέναι κύλικα ὑπὸ  
τῇ [κλίν]ῃ μὲδὲ τὸ ὕδωρ ἐκχῆν μὲδὲ τὰ καλλύ[σ]μα[τα] φέρῃν  
ἐπὶ τὸ σῆμα. ὅπου ἂν θάνῃ, ἐπὶ [ν] ἐξενιχθεῖ, μὲ ἰέναι γυναῖκας  
25 π[ρὸ]ς τ[ὴν οἰ]κίην ἄλλας ἢ τὰς μαινομένας· μια[ίνεσθ]αι δὲ μη-  
τέρα καὶ γυναῖκα καὶ ἀδελφεὰς καὶ θυγατέρας· πρὸς δὲ ταύταις  
μὲ π[λέον] π[ε]ντε γυναικῶν, παῖδας δὲ τῶν θυγατρῶν καὶ νεψιῶν,

3. *στρώματι* κτλ.: 'a cloth under-  
neath the corpse, one wrapped about  
it, and one over it.'—7. *μὲ καλύπτειν*  
κτλ.: they are not to use a special cov-  
ering for the bier, but cover all, the  
bier and the corpse, with the cloths  
before mentioned.—9. *χῶν*: see 112.6.  
—12. *προσφαγίω* κτλ.: 'they are to  
perform the sacrifice according to the  
ancestral custom.' By the law of Solon  
the sacrifice of an ox was forbidden.  
—13 f. The bier and the coverings,  
like the vessels (l. 10), are to be brought

home, instead of being left at the tomb.  
—15 f. 'The house is to be purified  
first with sea-water by a free man, then  
with hyssop by a slave.' But the resto-  
ration οἰκ[ε]τήν [ν] ἐμβ[ύ]αντα is uncertain.  
—20. At Athens ceremonies in honor  
of the dead were performed on the  
third, ninth, and thirtieth days. The  
last are expressly forbidden here.—  
21. Directed against certain supersti-  
tious practices, the significance of which  
is not clear.—27. *ταύταις*: dat. in -αις  
due to Attic influence.

ἄλλον δὲ μ[ε]δένα. τοὺς μια[ινομέ]λους] λουσαμένον[ς] - - - - - 30  
 - - - - - | [ὑδατ]ος [χ]ύσι κα[θαρ]οὺς εἶναι εω - - - - - .

*West Ionic (Euboean)*

9. VII cent. B.C. SGDI.5292. Rev. Arch. 1902 I, 41 ff.

Πύ(ρ)ρος μ' ἐποίεσεν Ἀγασιλέφω.

10. Cumae in Italy. VI cent. B.C. IG. XIV. 865. SGDI. 5267. Hoffmann III. 6. Roberts 173.

Ταταίῃς ἐμὶ λέρυθος · ἡδὲ δ' ἄν με κλέφσῃ, θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG. XIV. 871. SGDI. 5269. Hoffmann III. 4. Roberts 177 a. Solmsen 48.

ἡνὺν τῇ κλίνῃ τούτῃ Λένος ἡνὺν.

12. Amphipolis. 357 B.C. SGDI. 5282. Ditt. Syll. 113. Hicks 125. Hoffmann III. 14. Michel 324. Solmsen 49.

Ἔδοξεν τῷ δήμῳ · Φίλωνα καὶ Στρατοκλέα φεόγειν Ἀμφίπο-  
 λιν καὶ τῇ γῇ τὴν Ἀμφίπολιτέων ἀειφυγίην καὶ αὐτοὺς καὶ τοὺς | 5  
 παῖδας, καὶ ἡμῶν ἀλίσκωνται, πᾶσχειν αὐτοὺς ὡς πολεμίδος καὶ ||  
 νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δημόσια εἶναι, τὸ δ' ἐπιδέ- 10  
 κατον ἱρὸν τῷ Ἀπόλλωνος καὶ τῷ Στρυμόνος. τοὺς δὲ προστάτας 15  
 ἀναγράφαι αὐτοὺς ἐς(ς) στήλην λιθίνην. | ἣν δέ τις τὸ ψήφισμα | ἀνα-  
 ψηφίζει ἢ καταδύχεται τούτους τέχνῃ ἢ μηχανῇ ὁτεωιδόν, τὰ χρή- 20  
 ματ' αὐτῶν δημόσια ἔστω καὶ αὐτοὺς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic *f* in the proper name Ἀγασιλέφω (which later became Ἀγασίλω), though not in ἐποίησεν.

11. In this niche of the tomb rests Lenos. — τούτῃ: see 124. — ἡνὺν: ὕπνῃ.

12. When Philip captured Amphipolis in 347 B.C., he caused the banish-

ment of his opponents. Cf. Diod. 16. 8. Among this number were the two men against whom this decree was enacted, one of them, Stratoceles, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem. Olynth. 1. 8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc. 4. 102 ff. At this time evidently the Chalcidian element predominated.

3. φεόγειν: cf. φεογέτω, 1. 24. These are the only West Ion. examples of εω = ευ (33). — 19. ἀναψηφίζει: εἰ for ηἰ, 39 a.



13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI.5308. Ditt. Syll. 47, 48. Hoffmann III.19. Michel 341.

- A Θεοί. | "Εδοξεν τεί βουλῇ 'Ηγέλοχον | τὸν Ταραντῖνον πρόξενον  
5 εἶναι καὶ εὐεργέτην καὶ αὐτὸν || κ[α]λὶ παῖδας καὶ σίτηριν εἶναι | καὶ  
αὐτῶι καὶ παιρὶν, ὅταν ἐ[[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην  
10 ἐς τοὺς ἀγῶνας ὡς σ|υνελευθερώραντι τῇμ πόλιν || ἀπ' 'Αθηνάων.
- B "Εδοξεν τεί βουλεῖ καὶ τοῖ δήμοι | 'Ηράκλειτον τὸν Ταραντῖνον |  
5 πρόξενον εἶναι 'Ερετριῶν αὐ|τὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ || προ-  
εδρίην καὶ σίτηριν καὶ αὐ|τοῖ καὶ παιρὶν, ὅσον ἂν χρόνον | ἐπιδημέω-  
ριν, καὶ τὰ ἄλλα, καθ'ἀπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411-402, or 386-377 B.C. IG.VII.235. SGDI.5339. Ditt. Syll.589. Hoffmann III.25. Michel 698. Solmsen 50. Ziehen, *Leges Sacrae* 65.

- Θεοί. | Τὸν ἱερέα τοῦ 'Αμφιαράου φοιτᾶν εἰς τὸ ἱερόν, ἐπειδὰν  
χειμῶν παρέλθει, μέχρι ἀρότου ὥρης μὴ πλέον διαλείποντα ἢ τρεῖς  
5 ἡμέρας καὶ || μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρας τοῦ  
μηνὸς ἐκ[α]στῷ. καὶ ἐπαναγκάζειν τὸν ν|εωκόρον τοῦ τε ἱεροῦ ἐπι-  
μελεῖσθαι κατὰ τὸν νόμον καὶ τῶν ἀφικνε(ο)μένων εἰς τὸ ἱερόν. |  
10 ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότ|ης, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see 187 (60.3).

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc. 8.91, 95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaraus at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout

the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμῶν | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐξημιω-  
 μένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τῷ | ἱερέος ἐμβα(λ)λέτω  
 εἰς τὸν θησαυρόν. δικάζειν δὲ τὸν ἱερέα, ἂν τις ἰδίει ἀδικηθεὶ ἢ τῶν  
 ξέων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμῶν, τὰ δὲ 15  
 μέζονα, ἢχοι ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἰρήται, ἐντῶθα γινέ-  
 σθων. | προσκαλείσθαι δὲ καὶ αὐθήμερον περὶ τῶν ἐν τοῖ ἱεροῖ ἀδι-  
 κίων· ἂν δὲ ὁ ἀντίδικος μὴ συνχ|ωρεῖ, εἰς τὴν ὑστέρην ἢ δίκη 20  
 τελείσθω. ἐπαρχ|ήν δὲ διδοῦν τὸμ μέλλοντα θεραπεύεσθαι ὑπὸ  
 τοῦ θεοῦ μὴ ἔλαττον ἐννεοβόλου δοκίμου ἀργυρίου καὶ ἐμβάλλειν  
 εἰς τὸν θησαυρόν παρεόντος τοῦ νεωκόρου - - - - - ||  
 - - - - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπ|ὶ τὸν βωμὸν ἐπιτιθεῖν, 25  
 ὅταν παρῇ, τὸν ἱερέα, | ὅταν δὲ μὴ παρῇ, τὸν θύοντα, καὶ τεῖ θυσίει  
 αὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δη|μορίων τὸν ἱερέα, τῶν  
 δὲ θυομένων ἐν τοῖ ἐ|ροῖ πάντων τὸ δέρμα [λαμβάνειν]. θύειν δὲ 30  
 ἐξείν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶν μὴ εἶναι ἐκφο-  
 ρὴν ἔξω τοῦ τεμένους. τοῖ δὲ | ἱερεῖ διδοῦν τὰς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'—

16. ἐκάστοις: for the several offenses.

—17. εἰρήται: see 43.—ἐντῶθα: see 34a, 134.—19. ἀδικίων: ἀδικίων = ἀδικημα.—21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.'—ἐννεοβόλου is crowded into a space where a shorter word had been erased, presumably δραχμῆς. Since the law was first

inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after νεωκόρου in l. 24, had been abrogated and erased.—25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.'—30 ff. θύειν δὲ ἐξείν κτλ.: there was no restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off.—31. βόληται: so, not βόληται (βούληται), for an Eretrian inscription of later date, which never has ο = ου, reads βόληται, βολόμενον.—32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the priest is to have the shoulder of each

35 *ιερήου ἐκ[άστῳ τὸν ὄμον, πλὴν ὅταν ἡ ἑορτὴ εἴ· τότε δὲ ἀπ[ὸ τῶν  
 δημορίων λαμβανέτω ὄμον ἀφ' ἐκάστου | τοῦ ιερήου. ἐγκαθεύδειν  
 δὲ τὸν δειόμενον | ----- | ναυ -----  
 ----- πειθόμενον τοῖς νόμοις. τὸ ὄνομα τοῦ  
 40 ἐγκαθεύδον[τος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τὸν νεωκό-  
 ρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκ[τιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν  
 πετεύροι σκοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίοι| καθεύδειν  
 45 χωρὶς μὲν τῶς ἀνδρας, χωρὶς || δὲ τὰς γυναῖκας, τοὺς μὲν ἀνδρας ἐν  
 τοῖ πρὸ ἡ[ῶς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ ἡεσπέ[ρης ...  
 ..... τὸ κοιμ]ητήριον τοὺς ἐν|[καθεύδοντας .....  
 ... λ.]όγον | .....*

## Arcadian

15. VI or early V cent. B.C. SGDI.373. Ditt.Syll.625. Roberts 237a. A.M. XXI,240 ff.; XXX,65.

*Καμὸ ὑνέθυσε ταῖ Κόρραι.*

16. Mantinea. V cent. B.C. Fougères, B.C.H. XVI, 568 ff. Homolle, ibid. 580 ff. Baunack, Ber. Sächs. Ges. 1893, 93 ff. Keil, Gött. Nachr. 1895, 349 ff. Danielsson, Eranos II, 8 ff. Fougères, Mantinée, 523 ff. For  $\omega$ , which is transcribed  $\sigma$ , see 4.4.

[ $\phi\sigma$ ]φλέασι οἶδε ἰν' Ἀλέαν [ll. 2-12 proper names]. Φ[έμα]ν-  
 15 *δρος | [ $\phi\sigma$ ]φλέοι ἂν χρῆστέριον κακρὶνῃ. || ἐ[ι ἂ]ν ὅσαι κακρὶθέε*

victim, except when there is a festival, and then only from the victims offered for the state.'—33. *ιερήου*: *ιερήιον*. 37, 38.—36. *δειόμενον*: *δεόμενον*. 9.1.—39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.'—*ἐγκαθεύδοντας*: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream.—43 ff. *ἐν δὲ τοῖ κοιμητηρίοι κτλ.*: 'the men and women are to lie in separate places, the men to the east of the altar,

the women to the west.'—46. *ἡῶς*: see 41.4 b.—*ἡεσπέ[ρης]*: *he* designated by H, as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitziana in Arcadia. Formerly read *Κάμουν ἔθυσε κτλ.* and ascribed to Thessalian, later as *Καμὸ ὑν ἔθυσε*. But the use of *ὑνέθυσε* = *ἀνέθηκε* is confirmed by a later dedication reading *Φαυλέας ἀνέθυσε τοῖ Πανί*, in which the earlier *ὑν* (6, 22) is replaced by *ἀνά*.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the



τὸν χρῆμάτων, | πὲ τοῖς φοικιάται(ς) τὰς θεῶ ἐναι, | καὶ φοικίας δά-  
 σασσθαι τὰς ἀνδρ' ἐά(σ)σας. | [ἐπ]εὶ τοῖς φοφλεκόσι ἐπὶ τοῖδ' ἐδικά-  
 σαμεν, | ἃ τε θεὸς καὶ οἱ δικασσται, ἀπυ[δ]εδομίν[ος] || τὸν χρῆμάτων 20  
 τὸ λάχος, ἀπεχομίνος | κατόρρέντερον γένος ἐναι | ἄματα πάντα ἀπὺ  
 τοῖ ἱεροῖ, ἴλαον ἐναι. | εἰ δ' ἄλ[λο] σις [ἐ]ἄτοι κατῶννυ, ἰνμενφές  
 ἐναι. | Εὐχὼλὰ [δ'] ἄδε ἔ[ψ]ετοι τοῖ ἀ[λιτε]ρίοι. || εἷ σις ἰν το(ῖ) 25  
 ἱεροῖ τὸν τότ[ε] ἀπυθανόντων | φονές ἐστι, εἷσ' αὐτός εἷσε [τὸν ἐσγό-  
 νων] | σις κατόρρέντερον, εἷσε τ[ὸν ἀνδρὸν] | εἷσε τὰς φαρθένῳ, ἰνμεν-  
 φ[ές ἐναι κα]τὸ χρῆστέριον. εἰ δὲ μὲ, ἴλαον ἐναι. || εἰ Φέμανδρος 30  
 φονές ἐσστ[ι εἷσε] | τὸν ἀνδρὸν εἷσε τὰς φαρθέν[ῳ] | τὸν τότε ἀπυ-  
 θανόντων ἰν [τοῖ ἱεροῖ] | καὶ μὲ προσσθαγενὲς τὸ φέ[ργον τοῦ]το

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following are adjudged guilty towards Alea.*—[φο]φλέασι: ὠφλήκασι. 146.1. Cf., with the more usual aorist, ὀφλὲν ἰν δάμον, no. 17.4, and for the whole episode, Att. οἶδε ὠφλον Δηλίων ἀσεβέλας -----, τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύονας καὶ ἔτυπον. IG.II.814,p.281.—13 f. Φήμανδρος, as the form of the name shows (cf. l. 30), was a foreigner from Attic or Ionic territory. As such, and because his guilt was in question, his case is treated separately, and his penalty depends upon the decision of the oracle.—ἀν: ἄν. 58 a.—κακρίνῃ: κα-τακρίνῃ aor. subj. 95, 149.—15 ff. *If he is condemned by divine judgment to forfeit his property, this together with the slaves shall belong to the goddess, and one shall divide (between the goddess and the state?) the houses which he possesses (on the heights, referring to country houses in the mountains?).*—ἐ[ι] ἀν: uncertain, but more likely than

ἐάν. We should expect εἰς ἀν (134.2 a). —κακρίθῃ: aor. subj. pass. 151.2.—18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well (propitious). But if any one permits anything else, contrary to these things, it shall be impious.*—ἀπυ[δ]εδομίν[ος], ἀπεχομίνος: see 10.—22. κατόρρέντερον: κατὰ τὸ ἀρρέντερον. 94.1.—22. ἄματα πάντα: a formulaic expression, Hom. ἤματα πάντα, retained here in the imprecation, although ἀμέρα is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly νόμος ἱερὸς ἰν ἄματα πάντα in a Tegean inscription.—24. *The following imprecation shall pursue the sinner.* Or, instead of ἔ[ψ]ετοι from ἐποιμαι, read ἔ[σ]ετοι shall be?—30 ff. *If Phemander is a murderer of either the men or the maiden who perished at that time in the temple, and the deed of that time was not of prior date, in that case he shall be punished as an impious person.* Apparently Phemander had set up an alibi



35 τότε  $\tilde{\epsilon}(s)$ , οὕτως ἵμνονφον θε[μίξασθαι]. || εἰ δὲ προσσθαγενὲς τὸ  
 φέργ[ον τοῦτο], | καὶ μὲ φονῆς, ἴλαον εἶναι.

17. Tegea. Early IV cent. B.C. Hoffmann I.29. Michel 695. Solmsen 1. Ziehen, *Leges Sacrae* 62. Alphabet transitional; E =  $\tilde{\epsilon}$ , O =  $\tilde{o}$ , Θ = h; Ion. Ξ = ξ, Χ = χ.

Τὸν *hierēn* πέντε καὶ εἴκοσι οἷς νέμεν καὶ ζεύγος καὶ αἶγα· εἰ  
 δ' ἂν καταλλάσσῃ, ἱνφορβισμόν εἶναι· τὸν *hieromnāmona* ἱνφορβίεν·  
 εἰ δ' ἂν λευτον μὲ ἱνφορβίῃ, *heko-ton* δαρχμὰς ὀφλὲν ἰν δάμον καὶ  
 5 *katap[ro]fon* εἶναι.— Τὸν *hierothūtan* νέμεν ἰν Ἀλῆαι ὅτι ἂν ἀσκηθῆς

to the effect that the deed of violence took place before he entered the temple. — 34. τότε  $\tilde{\epsilon}(s)$ : the reading is ΤΟΤΕΕ, which some transcribe τότ' ἦε. But ἦε = Hom. ἦεν is impossible. The form to be expected is ἦς, though unfortunately we can get this only by assuming that σ has been omitted by mistake.

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1-20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are *ἱνφορβίεν*, *ἱνφορβισμόν*, plainly connected with *φέρω* feed, *φορβή* fodder, *φορβέα* halter. Starting from the derived meaning seen in *φορβέα*, one

may translate *tie up*, *seize*, but in ll. 14-15 the *seizure* of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18-19. The interpretation *impose a pasture tax* is on the whole more satisfactory, though by this too the expression in ll. 14-15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has *ἐμφόρβιον* τελώνημα, which is parallel to *ἐνοίκιον* house-rent, *ἐλλιμένιον* harbor-dues, etc. From this would be derived *ἱνφορβίεν* impose a pasture tax, and from this again, as if from *-ίξω*, *ἱνφορβισμός* the imposition of a pasture tax. Cf. Solmsen, K.Z. XXXIV, 437 ff.

2. εἰ δ' ἂν καταλλάσσῃ: if he acts otherwise (*καταλλάσσω* intrans.), that is goes beyond the number allowed. — 3. λευτον: probably an adv. *λευτόν*, or a part. *λεύτῳ*, meaning *wittingly*, *intentionally*, but there is no certain etymon. — 5 ff. τὸν *hierothūtan* κτλ.: the *hierothytes* may pasture in Alea animals without blemish (and so suitable for the sacrifice), but

ἔ· τὰ δ' ἀνασκῆθέα ἰνφορβίεν· μεδ' ἐσπεράσαι παρ ἂν λέγεῃ ἱερο-  
 θυτές· εἰ δ' ἂν ἐσπεράσῃ, δυῶδεκ|ο δαρχμὰς ὀφλὲν ἰν δάμον.— Τὰς  
 τριπαναγόρσιος τὰς ὑστέρας τρεῖς ἀμέρας νέμεν ὅτι ἡὰν βόλῃτο ὃς ||  
 μὲ ἰν τοῖ περιχόροι· εἰ δ' ἂν ἰν τοῖ περιχόροι, ἰνφορβίεν.— Ἰν 10  
 Ἀλέαι μὲ νέμεν μέτε ξένον μέτε φαστὸν | εἰ μὲ ἐπὶ θοίαναν ἡίκοντα·  
 τοῖ δὲ ξένοι καταγομέν|οι ἐξῆναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον·  
 εἰ δ' | ἂν παρ τάνυ νέμῃ, τὸ μὲν μέζον πρόβατον δαρχμὰν ὀφλὲν, 15  
 τὸ δὲ μείον ἰνφορβίεν.— Τὰ ἱερὰ πρόβατα μὲ | νέμεν ἰν Ἀλέαι  
 πλὸς ἀμέρας καὶ νυκτός, εἰκ ἂν διελαννόμενα τύχῃ· εἰ δ' ἂν νέμῃ,  
 δαρχμὰν ὀφλὲν τὸ πρόβατον φέκαστον τὸ μέζον, τῶν δὲ μειόνων  
 προβάτῳ ὁδελὸν φέκαστον, τὰν συν δαρχμὰν φεκάσταν, εἰ[?] || μὲ 20  
 παρήταξαμένος τὸς πεντέκοντα ἔ τὸς τριακα[?]σιος.— Εἰκ ἐπὶ δῶμα  
 πῦρ ἐποίσῃ, δυῶδεκο δαρχμὰς | ὀφλὲν, τὸ μὲν ἔμισυ ταῖ θεοῖ, τὸ  
 δ' ἔμισυ τοῖς ἱερομνάμονσι.— Εἰκ ἂν παραμαξεύῃ θύσθῃν τὰς  
 κελε[?] ὃ τὰς κακειμέναν κατ Ἀλέαν, τρεῖς ὁδελὸς ὀφλὲ[?] ἂν || τι 25  
 φεκάσταν, τὸ μὲν ἡέμισυ ταῖ θεοῖ, τὸ δ' ἔμισυ[?] τῶν ἱερομνάμονσι.  
 — Ταῖ παναγόρσι τὸς ἱερ[ομνάμ]ονας ἀρτύειν τὰ ἰν ταῖς ἱνπολαῖς  
 πάντα [. . . . . τ] ὃς δαμιοργό[?]ς.— Τὸν κόπρον τὸν ἀπυδόσμ[?]ιον  
 . . . . . | ταῖ ἡεβδόμαι τῷ Λεσχανασίῳ μῆνός· [εἰ δὲ μὲ, δαρχμὰ]ν 30  
 ὀφλὲν.— Τὸν Παναγόρσιον μῆνα [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes. That is, his official statement as to the condition of the animals is final. — 7. παρ ἂν: παρ ἃ (ἃ) ἂν. 58 a. — ἱεροθυτές: ἱεροθυτέων. 78, 157. 9. ἡάν: ἂν. 58 d. — ὃς μέ: used like ὅσον μή. — 20. Unless the Fifty or the Three Hundred approve. Acc. abs. construction. 173. — 21. δῶμα: temple. — ἐποίσῃ: aor. subj. to fut. οἶσω, cf. Hom. οἰσέμεναι, Hdt. ἀνοῖσαι. For absence of ἂν see 174. — 23 ff. Meaning

uncertain, but probably *If one drives in a wagon to the sacrifice off the high road leading through Alea, one shall pay a fine of three obols for each (wagon), etc.*—θύσθῃν: aor. infin. pass. with middle force, *to offer sacrifice*. — κακειμέναν: κατακειμένης. 95. — 26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt. Syll. 653.99 ff. — 28. ἀπυδόσμ[?]ιον: probably to be restored thus, and taken as an adjective agreeing with κόπρον, but the meaning is uncertain (saleable?).

18. Tegea. III cent. B.C. SGDI.1222. Hoffmann I.30. Michel 585. Solmsen 2.

πε - - - - - φι . λο . | εἰκ ἄν τι γίνηται τοῖς ἐργάωναι  
τοῖς ἰν τοῖ αὐτοῖ | ἔργοι, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδική-  
5 μενος | τὸν ἀδικέντα ἰν ἀμέραις τρισὶ ἀπὸ ταῖ ἄν τὸ ἀδί||κημα γένη-  
τοι, ὕστερον δὲ μή· καὶ ὅτι ἀγ κρίνωνσι | οἱ ἐσδοτῆρες, κύριον ἔστω.  
— Εἰ δὲ πόλεμος δια|κωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν |  
ἡργασμένων τι φθέραι, οἱ τριακάσιοι διαγόντω | τί δὲ γίνεσθαι·  
10 οἱ δὲ στραταγοὶ πόσοδομ ποέντω, || εἰκ ἄν δέατοί σφεις πόλεμος  
ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὸ  
τῆς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς | ἔργοις, ὁ  
δὲ πόλεμος διακωλύει, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἄν λελαβεκῶς  
15 τυγχάνη, ἀφεώσθω τῷ ἔργω, || εἰκ ἄν κελεύωνσι οἱ ἐσδοτῆρες.—  
Εἰ δ' ἄ[ν] τις ἐπι|συνίσταται ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνηται  
κατ εἰ δὲ τινα τρόπον φθέρων, ζαμιόντω | οἱ ἐσδοτῆρες, ὅσαι ἄν  
δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἰν ἐπὶ κρίσιν καὶ ἰνα-  
20 γόντω || ἰν δικαστήριον τὸ γινόμενον τοῖ πλήθει τῆς | ζαμίαν.—  
Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλέον ἢ δύο ἐπὶ μη-  
δενὶ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς,

18. Regulations governing building-contracts.

1 ff. —, if any trouble arises between the contractors on the same work, as regards the work. —4. ἀπὸ ταῖ: from the time when, relative use of the article, as in l. 14 etc. See 126. —6 ff. If war shall interrupt any of the works contracted for, or should destroy any of those completed. Note the change of mood. For φθέραι see 80. —9. πόσοδομ ποέντω: introduce the matter, Att. πρόσδομ ποιέσθαι. —11. λαφυροπωλίον: Att. form of gen. Instead of sale of plunder the word must mean here simply plundering, 'the city being subjected to plunder.' —12 ff. But if any one who has made a contract has not begun on the works and war interrupts, he shall return

whatever money he may have received and withdraw from the work, if those giving out the contracts so order. —15 ff. If any one makes opposition to the allotments of the works or does an injury in any way, etc. —κατ εἰ δὲ τινα: εἰ δὲ τις, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes εἰ τις in Attic (e.g. Thuc. 7.21.5). Cf. κατ εἰ δὲ τι l. 32. —18. ὅσαι κτλ.: with whatever penalty seems best to them. —20. to the court which is constituted to suit the amount of the penalty. —πλήθει: this, not πλήθι, has recently been shown to be the correct reading. —21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασδόσθων | δὲ οἱ ἀλιασταί· ἰμφαίνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ ||  
 ἡμίσοι τᾶς ζαμίαν. κατὰ αὐτὰ δὲ καὶ εἴ κ' ἄν [τ]ις | πλέον ἢ δύο 25  
 ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κατ' εἰ δέ τινα τρόπον,  
 ὅτινι ἂμ μὴ οἱ ἀλιαστα[ι] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμι-  
 ῶ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὸ μῆνα || πευτήκοντα 30  
 δαρχμαῖς, μέστ' ἂν ἀφῇ[τοι] | τὰ ἔργα τὰ πλέονα.— Εἰ [δ'] ἂν τι[ς]  
 ...]ίκτητοι τῶν | περὶ τὰ ἔργα συ - - - - - κατ' εἰ δέ τι, μὴ |  
 - - - - - υ· εἰ δὲ μή, μὴ οἱ ἔστω ἰνδικον | μηδέποθι ἀλλ' ἢ  
 ἰν Τεγεία· εἰ δ' ἂν ἰνδικάζητοι, || ἀπυτεισάτω τὸ χρέος διπλάσιον 35  
 τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τῶν ἐπιζαμίω ὁ αὐτὸς ἰγγυος  
 ὅπερ | καὶ τῷ ἔργῳ ἥς ἰν ἔστεισιν.— Εἰ δ' ἂν τις ἐργωνήσας | ἔργον  
 τι ποσκατυβλάβη τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε  
 δαμόσιον εἴτε ἰδίον || παρ τὰν σύγγραφον τᾶς ἐσδοκαῖ, ἀπυκαθι- 40  
 στάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἦσσαν | ἢ  
 ὑπάρχε ἰν τοῖ χρόνοι τᾶς ἐργωνίαν· εἰ δ' ἂμ μὴ | κατυστάση, τὰ  
 ἐπιζάμια ἀπυτειέτω, κατάπερ | ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπερα-  
 μέροις τέτακτοι. || — Εἰ δ' ἂν τις τῶν ἐργωνᾶν ἢ τῶν ἐργαζομέ- 45  
 νων | ἐπηρειάζεν δέατοι ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.'—24. *ἰμφαίνεν* κτλ.: any one who wishes may be informer, receiving half the fine as a reward.—25. *κατὰ αὐτά*: κατὰ τὰ αὐτά. So *κατάπερ* (ll. 43, 50) for *κατὰ τάπερ*, Att. *καθάπερ*.—28. *ζαμῖω[σ]θω*: the fourth letter from the end is uncertain, but probably ω not ο. See 157.—33 ff. Owing to the preceding lacuna, the occasion and intent of this prescription is not clear. Otherwise he (the contractor) shall not be liable to suit anywhere else than in Tegea. But if he is subjected to suit, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment. *ἰν ἔστεισιν* refers back to *ἐπιζαμίω*, not to *ἔργω*.

*ἰνδικος*, like Cret. *ἐνδικος*, is used impersonally with the dative of the person who is liable to suit. For *ἰνδικάζητοι*, cf. Aenian. *τοῖς ἐνδικαζομένοις* the litigants SGDI.1432 a, and Delph. *ἐνδικαζόμενοι* if subjected to suit SGDI.1795.—37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.'—45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregarding of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is



ἡ κατυφρουῆναι τῶν ἐπιζαμίῳν | τῶν τεταγμένων, κύριοι ἐόντω οἱ  
 50 ἐσδοτήρες | τὸμ μὲν ἐργάταν ἐσδέλλοντες ἐς τοῖ ἔργοι, || τὸν δὲ ἐργώ-  
 ναν ζαμιόντες ἰν ἐπίκρισιγ κατὰπερ | τὸς ἐπισυνισταμένος ταῖς  
 ἐσδοκαῖς γέγραπ[τ]οι. — Ὅτι δ' ἂν ἐσδοθῇ ἔργον εἴτε ἱερὸν εἴτε  
 δαμόσι[ον], | ὑπάρχεν τὰγ κοινὰν σύγγραφον ταυ[ν]ῖ κυρί[αν] | πὸς  
 ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].

prescribed for those who make oppo-  
 sition to the allotments.' — 50. **ζαμιόν-  
 τες ἰν ἐπίκρισιγ**: condensed expression  
 for *ζαμιόντες καὶ ἀγκαρύσσοντες* κτλ. Cf.  
 ll. 17–19. — 51. **τὸς ἐπισταμένος**: acc.  
 abs. 173. — **ἐσδοκαῖς**: *ἐσδόσει* in l. 16.

The giving out of the contracts and ac-  
 ceptance of proposals is the same thing.  
 — 53 ff. 'This general contract shall be  
 in force in addition to the special con-  
 tract for the particular piece of work.'

## Cyprian

### The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels — these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs — and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for *τε*, *τη*, *δε*, *δη*, *θε*, or *θη*. Nasals before consonants are not written, e.g. *a ti* = *ἀ(ν)τί*.<sup>1</sup>

For a final consonant the sign containing the vowel *e* is used, e.g. *ka se* = *κάς*. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also *σ* + consonant (cf. 89.1). Thus *po to li ne* = *πτόλιν*, *pa ti ri* = *πατρί*, *eu ve re ta sa tu* = *εὐφρετάσατν*, *a ra ku ro* = *ἀργύρῳ*, *e se ta se* = *ἔστασε*. Examples of other groups are rare.<sup>2</sup>

<sup>1</sup> In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But *ē* and *ō*, not *η*, *ω*, are used, in accordance with the practice adopted for other inscriptions where the signs *η* and *ω* are not in use. For some uncertainties in regard to the proper transcription, see 199.

<sup>2</sup> We find *me ma na me no i* = *μεμναμένοι*, *ka si ke ne to i se* = *κασινέτοις* but *i ki ma me no se* = *ἰκμαμένος*, *te re ki ni ja* = *τέρχινια*, *ti pe te ra* = *διφθερα*, *-va na ko to se* = *-φάνακτος*.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πτόλιν, etc.

19. Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Solmsen 3. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke tie ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 ra u | pa si le u se | sa ta si ku po ro se | ka se a po to li se | e ta lie ve se | a no ko ne o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se | ka si ke ne to se | i ja sa ta i | to se | a to ro po se | to se | i ta i | ma ka i | i ki 4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka se | to i se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to ve na i | e xe to i | etc.

Ὅτε τὰ(ν) πτόλιν Ἐδάλιον κατέφοργον Μᾶδοι καὶ Κετιῆες ἱ(ν) τοῖ Φιλοκύπρῳ φέτει τὸ Ὀνασαγόραν, βασιλεὺς Στασίκυπρος 2 καὶ ἁ πτόλις Ἐδαλιῆες ἄνδρον Ὀνάσιλον τὸν Ὀνασικύπρῳ τὸν ἱατέραν καὶ τὸς κασιγνέτος ἵασθαι τὸς ἁ(ν)θρώπος τὸς ἱ(ν) τῇ μάχαι ἐκμαμένους ἄνευ μισθῶν. καὶ παῖ εὐφρετάσατν βασιλεὺς 4 καὶ ἁ πτόλις Ὀνασίλῳ καὶ τοῖς κασιγνέτοις ἁ(ν)τὶ τῷ μισθῶν καὶ ἁ(ν)τὶ τῇ ὑχέρῳ δοφέναι ἐξ τῇ φοίκῳ τῇ βασιλῆος καὶ ἐξ τῇ 6 πτόλιφι ἀργύρῳ τά(λαντον) ἀ' τά(λαντον). ἔ' δυσάνοι νν ἁ(ν)τὶ τῷ ἀργύρῳ τῷδε, τῷ ταλά(ν)τῳ, βασιλεὺς καὶ ἁ πτόλις Ὀνασίλῳ καὶ τοῖς κασιγνέτοις ἀπὸ τῇ ζῇ τῇ βασιλῆος τῇ ἱ(ν) τῷ ἱρῶνι τοῖ 8 Ἀλα(μ)πριζάται τὸ(ν) χῶρον τὸν ἱ(ν) τοῖ ἔλει τὸ(ν) χρανόμενον Ὁ(γ)κα(ν)τος ἄλφῳ καὶ τὰ τέρχνιζα τὰ ἐπίό(ν)τα || πᾶ(ν)τα ἔχεν 10

19. Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere

between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium under the Phoenician king Melekyathon, about 391 B.C.

9. ἄλφῳ: cf. Hesych. ἄλωνα· κῆποι. But ἄλφον here is not identical with

- πανόνιον ὕφαλις ζαν ἀτελεν. ἔ κε σις Ὀνάσιλον ἔ τὸς | κασιγνέτος  
 12 ἔ τὸς παῖδας τῶ(ν) παῖδων τῶν Ὀνασικύπρων ἐξ τοῖ χόροι τοῖδε | ἐξ  
 ὀρύξῃ, ἰδέ παι ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι κὰς τοῖς κασιγνέτοις ἔ  
 τοῖς παισὶ τὸν ἄργυρον τό(ν)δε, ἀργύρῳ τά(λαντον) ἀ' τά(λαντον). |  
 14 κὰς Ὀνασίλῳι οἴφδι ἄνευ τῶ(ν) κασιγνέτων τῶν αἰλῶν ἐφρετάσατν  
 βασιλεὺς κὰς ἀ πτόλις δοφέναι ἀ(ν)τὶ τὰ ὑχέρων τῶ μισθῶν ἀργύρῳ  
 16 πε(λέκεφας) δ' πε(λέκεφας) | β' δι(μναῖα) Ἐ(δάλια). ἔ δόκοι νν  
 βασιλεὺς κὰς ἀ πτόλις Ὀνασί||λῳι ἀ(ν)τὶ τῶ ἀργύρῳ τῶδε ἀπὺ τὰι  
 18 ζαῖ τὰι βασιλῆφους τὰ ἰ(ν) Μαλανύα| τὰι πεδίαι τὸ(ν) χῶρον τὸ(ν)  
 χραυζόμενον Ἀμενία ἄλφῳ κὰς τὰ τέρχνιζα τὰ ἐπιό(ν)τα πά(ν)τα,  
 20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ῥόφο(ν) τὸ(ν) Δρύμιον κὰς πῶ|| τὰν ἱερέ-  
 ριζαν τὰς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα|ι, τό(ν)  
 Διφείθεμις ὁ Ἀρμανεὺς ἔχε ἄλφῳ(ν), τὸν ποεχόμενον πὸς Πασαγό-  
 22 ρα|ν τὸν Ὀνασαγόραυ κὰς τὰ τέρχνιζα τὰ ἐπιό(ν)τα πά(ν)τα ἔχεν  
 πανώνιος ὕφαλις ζαν ἀτελῖζα ἰό(ν)τα. ἔ κε σις Ὀνάσιλον ἔ τὸς παῖ-  
 24 δας τὸς Ὀνασίλῳν ἐξ τὰι ζαῖ τὰιδε ἰ ἐξ τοῖ κάποι τοῖδε ἐξ ὀρύξῃ,  
 ἰ||δὲ ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι ἔ τοῖς παισὶ τὸν ἄργυρον τό(ν)δε,  
 26 ἀργύρῳ πε(λέκεφας) δ' πε(λέκεφας) β' δι(μναῖα) Ἐ(δάλια). ἰδὲ  
 τὰ(ν) δάλτον τά(ν)δε, τὰ φέπιζα τὰδε ἰναλαλισμένα, | βασιλεὺς κὰς  
 28 ἀ πτόλις κατέθιζαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ' Ἐδάλιον  
 σὺν ὄρκοις μὲ λῦσαι τὰς φρέτας τάσδε ὕφαλις ζαν. | ὅπι σίς κε τὰς  
 30 φρέτας τάσδε λῦσῃ, ἀνοσίζα φοι γένοιτν. τὰς γε || ζᾶς τάσδε καὶ  
 τὸς κάπος τόσδε οἱ Ὀνασικύπρων παῖδες κὰς τῶ(ν) παῖδων οἱ παῖ-  
 δες ἔξοσι αἰφεί, ο(ἰ) ἰ(ν) τῶ ἰρῶνι τοῖ Ἐδαλιῆφι ἴοσι.

*kâpos* (cf. ll. 20, 21) and is probably plantation or orchard. — 10. *πανόνιον*: with all salable products (*ᾠνος*), adj. agreeing with τὸ(ν) χῶρον, the intervening τὰ τέρχνιζα being disregarded, as not coördinate. So in l. 22 *πανώνιος* is acc. pl. agreeing with τὸ(ν) χῶρον and τὸ(ν) κᾶπον (ll. 18, 20). — *ὕφαλις ζαν*: *eis dei diâ blou*(?). *ὕφαλις forever*, 133.6. *ζαν* is possibly connected with *ζῆω* and *ζῶω*, live, on the basis of a third by-form

*ζᾶ-*, but this is very uncertain. — 29. *Whoever violates these agreements, may impiety rest upon him*, that is he shall be held guilty of an impious act. For the force of *σπι*, the formation of which is wholly obscure, see 131. But it may also be taken as a conjunction (*δφι*?).

20. Monument to Stheneias, son of Nicias and grandson of Gaucus. See 168 d, and 38.

## Lesbian

20. Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Solmsen 4.

Σ[τάλλ]α 'πὶ Σθενεῖαι ἔμμι τῷ Νικιαίδι τῷ Γαυκίῳ.

21. Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.32. Michel 8. Solmsen 5.

----- ε ----- [ὅττι | δέ κε αἶ] πόλις  
[ἀ]μφοτέραι ----- | -----] γράφωσι εἰς τὰν [στάλ-  
λαν ἣ ἐκκ[ολάπ]τωισι, κύ[ρ]ιον ἔστω. τ[ὸν δὲ κέρναν]τα τὸ χρύ- 5  
σιον ὑπόδικον ἔ[μμεναι ἀμφοτέρ]αισι ταῖς πολίεσσι, δικ[άσταις  
δὲ] ἔ[μ]μεναι τῶι μὲν ἐμ Μυτιλήναι [κέρναν]τι ταῖς ἄρχαις παίσαις  
ταῖς ἐμ Μ[υτιλ]ήναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]αῖς 10  
ἄρχαις παίσαις ταῖς ἐμ Φώκαι πλ[έ]ας τῶν αἰμισέων. τὰν δὲ  
δίκαν ἔμμεναι, | ἐπεὶ κε ὠνίαντος ἐξέλθῃ, ἐν ἑξ μῆνε(σ)σι. αἱ δέ  
κε καταγ[ρ]έθῃ τὸ χρύσιον κέρναν ὑδαρέστε[ρ]ο[ν] θέλων, θανά-  
τωι ζαμ[ω]σθω. αἱ δέ κε ἀπυφ[ύ]γη μ[ὴ] θέλων ἀμβρ[ό]την, 15  
τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ αἶψ(ο)ν πάθῃν ἢ καθέ[μ]εναι, ἀ

21. Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is χρύσιον.

'Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable.

The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.'

4-5. τ[ὸν δὲ κέρναντα]: κέρναμι, if correctly supplied here and in ll. 7-8, has the same meaning which is more forcibly expressed by κέρναν ὑδαρέστερον in ll. 13-14. Another restoration is τ[ὸν ἐφθάρκοντα] here and [κόπτοντι] in ll. 7-8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.



δὲ πόλις ἀναί[τιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιλή[ν]αοι πρό-  
 20 σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, ἐ[μ Φ]ώκαι δὲ ὁ  
 πεδὰ Ἀρίσ[τ]αρχον.

22. Mytilene. Soon after 324 B.C. IG.XII.ii.6. SGDI.214. Ditt.Orient.2.  
 Hicks 164. Hoffmann II.83. Inser.Jurid.II, pp.344 ff. Michel 356. Solm-  
 sen 6.

.....[καὶ οἱ β]ασί[λ]ηες προστί[θησ]θον τῶι κατεληλύ-  
 θοντι ὡς τέχναυ τεχνα[μέν]ω τῷ ἐ[ν τῇ] πόλι πρόσθε [ἔ]οντος. αἱ  
 δὲ κέ τις | τῶν κατεληλυθόντων μὴ ἐμμένῃ ἐν ταῖς διαλυσί[εσ]σι  
 ταύτ[αισι], μὴ .....[ε]ξέσθω παρ τῆς πόλιος κτήματος μήδε-  
 5 νος μὴ [δὲ σ]τ[ε]ιχέτω ἐπὶ μὴ [δεν] τῶμ παρεχώρησαν αὐτῶι οἱ ἐν τῇ  
 πόλι πρόσθε | ἔοντες, ἀλλὰ σ[τ]είχοντον ἐπὶ ταῦτα τὰ κτήματα οἱ  
 παρχωρήσαν[τες] αὐτῶι ἐκ τῶν] ἐν τῇ πόλι πρόσθε ἔόντων, καὶ οἱ  
 στρόταγοι εἰς | [αὐθις ἀποφέρου]τον ἐπὶ τὸν ἐν τῇ πόλι πρόσθε  
 ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῷ κατεληλύθοντος ·  
 10 καὶ οἱ βασίλ[η]ες προστί[[θησ]θον τῶι ἐν τ[ῇ] πόλι πρόσθε ἔοντι  
 ὡς τέχναυ τεχναμένω τῷ κα[τεληλύθοντος] · ] μὴ δ' αἱ κέ τις δίκαν  
 γράφηται περὶ τ[ο]ύτων, μὴ εἰσά[γ]οντον οἱ περὶ [δ]δρομοι καὶ οἱ  
 δικάσκοποι μὴ δὲ ἄ[λλ]α ἄρχα μὴδεῖα. | [ἐπιμέλ[ε]σθαι δὲ] τοῖς  
 στροτάγοις καὶ τοῖς β[α]σίλ[η]ας καὶ τοῖς πε[ρὶ] ριδρόμοις καὶ τ[ο]ις

22. Measures taken for the settle-  
 ment of disputes arising between the  
 exiles who returned under Alexander's  
 edict of 324 B.C. and the remaining citi-  
 zens of Mytilene.

Most of the restorations adopted are  
 those preferred by Dittenberger l.c.  
 But in many cases others are equally  
 possible.

1 ff. 'The βασίλ[η]ες shall favor the  
 returned exile on the ground that the  
 one who remained in residence has  
 been guilty of fraud. But if any one  
 of the returned exiles does not abide  
 by these terms of settlement, he shall  
 not receive any property from the city,  
 nor shall he enter into possession of

any of the property which those who  
 remained in the city have surrendered  
 to him, but rather those who surren-  
 dered it shall enter into possession of it,  
 and the generals shall return the prop-  
 erty to the one who remained in resi-  
 dence, on the ground that the returned  
 exile has not conformed to the agree-  
 ment. And the βασίλ[η]ες shall favor the  
 one who remained in residence on the  
 ground that the returned exile has been  
 guilty of fraud. Nor, if any one brings  
 suit, shall the clerks of the court and  
 inspectors of justice, or any other  
 magistrate, introduce it.'—13 ff. 'The  
 officials are to intervene if all things  
 prescribed in the decree are not carried

δικασκόποις καὶ ταῖς [ἄλλα]ις ἄρχαις αἱ κε || [μὴ γίνηται ἅπαν]τα 15  
 ὡς ἐν τῷ ψ[αφίσματι γέγραπτ]αι, κατὰγρυντον | [δὲ τὸν ἀθέτην  
 τι τῶν ἐν τῷ ψαφίσματι γεγραμμένων, ὥς κε μὴδ[εν διάφορον  
 εἴη τοῖς κατεληλυθόντεσσι π]ρὸς τοῖς ἐν τῇ πόλει | [πρόσθε ἔον-  
 τας, ἀλλὰ διάγοιεν οἱ διαλε[λύμενοι πάντες πρὸς ἀλ[λάλοισι ἀνυ-  
 πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένοιεν ἐν τῇ ἀ[[πυκρίσει τῇ 20  
 τῷ βασιλέως καὶ ἐν τῇ] διαλύσει τῇ ἐν τούτῳ τῷ ψα[φίσματι.  
 διαλλάκταις δ' ἔλθοι]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα | [μὲν ἐκ  
 τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν τῇ πόλει πρόσθε ἔόντων. |  
 [οὔτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὥς μὴδεν  
 ἔσ[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν τῇ πόλει πρό-  
 σ[[θε ἔόντεσσι. πράξοι]σι δὲ] καὶ περὶ τῶν ἀμφισβητημένων κτημά- 25  
 των | [ὡς οἱ τε κατέλθοντες κ]αὶ πρὸς τοῖς ἐν τῇ πόλει ἔοντας καὶ  
 πρὸς | [ἀλλάλοισι μάλιστα μ]ὲν διαλυθήσονται, αἱ δὲ μὴ, ἔσσονται  
 ὡς δικ[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταῖς ὁ βασιλεὺς ἐπέ-  
 κρινε, | [καὶ ἐν τῇ συναλλάγ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι  
 τὰμ πό[[λιν καὶ τὰν χώραν ὁ]μονόοντες πρὸς ἀλλάλοισι· καὶ περὶ 30  
 χρημάτων | [πεδὰ τὸ παραδέδεχ]θαι ταῖς διαλύσεσι ὡς πλείστα καὶ  
 περὶ ὄρκῳ | [τόν κε ἀπομόσσωσι οἱ] | πόλιται, περὶ τούτων πάν-  
 των ὅσα κε ὁμο[[λογέωσι πρὸς ἀλλάλο]ις, οἱ ἀγρέθεντες ἄνδρες  
 φέρουν ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις αἱ κε ἄγῃται συμ-  
 φέρην βολλενέτω. || [αἱ δέ κε ὁ δᾶμος ἄγῃται τὰ] ὁμολογήμενα πρὸς 35  
 ἀλλάλοισι συμφέρον[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ  
 Σμιθίνα προτάνιος | [ὅσα κε τοῖς λοιποῖσι ψαφ]ίσθῃ. αἱ δέ κέ τι

out, and condemn any one who dis- regards them, so that there may be no disagreement between the two parties and they may live amicably and abide by the decision of the king and the settlement reached in this decree.' —21 ff. 'Twenty men are to be chosen as mediators, ten from each party. They are to see to it that no disagree- ment arises, and in the case of dis- puted property they are to bring it about that the parties shall be recon-

ciled, or, if not, that they shall be as just as possible, and abide by the terms of settlement which the king decided upon and the agreement, and dwell in harmony.' —30–31 ff. 'Regarding questions of money, after the terms of settlement have been accepted as far as possible, and regarding the oath and other matters, the men selected shall report to the people, who shall take such measures as seem advantageous. If the people approve the matters agreed

ἐνδεύη τῷ ψαφίσματος, | [περὶ τούτῳ ἂ κρίσις ἔστω ἐπ'] τῇ βόλ-  
 λαι. κυρώθεντος δὲ τῷ ψαφίσ[ματος ὑπὸ τῷ δάμῳ, σύμπαντα] τὸν  
 40 δᾶμον ἐν τῇ εἰκοίσται τῷ μῆννος || [πεδὰ τὴν θυσίαν εὔξασθαι] τοῖς  
 θεοῖσι ἐπὶ σωτηρίαι καὶ εὐδαι[μονίαι τῷ πολίταν πάντων] γένε-  
 σθαι τὰν διάλυσιν τοῖς κατελ[θόντεσσι καὶ τοῖς πρόσθε] ἐν τῇ πόλι  
 ἐόντεσσι· τοῖς δ[ὲ] ἱρηας τ[οῖς] δαμοσίοις ἅπαντας καὶ ταῖς ἱρείαις  
 45 ἱρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ[έ]πεμψε τοῖς ἀγγέλοις πρὸς τὸν  
 βασίλῃα, ἀπυδόμεναι τοῖς βασι[λ]ῃος γενεθλίοις κατ' ἐνιαύ[τον]·  
 παρέμμεναι δὲ τῇ θυσίᾳ καὶ [τοῖς] εἴκοσι ἄνδρας καὶ τοῖς ἀγγέ-  
 λοις τοῖς πρὸς τὸν βασίλῃα πέ[μφ]θεντας τοῖς ἀπὸ τῶν πρόσθε] ἐν  
 τῇ πόλι ἐόντων καὶ τοῖς ἀ[πὸ] τῶν | κατελθόντων. τὸ δὲ ψάφισμα  
 τ[οῦτο] ἀναγράφαντας τοῖς τ[αμῖαις] .....

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304.  
 Ditt.Orient.4. Hicks<sup>1</sup> 138. Hoffmann II.129. Michel 363. Solmsen 7. Only  
 the text of side A is given here, the more fragmentary B being omitted.

..... κα]τ' ἡ 'Αλέξανδρο[ς | ..... χ]ώρας  
 τῇ πόλι καὶ | [..... ὅτα δὲ] 'Αλέξανδρος διὰ λ[α]ξε τὸμ  
 5 πὰρ ἀνθρώπων βίον, Φίλιππος δὲ [ὁ || Φιλίππῳ καὶ] 'Αλέξανδρος  
 ὁ 'Αλεξάνδρῳ τ[ὰ]μ βασιλείαν παρέλαβον, Θέρσιππος ἔων | [τοῖς  
 βασ]ιλῆεσσι φίλος καὶ τοῖς στροτ[ά]γοις καὶ τοῖς ἄλλοις Μακε-  
 10 δόνεσσι μ[ε]γάλων ἀγάθων αἷτιος γέγονε τῇ πόλι. 'Α[ν]τιπ[ά]τρῳ  
 γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρειν πάντων τῶν  
 ἄλλων | εἰσφέροντων Θέρσιππος παργενόμενος | πρὸς τοῖς βασιλῆας  
 καὶ 'Αντίπατρον ἐκ[ού]σσει τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ί-]  
 15 τ[ον] περὶ τῆς εἰς Κύπρον στρατείας καὶ ἐ[κ] γ[ὰρ] μεγάλας δαπάνας εἰς

upon, they may decree the same privi-  
 leges for the exiles returning in the  
 pyrtany of Smithinas as for the others.'  
 — 38–39 ff. 'When the decree has been  
 confirmed, the people are to pray that  
 the settlement may be for the general  
 welfare. The priests and priestesses are  
 to throw open the temples. The sacri-  
 fices which were promised when the  
 messengers were sent to the king are to

be made annually on the anniversary  
 of the king's birthday in the presence of  
 the twenty men and the messengers.'

23. Decree in honor of Thersippus  
 for using his influence with the Mace-  
 donians in behalf of the city. For the  
 historical references see Hicks and Dit-  
 tenberger, l.c. There are some κοινή  
 forms, as μετὰ for πεδὰ, ἀνάγραψαι be-  
 side ὀγκαρυσσέτω.

μῖκρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδείαν ἄνη[ρ | ἄγα-  
 θος] καὶ πᾶρ τῶν σαδράπαν εἰσαγωγή[ν | σίτω κα]τεσκεύασσε,  
 ἔδωκε δὲ καὶ τῇ πόλει || [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- 20  
 [σο]νας αἴτ]ησε τῶγ κατεστακόντων, ἐβαθὴ | [δὲ χρη]μάτεσσι καὶ  
 τοῖς πολίταισι εἰς [σι]τωνία[ν]. καὶ Πολυπέρχουτος εἰς τὰν Ἀσί[αν]  
 στάλε]ντος διώικησε φίλον αὐτον τῇ πόλ[ι] ὑπά[ρχ]ην, παρε- 25  
 σκεύασσε δὲ καὶ Ἀρράβα[ι]ον καὶ τοῖς ἄλλοις τοῖς ἐπὶ τινων τε-  
 τα[γμέν]οις ὑπὸ τῶν βασιλῆων φίλοις τῇ π[όλ]ι κα]ὶ τὰλλα  
 πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὐτῷ  
 ἀτέλει[αν || πάντῳ]ν τὸμ πάντα χρόνον καὶ αὐτῷ καὶ [ἐκγόν]οις, 30  
 στᾶσαι δὲ αὐτῷ καὶ εἰκονα χαλ[κί]αν, δέδοσθαι δὲ καὶ σίτησιν ἔμ-  
 προτανη[ί]ω, κ]αὶ ὅτα κε ἂ πόλις ἱροπότηται, μέρις δ[ι]δῶ]σθω Θερ-  
 σίππῳ καὶ τῶν ἐκγόνων αἱ τῷ γ[ε]ραι]τάτῳ, κάλῃσθαι δὲ καὶ εἰς 35  
 προεδρίαν· | [στε]φανώτῳ δὲ αὐτον ὁ χοροστάτας αἱ ὁ ἐν[έ]ων ἐ]ν  
 τῷ ἄγωνι καὶ ὀγκαρυσσέτω ἀνδραγ[α]θί]ας ἔνεκα καὶ εὐνοίας τᾶς  
 πρὸς τὸν δᾶ[μον], ἵνα γινώσκωσι πάντες ὅτι ὁ δᾶμος ὁ || [Να]σιώ- 40  
 ταν τοῖς ἀγάθοις ἀνδρας [κ]αὶ εὐε[ργέ]ταις τί[μαι] καὶ σώθεντος  
 αὐτῷ ἔστεφα[να] φόρησεν ἀμέραις τρεῖς καὶ εὐαγγέλια | καὶ σωτήρια  
 ἔ[θ]υσε καὶ παν[άγ]υρ]ιν συνάγαγε δαμοτέ[λ]ην καὶ νῦν τίμαι  
 δικᾶως. ἀ[νά]γραφαι δὲ τοῖς ταμίαις τοῖς μετ' Ἡρα[κλε]ίτῳ τὸ ψά- 45  
 φισμα εἰς στάλλαν λιθίναν | τῷ ἐκ Θέρμας λίθῳ καὶ στᾶσαι ὅππα  
 κε Θε[ρ]σίππῳ συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]τω δὲ Θερ-  
 σί[π]πῳ καὶ ἄλλα ὅππα κε θέλη τῷ || Ἰ]ρων στᾶσα[ι] τὸ ψά- 50  
 φισμα, καὶ κέ τι θέλη π[ρ]οσγράφην, ἔμμεναι αὐτῷ, τῶγ κεν  
 εὐεργέ[τη] τὰμ πόλιν.

47. ἐκ Θέρμας λίθῳ: of marble from *Therma*, a place in Lesbos near Mytilene. — μέχρι Πορνοπίας: site of the temple of Apollo Parnopius, the epithet being derived from πάρνοψ, Lesb. Boeot. πόρνοψ (5). — 48 ff.: 'Thersipus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius

Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. 280). With the genuine dialect forms are interspersed κοινή forms as παρητήσατο, πρύτανις, ἀνα-, μετὰ, ἱερῶς, καθά, ἐφ' οἷσιν, etc.; hyper-Aeolic forms as ἐφάβων, πλάθεος (words with original η, not α̃); and examples of late spelling as τείμαις, κατείρων with ει = ι̃ (21), ἐπισκεῖσαντα (36), κοραγίαν, ὑπάρκοισαν with κ = χ



24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Hoffmann II.173.

- - - [δαμ]οσῖαι[ς] - - - ταῖς ὑπαρκοί[σ]αις αὐτῶ κτή[σ]ιας ἐν τῷ  
 Ζμαραγήῳ] - - - - ἡ τοῦτοισι τῷ δά[μῳ] | - - - - ονῖα πασσυδιά-  
 5 σαντος καὶ || [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ  
 ναύῳ ἐν τῷ γυμ(ν)ασίῳ κατείρων προαγρημμένῳ, ἐν ᾧ ταῖς τεί-  
 μαις αὐτῷ κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσονυ|μάσδεσθαι,  
 εἰκονάς τε χρυσίαις ὀντέθην, καθὰ τοῖς τὰ μέ|γιστα τὸν δάμον εὐερ-  
 10 γητησάντεσσι νόμιμόν ἐστι, με|τά τε τὰν ἐξ ἀνθρώπων αὐτῷ μετά-  
 στασιν καὶ τὰν ἐν|τάφην καὶ θέσιν τῷ σώματος ἐν τῷ γυμνασίῳ  
 γενήθην, | ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τῆς πόλιος Λα|βέων,  
 στοίχεις τοῖς προνπαργμένοισι αὐτῷ καὶ προσμέ|τρεῖς τὰν ἐαυτό  
 15 τύχαν τοῖς ἐφίκτοισιν ἀνθρώπῳ, τὰν || μὲν ὑπερβάρεια καὶ θέοισι  
 καὶ τοῖς ἰσσοθέοισι ἀρμόζοι|σαν τῆς τε τῷ ναύῳ κατειρώσιος τῆς  
 τε τῷ κτίστα | προσονυμασίας τείμαν παρητήσατο, ἀρκέην νομί-  
 ζων τὰν κρίσιν τῷ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθε|ωρήκην, ταῖς δὲ  
 20 τοῖς ἀγαθοῖσι τῶν ἀνδρῶν πρεποι|σας ἀσμενιζοῖσα χάρα συνεπέ-  
 νευσε τείμαις · ἐφ' οἷσιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων |  
 χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων | ἐπαίνων τε  
 καὶ τιμῶν περὶ τῆς καλοκάγαθίας αὐτῷ | μαρτυρίαν ἀπυδέδοσθαι ·  
 25 δι' ἃ καὶ τύχα ἀγάθα δέδοχθαι || τῇ βόλλᾳ καὶ τῷ δάμῳ · ἐπαίνην Λα-  
 βέωνα παίσας ἔοντα τεί|μας ἄξιον καὶ διὰ τὰν λοίπῃν μὲν περὶ τὸν  
 βίον σεμνότηα | καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδάπανον

(66 a). ἀρκέην (infin.), συντελέη beside the normal μι-forms κάλην, στεφάνων, etc. (155.3) are probably artificial. ναύῳ (l. 5), if correct, is a contamination of ναῦον with Att. νεώ. ἐπεγράφην (l. 36-37) is an aor. infin. pass., like ὀντέθην, with ε carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find κατείρων, κατιδρύσει, but ἐφίκτοισιν. The forms of the relative, being borrowed from the κοινή (126), are transcribed with ε throughout (cf. also ἐφ' οἷσιν etc.); and one might also prefer ἱερέως and ἐαυτόν (instead of ἕαντον

with ʹ and Lesbian accent). But it is impossible to determine whether in such cases the κοινή form was adopted as a whole or only in part (cf. 280), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the κοινή. So the transcription chosen is of small consequence.

15 ff. *He deprecated the excessive honor, suitable only to gods and demi-gods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable*

εἰς | τὰν πόλιν διάθεσιν, καὶ ἔχην ἐν τῇ καλλίστῃ διαλάμφει τε  
καὶ | ἀπυδόχα, καὶ κάλῃ ἐν προεδρίᾳ, καὶ στεφάνων ἐν πάν-  
τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἡ πόλις συντελέῃ, ἐν τῇ τῶν | κατεύ- 30  
χαν ἡμέρᾳ ἐπὶ τῶν σπόνδαν κατ' ἑαυτὴν· ὁ δᾶμος στεφάνοι Λεύκιον  
Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμειον εὐεργέταν,  
στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα | καὶ φιλαγαθίας τῆς εἰς ἑαυτὸν· ὀν-  
τέθην δὲ αὐτῷ καὶ εἰς κούρας, γράπταν τε ἐν ὄπλῳ ἐγχρύσω καὶ 35  
χαλκίαν, κατ' ἑαυτὰ δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῷ γυμνα-  
σίῳ, ἐφ' ἧν ἐπεγράφην· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον  
Λευκίῳ | υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμειον εὐεργέταν, γυμνα-  
σιάρχῃσαντα κάλως καὶ μεγαλοδόξως, ὄνθεντα δὲ || καὶ τὸ βαλά- 40  
νιον τοῖς νέοις καὶ πρὸς τὴν εἰς αὐτὸ κοραγίαν ταῖς ὑπαρκοῖσιν  
αὐτῷ κτήσας ἐν Ζυμαργῇ, καὶ ἐπισκεάσαντα τὸ γυμνάσιον,  
καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοφύχως, ἀρέτας  
ἕνεκα καὶ εὐνοίας | τῆς εἰς ἑαυτὸν. καὶ ἐπεὶ κε δὲ τελευτάσῃ, κατε-  
νέχθει||τα αὐτὸν ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὴν ἀγορὰν | 45  
στεφανώθην διὰ τῷ τῆς πόλις ἀρκεύς κατ' ἑαυτὴν· ὁ δᾶμος στεφά-  
νοι Λεύκιον Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμειον  
εὐεργέταν, στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα καὶ εὐνοίας τῆς εἰς ἑαυ-  
τὸν· εἰσενέχθην δὲ || αὐτὸν εἰς τὸ γυμνάσιον ὑπὸ τε τῶν ἐφάβων 50  
καὶ τῶν | νέων, καὶ ἐντάφην ἐν ᾧ κ' ἂν εὐθετο ἔμμεναι φαίνεται  
τόπῳ. τὸ δὲ ψάφισμα τόδε ἀνάγραφαι εἰς στάλαν λίθῳ λεύκῳ καὶ  
ὀνθέμεναι εἰς τὸ γυμνάσιον παρ' ταῖς δεδογμισμέναις αὐτῷ τεί-  
μαις. μῆνος Φρατρίῳ δεκάτῃ || ἀπὸντος ἐπὶ ἱερέως τῆς Ῥώμας καὶ 55  
Αὐτοκράτορος | Καίσαρος, θεῷ υἱῷ, θεῷ Σεβάστῳ, ἀρχιερέως μεγί-  
στῳ καὶ πατρί τῆς πατρίδος Πολέμωνος τῷ Ζήνωνος Λαοδίκεος,  
πρυτάνιος δὲ Λευκίῳ Οὐάκκιῳ Λευκίῳ υἱῷ Αἰμιλίῳ Λαβέωνος, φι-  
λοκυμείῳ εὐεργέτῃ, στεφαναφόρῳ δὲ || Στράτωνος τῷ Ἡρακλείδῃ. 60

to good men he accepted with gratifica-  
tion. — 47. Αἰμιλία: name of the tribe  
in the nom. sg., as in Latin inscrip-

tions. — 56 f. 'when Polemon was priest  
of Rome and Augustus.'

## Thessalian

*Pelasgiotis*

25. Larissa. V cent. B.C. IG. IX. ii. 662-663. SGDI. 343-344. Hoffmann II. 42. Roberts 240.

a. Πολυξεναία ἐμμί.

b. Φεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG. IX. ii. 1027.

a. Ἀπλῶνι Λεσχα[ί]δ[ι].

b. Ἀριστίων ὀνέθεκε κοῖ συνδανχναφόροι.

c. Πρόνος ἐργάξατο.

27. Phalanna. V cent. B.C. IG. IX. ii. 1226. Hoffmann 5.

5 Νόμος. | Αἶ κε τῶν | ρασσοτῶν | κίς φαλί||σσκέτα[ι] | κοινὰ χ[ρ]ῆ-  
10 ματα ἔ[χ]ῶν καὶ μ[ε] | δυνάετ[α]||ι ἀππε[ί]σ[αι] το - - -

28. Larissa. About 214 B.C. IG. IX. ii. 517. SGDI. 345. Ditt. Syll. 238-239 (only the letters of Philip). Hoffmann II. 16. Michel 41. Solmsen 9.

[Ταγ]εύνοντον Ἀναγκίπποι Πετθαλείοι, Ἀριστονόοι Εὐνομείοι,  
2 Ἐπιγένης Ἰασονεῖοι, Εὐδίκου | Ἀδα]μαντεῖοι, Ἀλεξία Κλεαρχείοι,  
γυμνασιάρχεντος Ἀλεῦα Δαμοσθενεῖοι. Φιλίπποι τοῖ βασιλεῖος  
ἐπιστολὰν ἀ[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν  
ὑπογεγραμμέναν.

4 "Βασίλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει  
χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὡς ἀπὸ τῆς  
πρεσβείας ἐγένοντο, || ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. Πολυξεναία: sc. στάλλα. See 168 c. — Φεκέδαμος: see 46, 52 b.

26. Aristion and his fellow δαφνηφόροι set up to Apollo of the Λέσχη. A late inscription of Phalanna (IG. IX. ii. 1234) reads Ἀπλουνι Κερδ[ο]ίου Σουσίπατρος | Πολεμαρχίδαος ὁ θύτας | ὀνέθεικε ἱερομνημονέ[ι]σας καὶ ἀρχιδανχναφορέ[ι]σας. — Λεσχα[ί]δ[ι]: or Λεσχα[ί]δ[ι] (cf. 38)?

Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχηνόριος is the name of a month in Thessalian and Cretan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the κοινή, are included. The

τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἐτέ-  
 ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6  
 ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοικοῦσιν παρ' ὑμῖν  
 Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῇ πολιτεία. τούτου γὰρ  
 συντελεσθέντος καὶ συνμεινάντων πάντων διὰ τὰ φιλάνθρωπα 8  
 πέπεισμαι ἑτέρα τε πο[λ]λὰ τῶν χρησίμων ἔσσεσθαι καὶ ἐμοὶ καὶ  
 τῇ πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθήσεσθαι. ἔτους β'  
 Ὑπερβερεταίου κα'."

ψαφίζαμένας τὰς πόλεις ψάφισμα || τὸ ὑπογεγραμμένον· "Πα- 10  
 νάμμοι τὰ ἕκτα ἐπ' ἑκάδῃ συνκλείτος γενομένας, ἀγορανομέοντων  
 τοὺν ταγοῦν πάντων· Φιλίπποι τοῖ βασιλείους γράμματα πέμφαν-  
 τος πότε τὸς ταγὸς καὶ τὰν πόλιν δι(ἐ) κί Πετραῖος καὶ Ἀνάγκιπ-  
 πος καὶ | Ἀριστόνοος, οὓς ἀτ τὰς πρεισβείας ἐγένοντο, ἐνεφανίσσουσιν 12  
 αὐτοῦ, πότε κί καὶ ἡ ἀμμέουν πόλις δι(ἐ) τὸς πολέμους ποτεδέετο  
 πλείονουν τοὺν κατοικεισύνουν· μέσποδι κε οὖν καὶ ἐτέρος ἐπι-  
 νοείσουσιν ἀξίος τοῖ παρ' ἀμμέ | πολιτεύματος, ἐπ' τοῖ παρεόντος 14  
 κρευνόμεν ψαφίζασθαι ἀμμέ ο(ῦ)ς κε τοῖς κατοικέντεσσι παρ' ἀμμέ  
 Πετθ[α]λοῦν καὶ τοὺν ἄλλον Ἑλλάνουν δοθῇ ἡ πολιτεία· τοῖνεος  
 γὰρ συντελεσθέντος καὶ συνμεινάντων πάντων δι(ἐ) τὰ φιλάνθρωπα 16  
 πεπέισται ἄλλα τε πολλὰ τοὺν χρεισίμων ἔσσεσθαι καὶ εὐτοῦ καὶ  
 τῇ πόλει καὶ | τὰν χούραν μᾶλλον ἐξεργασθείσεσθαι· ἐψάφισται τῇ  
 πολιτεία πρᾶσσόμεν πὲρ τοῦννεον κατὰ τὰ ὁ βασιλεὺς ἔγραψε, καὶ 18  
 τοῖς κατοικέντεσσι παρ' ἀμμέ Πετθαλοῦν καὶ τοὺν ἄλλον Ἑλλά-  
 νουν δεδοσθαι τὰν πολιτείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ  
 τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσα περ Λασαίοις, φυλᾶς ἐλομέ-||  
 νοις ἐκάστου ποίας κε βέλλεται· τὸ μὰ ψάφισμα τότε κύρρον 20  
 ἔμμεν κατὰ παντὸς χρόνοι καὶ τὸς ταμίας ἐσδόμεν ὀνγράψαι αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. **συνκλείτος**: *συνκλείς* (167.9) is used, like Att. *σύγκλητος* ἐκκλησία, of a specially summoned assembly.—16. **εὐ-  
 τοῦ**: *εὐαυτοῦ*. So also *εὐτοῖ*, *εὐτῆς* in two other inscriptions of Larissa.—19. **Λα-**

**σαίοις**: *Λαρισαίοις*. Cf. Hesych. *Λάσαν·  
 τὴν Λάρισαν*. But in other inscriptions  
 only *Λάρισαι* or (later) *Λάρισα*.—19f. **φυ-  
 λᾶς** κτλ.: *choosing each the tribe to which  
 he wishes to belong*. *ποίας* gen. sg. with  
*ἔμμεν* understood, *φυλᾶς* gen. sg. by at-  
 traction to *ποίας*. Cf. Att. *ἐλεῖσθαι* δὲ  
*αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν, ἧς*



- ἐν στάλλας λιθίας δύας καὶ τὰ ὀνύματα τοῦν πολιτογραφειθέντων  
 22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἀπλουνοσ τοῖ Κερδοῖοι,  
 τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γίνυεται  
 ἐν τάνε, δόμεν.” καὶ ὕστερον Φιλίπποι τοῖ βασιλείος ἐπιστολὰν  
 24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγεύοντων  
 Ἀριστονόοι Εὐνομεῖοι, Εὐδίκοι Ἀδαμαντεῖοι, Ἀλεξίπτοι Ἱππολο-  
 χεῖοι, || Ἐπιγένης Ἰασονεῖοι, Νυμεινῖοι Μνασιαῖοι, γυμνασιαρχέν-  
 τος Τιμουνίδα Τιμουνιδαῖοι, τὰν ὑπογεγραμμέναν · |  
 26 “Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει χαί-  
 ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ’ ἐμοῦ  
 ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς  
 28 στήλας ἐκκεκολλάσθαι · εἴ|περ οὖν ἐγεγόνει τοῦτο, ἡστοχῆκισαν οἱ  
 συμβουλευσάντες ὑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι | καὶ τῆς  
 ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-  
 30 χόντων τοῦ πολιτεύματος || τὴν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ  
 ὥσπερ νῦν αἰσchrῶς χερσεύεσθαι, νομίζω μὲν οὐδ’ ὑμῶν οὐθένα ἂν  
 ἀντειπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-  
 32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖοι εἰσιν, οἱ καὶ τοὺς  
 οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ  
 τῶν ἀρχαίων με|[ταδι]δόντες καὶ διὰ τοῦ τοιούτου τρόπου οὐ μόνον  
 34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς  
 ἐβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[ῆ]ν ἔτι δε καὶ νῦν παρα-  
 καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν || [πρὸς τὸ] πρᾶγμα καὶ τοὺς  
 μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστήσαι εἰς τὴν πολι-  
 36 τεῖαν, εἰ δέ | [τινες ἀ]νῆκεστόν τι πεπράχασιν εἰς τὴν βασιλείαν  
 ἢ τὴν πόλιν ἢ δι’ ἄλλην τινὰ αἰτίαν μὴ ἄξιοι εἰσιν | [μετέχ]ειν  
 τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως  
 38 ἂν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω · τοῖς μέντων  
 κατηγορεῖν τούτων μέλλουσιν προείπατε ὅπως μὴ φανῶσιν διὰ  
 φ[ιλο]τιμίαν τοῦτο ποιοῦντες. ἔτους ζ’ Γορπιαίου ιγ’.”

ἀν βούλονται εἶναι. — 28. ἡστοχῆκισαν :  
 3 pl. plpf. of ἀστοχεῖν, *miss the mark*,  
*fail*. Both word and ending are post-  
 classical. — 38. μέντων : μέντοι. This is

now attested from some half dozen κοινή  
 sources. It is probably due to the analo-  
 gy of adverbs like πρῶτον, λοιπόν, etc. —  
 40. πὲρ ἱεροῦν : apparently equivalent,

ψαφισμένης τῆς πόλιος ψάφισμα τὸ ὑπογε[[γ]ραμμένον· “Θε- 40  
μιστοῖοι τῇ ὑστερομειννία ἀγορανομέντος Ἀλεξίπποι πὲρ ἱεροῦν,  
Ἀλεξίπποι λέξα[ν]τος ἐψάφισται τῇ πολιτεία, ὅσσοι μὲν ἐφάν-  
γρευνεῖν κινεῖς τοῦν πεπολιτογραφειμένον, τὸς ταγὸς ἐγγρά[ψαν]-  
τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42  
τοῦν πεπολιτογραφειμένον κατ τὰν ἐπιστ[ο]λὰν τοῖ βασιλείος τὰ  
ὀνόματα καὶ τὰς ἐπιστολὰς τοῖ βασιλείος καὶ τὰ ψαφίσματα τό-  
τε ὑπὲρ [τ]ῶν γενομένων | καὶ τὸ τᾶμον ὀγγράψαντας ἐν στάλλας 44  
λιθίας δύοσ κατθέμεν τὰν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἀπλουνος τοῖ  
Κερδοίοι, | τὰν δὲ ἄλλαν ἐν τὰν ἀκρόπολιν ἐν τὸν ναὸν τῆς Ἀθάνας,  
καὶ τὰν ὀνάλαν τὰν ἐν τάνε γινυμέναν τὸς | <τὸς> ταμίας δόμεν ἀτ 46  
τὰν κοινᾶν ποθόδουν· τὸ μὰ ψάφισμα τότε κύρρον ἔμμεν καπ  
παντὸς χρόνοι·” οἱ πεπολιτογραφειμένοι κατ τε τὰς ἐπιστολὰς τοῖ  
βασιλείος καὶ κατ τὰ ψαφίσματα τῆς πόλιος· |

Σαμόθρακες· Ἀρχιππος Καλλιφούντειος.

48

Κραννούσιοι· Ἀγισίνουος Λυκίνειος, Φάλακρος Σιμίαιος, [κτλ.  
49–78].

Γυρτούσιοι· Εὐθιοῖνος Λεττίναιος, Φιλόδαμος Λεττίναιος, Βοῦ- 79  
σκος Δαμμάτρειος, [κτλ. 79–92].

## 29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18.

Στῤύμου Μολότοι [ὁ] φάμενος ἀπειλευθ(ε)ροῦσθαι ἀπὸ | Μο- 20  
λότοι τοῖ Φοίνικος τὸς γινομένους τῇ πόλει κατ τὸν νόμον ἀργυ-  
ρίοι | στατεῖρας δεκάπεμπε. Ἀλιόδουρος Πολυξένειος ὁ φάμενος  
ἀπειλευθεροῦσθαι ἀπὸ Πολυξένοι Ἀρμοξενεῖοι τὸς γινομένους | τῇ 24  
πόλει κατ τὸν νόμον ἀργυρίοι στατεῖρας δεκάπεμπε.

in the language of adulation, to πὲρ βασιλικῶν. — 41. ὅσσοι κτλ.: *whomever of those that have been enrolled any persons accuse*. ἐφάνγρευνεῖν in meaning not ἐφαίρουνται, but κατηγοροῦνται (cf. l. 38). — 43. καὶ τὰ ψαφίσματα κτλ.: *and the decrees, both the one just previously passed and the present one*. ὑπὲρ τῆς, sc. ἀμέρας. Cf. Boeot. προτηνί,

136.1. Similarly τοῖ ὑπὲρ τῆς γενομένων πὲρ αὐτῶν ψαφίσματος in another inscription of Larissa (IG.IX.ii.512.30).

29. The whole inscription of 44 lines contains a list of manumissions, all in the same phraseology.

20. φάμενος ἀπειλευθεροῦσθαι: perf. infin. = ἀπηλευθερώσθαι, with φάμενος, *declared free*.

30. Larissa. Late II or early I cent. B.C. IG.IX.ii.536.

[Νικο]κλέα[ς Α]ὐτοβο[ύ]λειο[ς]. | λειτορεύοντος Ἀγει|σία Ξε-  
 5 νουνεῖοι οἱ | τὸν ταῦρον πεφειρά|κοντες · | Νικοκλέας Αὐτοβούλειος, |  
 Ἀριστίουν Παρμενίσκειος, | Πραξίας Εἰρακλείδαιος, | Δαμέας Θρα-  
 σίππειος, || [κτλ. 10-19].

31. Crannon. II cent. B.C. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302.

[Στρατα]γέντος τοῦν Πε[τθαλοῦν | Λίοντος] Πausanialioi Μα-  
 τροπολ[ίτα, | ταγενό]ντων Σιλάνοι Ἀστο|μαχεῖοι, | Φίλ]οντος  
 5 Ἀντιγενεῖοι, Γεν[νάοι Ἀσ]στον|οεῖοι, Γεννάοι Αἰσχυλ[εῖοι, - - |  
 - - Κ]αλλισθενεῖοι, ταμμε[νόντων - - | - - Ἀ]ντιγονεῖοι, Φεῖδωνος  
 Εὐ[δοξεῖοι], | - - ος Ἀντιγενεῖοι λέξαντο[ς · ἐπει|δεῖ Λί]ουν Παν-  
 10 σανῖαίο[ς] Ματροπ[ολίτας || διετέ]λει εὐεργετὲς τὸ κοινὸν [τῆς |  
 πόλι]ος ἔν τε τοῖς πρότερο[ν χρόνοις | καὶ ἐ]ν τῇ ἀρχῇ τῇ ἑαυτοῖ  
 καὶ κ[οινῇ τῇ πόλι κ]αὶ καθ' ἰδίαν ἀν τοῦ χρεῖαν [ἔχοντι, ἔδο]ξε  
 15 τοῦ κοινού τῆς πόλιος [ἐπα|νέσαι] Λίοντα ἐτ τῇ προαγγελ[ε]σι  
 τὰν [ἔχει καὶ π]ὸτ τὰν πόλιν καὶ πὸ[θ' ἕκαστον | τοῦν] πολιτάουν  
 καὶ δεδόσ[θαι καὶ αὐ]τοῦ κα(ὶ) τοῖς ἐσγόνους ἀτ[έλειαν πάντων |  
 20 καὶ] ἀσυλίαν καὶ ἰσοτιμίαν καὶ [πάντα || τὰ λοι]πὰ αὐτοῦ ὑπαρχέ-  
 μεν τίμια [ὅσσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν]  
 ταμ[ί]αν Φεῖδωνα Εὐδόξει[ον οὗς κε | ἀτ τῆς] τοῦν ταγούν γνού-  
 25 μας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν || καὶ τ]ε[θεῖ]  
 ἄκρουν ἐν τοῖς ἱαρουτοῖς, [τὸ | μὰ ὁ]νάλωμα τὸ γενόμενον [ἐν  
 τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τῶ[ς πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II.11. Michel 1126.

[Ἀ]θάνα Πολιάδι οἱ πτολίарχοι ὀνέ|θεικαν ἀρχιπτολιάρχεντος |  
 5 Ἀσκληπιοδούροι Αἰσχινιαῖοι · | Πολύγνυτος Συμμίατος, || Ἀσκλη-  
 πιδούρος Ξενολάοι, | Εὐβίωτος Ἐπιγόνου, Επίνικος Πausanialios.

30. Refers to the Thessalian bull-  
 fight, the ταυροκαθάψια, or ταυροθηρία as  
 it is called in another inscription of  
 Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Ma-  
 tropolis. — 24. ἄκρουν κτλ.: in the con-  
 secrated places of the heights(?). But  
 in ἀκρουν one suspects some error of  
 the engraver.

*Thessaliois*

33. Thetonium, not far from Cierium. V cent. B.C. IG. XII.ii.257. Solmsen 10.

-ες *ἡλυδρέοντος Φιλονικῷ υἱος.* |

Θετόνιοι ἔδωκαν Σδοταίρῳ τοῖ Κ|ορινθίῳ καὶ τοῖ καὶ γένει καὶ  
 ρ|οικιάταις καὶ χρῆμασιν ἀσυλ||αν κατέλειαν κῦφεργέταν ἐποίη- 5  
 σαν κὲν ταγὰ κὲν ἀταγ|ίαι. αἷ τις παρβαίνοι, τὸν ταγὸν τὸν ἐπε-  
 στάκοντα ἐξ|ξανακά(δ)δέν. τὰ χρυσία καὶ τὰ || ἀργύρια τές Βελφαῖδ 10  
 ἀπολ|όμενα ἔσῳσε Ὀρέσταο Φερεκράτ-

33. Decree of the Thetoniens in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For the special dialectic peculiarities, see 214.

5. *κῦφεργέταν*: or *κεῦφεργέταν*? See 94.7. — 6. *κὲν ταγὰ κὲν ἀταγίαι*: in war and peace. The phrase is plainly the equivalent of the usual *καὶ πολέμου καὶ εἰρήνης* (or *ἐν πολέμῳ κτλ.*), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the *ταγός* was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, express this last by *ὅταν ταγεύηται Θετταλία, ὅταν ταγός ἐνθάδε καταστῇ, ὅταν ταγεύηται τὰ κατὰ Θετταλίαν* (Xen.Hell. 6.1.8,9,12). So *ταγὰ* (one would expect *ταγία*) and *ἀταγία* (cf. *ἀκοσμία* *time when no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the *ταγός* of l. 8 is the municipal official, like the *ταγοί* of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read Ὀρέσταο Φερεκράτῆς (cf. 108.2) or, with correction, Φερεκράτε(ο)ς *ἡλυδρέοντος Φιλονικῷ υἱος, when Orestes, son of Pherocrates son of Philonicus, was ἡλωρός*. The use of the gen. instead of the patronymic adjective would be only another instance (see 214) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of *υἱός* instead of the gen. alone (cf. e.g. SGDI. 1183, Arc.; Ditt. Syll. 478, Stratus; *παῖς* often so used in Lesbian and Cyprian). *ἡλωρός* occurs in Arist.



34. Pharsalus. III cent. B.C. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

Ἀ[γαθὰ τύχα·] ἃ πόλις Φαρσαλίουν τοῖς καὶ οὓς ἐξ ἀρχαῖς  
συμπολιτευομένοις καὶ συμπολ[εμισάντε]σσι πάντα προθυμία  
ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίους τοῖς | ἐξ ἀρχαῖς πο-  
λ[ιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τὰς ἐχομένας τοῦ Λου-  
έρχου | (γ)ᾶ[s μόραν πλέ]θρα ἐξείκοντα ἐκάστου εἰβάτα ἔχειν  
5 πατρονέαν τὸμ πάντα χρόνον. || τ[αγερόντου]ν Εὐμειλίδα Νικασι-  
αίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππείου, Λύκου | Φερε-  
κρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

### Boeotian

35. Temple of Apollo Ptous, near Acraephia. VI cent. B.C. Bréal, M.S.L.VII, 448. Holleaux, *ibid.* VIII, 180. Buck, *Class. Phil.* IV, 76 ff., 437.

Καλρὸν ἄγαλμα φάνακτι ρ[εκαβόλοι Ἀπό(λ)λῶνι  
?Δαμ]οσίδας ποίρῃσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμφσαν

Pol.6.8.6 as the title of an official similar to the *ἀγρονόμος*, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. τοῖς καὶ οὓς κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of *συμπολιτευομένοις*, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — καὶ οὓς: *even as it is, already*. Cf. SGDI.2160 *δουλεύων καθὼς καὶ ὥς serving just as at present*, SGDI.1832.11 *μετὰ τῶν καὶ ὥς συνηρημένων with those already chosen*. — 3. ἐμ Μακουνίαις: 'in the district known as the Poppy (μήκων) Fields.'

35. An epigram of four hexameter verses inscribed *βουτροφηδόν* on a small tile, broken at the bottom.

Vs. 1. ἄγαλμα: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = *ἀνάθημα*. Cf. CIG.I.p.7, SGDI.5507. — ρ[εκαβόλοι]: or ρ[εκαβόλοι], cf. ρεκαδάμοε, no. 38 (52b).

Vs. 2. It is possible that the second letter is not σ but ρ, in which case we should read some such name as Νεστ[ο]ρίδας (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with Ἐχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which Ἐχέστροτος (a Boeotian; note -στροτος, 5) belonged.

[-----]ον Πτοῖε̃φι.

τὸς τὸ, φάναχς, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ ὄλβον.]

36. Vase probably from Tanagra, VI cent. B.C. 'Εφ.'Αρχ.1900,107.

Δεμοθέ(ρ)ρῆς *ἱαρὸν* 'Από(λ)λῶνος Καρυκε̃φιῶ.

37. Vase from Thebes. VI cent. B.C. 'Εφ.'Αρχ.1900,107.

*ἱαρὸν τῷ Πυθίῳ* Φισφόδικος ἀνέθεκε.

38-39. Tanagra. VI cent. B.C. IG.VII.593,606. SGDI.876,885.

38. 'Επὶ *Φεκαδάμοε* ἐμί.

39. 'Επὶ 'Οκίβαε.

40. Vase of uncertain origin. Probably V cent. B.C. IG.VII.3467. SGDI.1133.

Μογέα δίδῶτι ταὶ γυναικὶ δῶρον Εὐχάρι τεῦτρῆτιφάντῳ κότυλον,  
ὅς χ' ἄδαν πίε̃.

41. Thebes. Middle IV cent. B.C. IG.VII.2418. SGDI.705. Ditt. Syll. 120. Hicks 135. Michel 617.

[Τοὺ χρεῖ]ματα συνεβ[άλονθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέ-  
μιον] Βοιωτοὶ πε[ρὶ τῷ ἱαρῷ τῷ ἐμ Βελφοῖς | π]ὸτ τῷς ἀσεβίοντας  
τὸ ἱαρὸν τῷ 'Απόλλωνος τῷ | Π]ουθίῳ. ||

Vs. 3. Here stood the subject of *ἐπεμφσαν*, the names of the donors. The form of which the final *ον* is preserved may be an adjective in agreement with, or a noun in apposition with, *ἀγαλμα* understood.

Vs. 4. *φεφύλαχσο*: Hom. *πεφύλαξο*, cf. 65. — *δίδοι*: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like *ἀγει*, *πίει*, by the addition of a particle (cf. *οὔτοσί* etc.). For the whole verse ending, compare h.Hom. 15 and 20, and Callim. 1.96.

36. Cf. Paus. 9.20.3 *ἔστιν . . . ἐν Τανάγρα, καὶ ὁρος Κηρύκιον, ἔνθα Ἑρμῆν τεχθῆναι λέγουσι*. But here the epithet *Καρυκεῖος* is applied to Apollo. *Δεμοθέ(ρ)ρῆς* is the same as *Δαμοθέρης* found

elsewhere, and, if the E is correctly read, the dedicator was an Athenian or Euboean.

38-39. Examples of the early spelling *οε* and *αε*, 26, 30. For *φεκα-* see 52b. For *ἐπί* with dat. see 136.6.

40. *Μογέα*: masc. in -*α*. 105.1a. — *τεῦτρῆτιφάντῳ* (or *τεῦ*-? See 94.7): *ταὶ Εὐ-*, daughter of *Εὐτρητιφάντος*. The first part of the name is identical with that of the Boeotian town which appears in Homer as *Εὐτρησις*. Cf. *Εὐτρετιδέες* in a later Boeotian inscription. See 61.3. — *ὅς*: *ὦς*. 58a.

41. List of contributions for the sacred war (355-346 B.C.). Byzantium was at this time allied with the Boeotians (cf. Dem. 9.34). Note the retention of the older spelling *ε* beside *ει*,

- 5 Ἀριστίωνος ἄρχοντος · Ἀλυζῆοι - - - - - | πρισγῆες Χάροψ  
 Δάδωνος, Ἀριστο - - - - - | Ἀνακτοριῆες τριάκοντα μῶς ·  
 πρι[σγῆες] - - - - - | Φόρμω, Ἄρκος Τέρῃος. | Βυζάντιοι χρουσίω  
 10 Λαμφακανῶ στ[ατεΐρας] || ὀγδοέκοντα πέτταρας, ἄργυρίω Ἀτ[τι-  
 κῶ δρα]|χμὰς δεκαῆξ · σύνεδροι Βυζαντίων [εἵνιξαν] | τὸ χρουσίον  
 Κερκῖνος Εἰροτίμω, Ἀγ - - - - - | Δηλοπτίχῳ, Διωνύσιος Εἰ-  
 15 ραίνωνος. | Ἀθανόδωρος Διωνυσίῳ Τενέ[διος], || πρόξενος Βοιωτῶν,  
 χει[λ]ίας δ[ραχμὰς]. |

Νικολάω ἄρχοντος · Ἀλυζ[ῆοι] - - - - - | ἄλλας τριάκοντα  
 μῶς εἵ[νιξαν] · | πρισγῆες Ἀλυζαίων Θεο - - - - - | [Ἀ]λεξάν-  
 δρου, Δίων Πολυλ[άου]. ||

- 20 [Ἀ]γισινικῶ ἄρχοντος · Βυζάντιοι [συνεβάλ]ονθο ἄλλως πεν-  
 τακατίως στατεΐρα[ς χρυ|σ]ίως Λαμφακανῶς ἐν τὸν πόλεμον τὸν  
 ὑ[πὲρ τῶ] | ἱαρώ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτ[οί] · | σύνεδροι  
 25 εἵνιξαν Σῶσις Καρα[ι]ίχῳ, || [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C.  
 IG.VII.2723. SGDI.570. Michel 1105. Solmsen 13.

Βοιωτοὶ Ἀπόλλωνι Πτωῖοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλο-  
 κώμω Ἀ[ντ]ιγ[ενε]ϊῷ Θεισπι[ε]ῖος, | ἀφεδριατευόντων Ἐμπεδο-  
 [κ]λείος Ἀθανοκριτίῳ Ταναγρήῳ, Πούθωνος Α[ν]τομειδε[ί]ῳ  
 Ἐρχομενίῳ, | Ἴπποτίωνος Φαστυμειδοντίῳ Κορωνεῖος, Ἐπιφά[λ]-  
 τ[ι]ος Μαχωνίῳ Θειβίῳ, Νικίωνος Γ[ρ]υλ[ί]ωνος Πλαταεῖος, |  
 Ἀριστοκλείος Ἀγασιῳ Ἀνθαδονίῳ, Σάωνος Θιο[τ]ιμίῳ Θεισπι-  
 εῖος, μαντευομένῳ Ὀνυμάστῳ Νικολαίῳ Θεισπιεῖος.

as πρισγῆες beside πρισγῆες, Attic ai in  
 Ἀλυζαίων beside Ἀλυζῆοι, and Attic  
 gen. sg. in -ον beside -ω.

22. τὸν ὑπὲρ κτλ.: relative use of the  
 article, unknown in the later Boeotian  
 inscriptions. See 126.

42. Dedication of a tripod to Apollo  
 Ptous by the Boeotian league. This is  
 one of a series of four belonging to the  
 same period (IG.VII.2723-2724b).

ἀφεδριατευόντων: those who serve as  
 \*ἀφεδριᾶται or official representatives at

the dedication. From ἐδριάω used like  
 Att. ἰδρύω. Cf. Att. ἀφίδρυμα used of a  
 shrine made after the model of another,  
 as that of Asclepius modeled after the  
 one at Epidaurus (cf. Roberts II.66.13).  
 Observe that in the case of the repre-  
 sentative of Plataea the gen. sg. of the  
 father's name is used, not the patron.  
 adj. as in the case of the others. The  
 same holds true in the other three dedi-  
 cations, and it is probable that this is  
 not accidental, but that the Plataeans,

43. Orchomenos. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Solmsen 15. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος <sup>I</sup><sub>(D)</sub>  
 Φίλωνος, | Καφισόδωρος Διωνυσίω, Ἀθανόδωρος Ἴππωνος ἀνέ-  
 γραψαν καθὼς || ἐποείσανθο τὰν ἀπόδοσιν τῶν δανείων τῶν Νικα- <sup>5</sup><sub>(106)</sub>  
 ρέτας κατ τὸ ψάφισμα τῷ δάμῳ.

(Μει)ν(ὸ)ς Ἀλαλκομενίω | ρικαστῇ κῆ ἔκτη, ἐπεψάφιδδε | Φιλό- <sup>II</sup><sub>(E)</sub>  
 μειλος Φίλωνος, Καφισόδωρος || Διωνουσίῳ ἔλεξε· προβεβουλευμέ- <sup>10</sup><sub>(111)</sub>  
 νον | εἶμεν αὐτῷ ποτὶ δάμον, ἐπιδεῖ ἐπεψα|φίττατο ὁ δάμος ἀποδόμεν  
 Νικαρέτηι | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν  
 πετράμεινον ἀπὸ [τ]ᾶν ὑπερ|αμεριῶν τᾶν ἰωσάων κατ τὰς πόλιος, <sup>15</sup><sub>(116)</sub>

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicareta inscription. Nicareta, daughter of Theon, of Thespieae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as οὐπεραμερίαι (once, l. 55 f., as τὰς ἐμπράξις). These are recorded in IV. When Nicareta appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (ὁμολογία) is given in VII, and of the contract (σούγγραφος), written in the κοινή, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase ὁ ἐπίθωσαν

(l. 135, cf. l. 16), *which they persuaded her to accept*, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. προβεβουλευμένον κτλ.: *that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the*



δ' ἐπίθωσε αὐτὰν ἅ πόλις, ἀργουρίῳ δραχμὰς | μουρίας ὀκτακισχι-  
 λίας ὀκτακατίας τριάκοντα τρίς, κῆ τὼς πολεμάρχως ἀνελέσθη τὰν  
<sup>20</sup><sub>(121)</sub> τε σύγγραφον, ἂν ἔδωκαν οὐπὲρ || [ο]ὔτων τῶν χρεϊμάτων κατ' αὐ[τὸν]  
 αὐτῶ[ν] | κῆ ὁ ταμίας κῆ ὦν ποθείλετο Νικαρέτα δέκ[α], | κῆ τὰς  
 ὑπεραμερίας διαγράψασθαι τὰς [κατ] | τὰς πόλιος τὰς ἐπὶ Ξενο-  
<sup>25</sup><sub>(126)</sub> κρίτω ἄρχοντος | ἐν Θεισπιῆς, κῆ οὐτα φεφυκονομειόντων || τῶν  
 πολεμάρχων κῆ τῷ ταμίαο ἀποδόντος τὰ χρεϊματα κατ τὸ ὁμόλο-  
 γον τὸ πὰρ | Θεόφεστον Θεοδώρω Θεισπιεία τεθέν, | δεδόχθη τῷ  
 δάμν· τὼς πολεμάρχως, | ἐπὶ κα τὸ ψάφισμα κούριον γένειται,  
<sup>30</sup><sub>(131)</sub> ἀγγράψῃ ἐν στάλαν λιθίαν τό τε ψάφισμα οὗτο (II) | κῆ τὸ  
 οὐπὲρ τὰς ἀποδόσιος (III), κα(τ) ταῦτά δὲ κῆ | τὰς ὑπεραμερίας  
 τὰ(ς) κατ τὰς πόλιος τὰς Νικαρέτας (IV) κῆ τὸ ὅ[ν]ιουμα τῷ γραμ-  
<sup>35</sup><sub>(136)</sub> ματείῳ τῷ δ[ε] ἀγράφαντος αὐτὰς (V) κῆ τὰν σύγγραφον τὰν || τε-  
 θείσαν πὰρ Φιφιάδαν (VI) κῆ τὸ ἀντίγραφον (κῆ) | τὸ ἀντίγραφον  
 τῷ ὁμολόγῳ τῷ τεθέντος πὰρ Θεόφεστον (VII) κῆ τὰν διαγραφὰν  
 τῶν χρεϊμάτων ὦν | ἔγραψαν αὐτῇ διὰ τρεπέδδας (VIII), κῆ τὸ  
<sup>40</sup><sub>(141)</sub> ἄλῳμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς, π]όρον δ' εἶμεν || ἀπὸ  
 τῶν πολιτικῶν.

III (F) Δαματρίῳ νιουμεινίῃ | πετράτῃ, ἐπεψάφιδδε K[a]φισόδωρος Δι-  
 ω|νουσίῳ, Ἀθανόδωρος Ἰππωνος ἔλεξε· προβε[β]ωλευμένον εἶ-  
 μεν αὐτῷ ποτὶ δάμον, ἐπιδεῖ, | παργενομένας Νικαρέτας Θίῳνος  
<sup>45</sup><sub>(146)</sub> Θεισπικᾶς || [κ]ῆ πραττώσας τὸ δάνειον τὰν πόλιν κατ τὰς οὐ-  
 πε[ρ]αμερία[ς] τὰς ἰώσας αὐτῇ, [ἀνα]γκάσ[θ]εν τὴν πολέμαρχυν κῆ  
 ὁ ταμίας σουγχωρείσαντος τῷ δάμῳ δόμεν | [κ]ατ αὐ[τὸν] αὐ-  
 [τῶν] σούγγραφον πὸτ τῇ οὐπαρχώσῃ οὐπε[ρ]αμερίῃ, ἐ[ν τ]ὰν κα

*treasurer had paid the money according to the agreement deposited with Theophrastus, be it voted by the people, etc.*

40-41. νιουμεινίῃ πετράτῃ: τετάρτῃ ἱσταμένου. On νιου- from νεο-, see 42.5a.

— 46 ff. The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing οὐπεραμερία, until the levy for this purpose should be made and the amount agreed

upon provided. This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular οὐπεραμερίῃ where we should expect the plural. — 49. ἐ[ν τ]ὰν: until, originating in ἐν τὰν ἀμέραν. Cf. 136.1 and note on 28.43. — ἐν οὗτο: for this purpose. Cf. πόρον ἐν οὗτο ll. 59, 60. — ἐνεμιχθεῖ, not ἐνεμιχθεῖ, is declared certain by Baunack, Philol. XLVIII,

ἐνεπιχθείει ἅ ἀνφορὰ ἐν οὔτο, κ[ῆ] || κομίττ[ειτη] τὰ συνχωρεθέντα<sup>50</sup>  
 χρείματα, | δεδόχθη τῷ δάμν· τὸν ταμίαν τὸν [π]ροάρχοντα | [τὰν]  
 τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη  
 ἀργ[υ]ρίῳ δραχμὰς μυρίας | [ὁκ]τακισχειλίας ὀκτακατία[ς] τριά-  
 κ[ο]ντα τρεῖς Πολυ[κ]ράτιος ἄρχοντος ἐν τῷ Δαματρίῳ μινὶ κῆ τὰς<sup>55</sup>  
 ἐ[μ]πράξις τὰς ἰώσας Νικα[ρέτη] κατ[ ] τὰς πόλιος Ξεν[ο]κρίτω<sup>(156)</sup>  
 ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | τὼς πολεμάρχως, κῆ  
 τὰν συνυγραφάν, ἂν ἔχι κατ[ ] τ[ῶν] | πολεμάρχων κῆ τῷ ταμίῳ,  
 ἀνελέσθη, πόρον [δ' εἴ]||μεν ἐν οὔτο ἀπὸ τῶν τὰς πόλιος ποθοδω-<sup>60</sup>  
 μάτων πάντ[ων]. |<sup>(161)</sup>

Ξενοκρίτω, Ἀλαλκομενίω. — Νικαρέτα Θεώνος τὰς π[ό]λιος<sup>IV</sup>  
 Ἐρχομενίῳ κῆ τῷ ἐγγύῳ Θίῳνος Συννόμῳ· τὰ π[ι]πάματα μούριη<sup>(G)</sup>  
 ὀγδοεῖκοντα πέντε διού[ο] ὀβολίῳ· | κῆ τῷ τεθμίῳ φίστωρ Ἀριστό-  
 νικος Πραξιτέλιος· || Λιουκίσκω, Θιουίῳ, τὸ συνάλλαγμα. — Νι-<sup>65</sup>  
 καρέτα Θίῳνος τὰς πόλιος Ἐρχομενίῳ κῆ τῷ ἐγγούῳ Θίῳνος |<sup>(166)</sup>  
 Συννόμῳ· τὰ π[ι]πάματα δισχειλίη πεντακάτι[η]· | κῆ τῷ τεθμίῳ  
 φίστωρ ὁ αὐτός· Λιουκίσκω, Ὀμολωίῳ, | [τ]ὸ συνάλλαγμα. —  
 Νικαρέτα Θεώνος τὰς πόλι[ος] || Ἐρχομενίῳ κῆ τῷ ἐγγούῳ Θίῳ-<sup>70</sup>  
 νος Συννόμῳ· τὰ π[ι]πάματα πετρακισχειλίη· κῆ τῷ τεθμίῳ  
 φίστωρ | ὁ αὐτός· χρόνος ὁ αὐτός. — Νικαρέτα Θεώνος τὰς πόλιος |<sup>(171)</sup>  
 Ἐρχομενίῳ κῆ τῷ ἐγγούῳ Θίῳνος Συννόμῳ· τὰ π[ι]πάματα χεί-  
 λιη· κῆ τῷ τεθμίῳ φίστωρ ὁ αὐτός· Λιουκίσκ[ω], || Θε[ ]ιλουθίῳ, τὸ<sup>75</sup>  
 συνάλλαγμα.<sup>(176)</sup>

Διαγράφη τὰς οὐπερ[α|μ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς<sup>V</sup>  
 κατ[ ] τὰς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα . . . |<sup>(H)</sup>

Ἐδάνεισεν Νικαρέτα Θεώνος | Θεσπική, παρόντος αὐτῇ κυ[β]ρίου<sup>VI</sup>  
 τοῦ ἀνδρὸς Δεξιππου Ε[ὐ]νομίδου, Καφισοδώρῳ Δε[ο]νυσίου,<sup>80</sup><sup>(A. 3)</sup>

413, and agrees with uncontracted forms found elsewhere, as *κουρωθείει* (151.2). — 50. κομίττ[ειτη], not κομίττ[η], also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the

date given at the end of each is the time of the loan (τὸ συνάλλαγμα). Cf. Thälheim, Berl. Phil. Woch. 1893, 267. The expression throughout is condensed. Ξενοκρίτω (ἄρχοντος), (μεινὸς) Ἀλαλκομενίῳ, Νικαρέτα Θεώνος (κατὰ) τὰς πόλιος.

78 ff. The text of the contract is in the κοινή, though dialect forms are retained in some of the proper names,

- Φιλομήλωι Φίλωνος, | 'Αθανοδώρωι 'Ιππωνος, Πο[λυ]κρίτωι Θά-  
 85  
 (8) ροπος καὶ ἐγγυοῖς || εἰς ἔκτεισιν τοῦ δανείου | Μνάσων Μέκγαο,  
 Τελεσίας | Μέκγαο, Λασίππωι Ξενοτίμου, Εὐάρει Εὐχώρου, Πε-  
 90  
 (13) ριλᾶωι 'Αναξίωνος, Διονυσο[δ]ώρωι Καφισοδώρου, Κωμί[ν]αι Τελε-  
 σίππου, 'Ονασίμωι | Θεογεΐτονος, Καφισοδώρωι | Δαματρίχου,  
 95  
 (18) Νικοκλεῖ 'Αθα[ν]οδώρου 'Ορχομενίοις ἀργυ[ρ]ίου δραχμὰς μυρίας  
 ὀκτακισχειλίας ὀκτακοσίας τρι[ά]κοντα τρεῖς ἄτοκον ἐχ Θεσ[π]ιῶν  
 100  
 (23) εἰς τὰ Παμβοιώτια τὰ ἐπ' 'Ονασίμου ἄρχοντος Βοιωτοῖ[ς]. || ἀπο-  
 δότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἐγγυοὶ Νικαρέται ἐν  
 τοῖς Πανβοιωτίοις πρὸ τῆς θυσίας ἐν ἡμέ[ρ]αις τρισίν. ἐὰν δὲ μὴ  
 105  
 (28) ἀποδῶσ[ι], || πραχθήσονται κατὰ τὸν νόμον· [ῆ] δὲ πρᾶξις ἔστω ἐκ  
 τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἐνδ[ε]ς |  
 110  
 (33) καὶ ἐκ πλειόνων καὶ ἐκ πάν[τ]ων καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς,  
 πραττούσῃ ὃν ἂν τρόπον βούληται. ἡ δὲ συγγραφὴ | κυρία ἔστω,  
 115  
 (38) καὶ ἄλλος ἐπιφέρει ὑπὲρ Νικαρέτας. Μάρ[τυ]ρες 'Αριστογεΐτων  
 'Αρμοξένου, 'Ιθιούδικος 'Αθανάιο, | Φιφιάδας Τιμοκλείος, Φαρσά-  
 120  
 (43) λιος Εὐδίκου, Καλλέας Λυσιφάντου, Θεόφειστος Θεοδώ[ρ]ου, Εὐ-  
 ξενίδας Φιλώνδου | Θεσπιεῖς. ἁ σούγγραφος | παρ Φιφιάδαν  
 Τιμοκλείος. |  
 VII  
 (B) 'Ονασίμω ἄρχοντος Βοιωτοῖ[ς], | μεινὸς Πανάμω, ὁμολογὰ ||  
 125  
 (48) Νικαρέτῃ Θίῳνος Θεισπικῇ, | παριόντος Νικαρέτῃ Δεξιπ[ι]πῳ Εὐ-  
 νομίδαο τῷ ἀνδρὸς Θε[σπ]ιεύος, κῆ τῇ πόλι 'Ερχομεν[ί]ων·  
 130  
 (53) παρείαν οὐπὲρ τὰς πόλ[ι]ος πολέμαρχοι Καφισόδωρος Διωνου-  
 σίω, Φιλόμελος | Φίλωνος, 'Αθανόδωρος 'Ιππωνος· ἀποδόμεν τὰν  
 135  
 (58) πόλιν 'Ερχομενίων Νικαρέτῃ Θίῳνος, || ὃ ἐπίθωσαν οὐπὲρ τὰν  
 οὐπὲραμεριῶν τὰν ἐπὶ Ξενοκρίτῳ ἄρχοντος ἐν Θεισπιῆς, ἀργου-  
 140  
 (63) ρίω δραχμὰς μυρίας ὀκτ[α]κισχειλίας ὀκτακατίας τρι[ά]κοντα  
 τρίς, ἔσχατον 'Ονασ[ί]μω ἄρχοντος ἐν τῷ 'Αλαλ[κο]μενίοι μινί·  
 σούγγραφον δὲ | γράψασθαι τῷ ἀργούριῳ τῶς | (τῶς) πολεμάρχως  
 145  
 (68) 'Ερχομενίων || κῆ ἐγγούως, ὥς κα δοκιμάδδ[ει] | Νικαρέτα, κῆ  
 θέσθαι μεσέγγ[υ]ον παρ Φιφιάδαν Τιμοκλείος | Θεισπιεῖα. ἐπὶ δέ  
 150  
 (73) κα κομίττε[ι]τη Νικαρέτα τὸ ἀργούριον || παρ τὰς πόλιος, ἐσλια-

The names of the first two sureties are given by mistake in the nominative,

but with the third the error is rectified. — 113–114. ἐπιφέρει: presents it.



νάτω Νικαρέτα τὰς οὐπεραμερίας, ἃς ἔχει κατὰ τὰς πόλις, τὰς ἐπὶ  
 Ξενοκρίτῳ | ἄρχοντος ἐν Θεισπιῆς πάσας, κῆ τὰν σούγγραφον ἀπο-  
 δότω Φιφιάδας τοῖς πολεμάρχῃς κῆ τοῖ ταμίῃ κῆ τοῖς | ἐγγούσις.  
 ἡ δέ κα μὲν ἀποδώει ἀ πόλις Νικαρέτῃ τὸ ἀργούριον ἐν τῷ γεγραμ-<sup>155</sup>  
 μένῳ χρόνῳ, τὰς μουρίας κῆ ὀκτ[α]κισχειλίας ὀκτακατίας τριά-<sup>(78)</sup>  
 κοντα τρίς, ἀποδότω | τὰν σούγγραφον κῆ τὰς οὐπεραμερίας τὰς  
 κατὰ τὰς | πόλις, ἅπαν τὸ ἀργούριον τὸ ἐν τῷ ὁμολό[γ]ῳ γεγραμμέ-  
 νον· (ἡ δέ κα) ἐν τῷ χρόνῳ τῷ γεγραμμένῳ μὲν ἐθέλει κ[ομ]ίδδ[ε] |  
 σθη Νικαρέτ[α] τὸ ἀργούριον, ἀποδότω Φιφιάδας τὰν | σούγγραφον<sup>160</sup>  
 τοῖς πολεμάρχῃς κῆ τοῖ ταμίῃ κῆ τοῖς | ἐγγούσις, κῆ ποταποπι-<sup>(83)</sup>  
 σάτω Νικαρέτα τῇ πόλιν Ἐρχομενίων κῆ τοῖς πολεμάρχῃς κῆ τοῖ  
 ταμίῃ κῆ τοῖς ἐγγούσις ἀργουρίῳ δραχμὰς πεντακισμουρίας, κῆ  
 τῇ | οὐπεραμερίῃ ἄκουρῷ νῦν ἔνθω. *ρίστορες* Ἀριστογίτων Ἀρμο-<sup>165</sup>  
 ξένῳ, Ἰθούδικος Ἀθανίαο, Φιφιάδας Τιμο[κλεῖ]ος, Φαρσάλιος Εὐ-<sup>(88)</sup>  
 δίκῳ, Καλλέας Λιουσιφάντῳ, Θιόφειστος Θιοδώρῳ, Εὐξενίδας  
 Φιλώνδαο Θεισπιείεξις. τὸ ὁμόλογον παρὰ Θιόφειστον Θιοδώρῳ  
 Θεισπιεία.

Διαγραφὰ || Νικαρέτῃ διὰ τραπέδδας τὰς Πιστοκλείος ἐν Θε-<sup>170</sup>  
 σπιῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μινὸς Ἀλαλκομενίῳ<sup>(93)</sup>  
 δευτέρῳ ἀμέρῃ ἐνακιδεκάτῃ, ἐπὶ τὰς Πιστοκλείος | τραπέδδας Νι-  
 καρέτῃ παρεγράφει παρὰ Πολιουκρίτῳ Θάρ[ο]πος Ἐρχομενίῳ ταμίαο  
 οὐπὲρ τὰς πόλις τὸ συνχωρεῖ | θέν τὰν οὐπεραμεριάων τὰν ἐπὶ<sup>175</sup>  
 Ξενοκρίτῳ ἄρχοντος, | παριόντος πολεμάρχῳ Ἀθανοδώρῳ Ἰππω-<sup>(98)</sup>  
 νος Ἐρχομενί[ω], | ἀργουρίῳ δραχμὴ μούριη ὀκτακισχείλη ὀκτα-  
 κάτῃ τριάκοντα τρίς.

154 ff. If the city fails to pay Nica-  
 reta in the time specified, it will have  
 to pay the amount stated in the con-  
 tract and the sum of the notes besides,  
 that is substantially double the amount  
 loaned. But if Nicaeta refuses to ac-  
 cept the amount named in the con-  
 tract, as she might do in order to  
 secure the exorbitant penalty for de-  
 lay, she forfeits both contract and notes  
 and pays a heavy penalty,

169-170. *διαγραφὰ Νικαρέτῃ κτλ.* :  
*memorandum of payment to Nicaeta*  
*(adnom. dat. 172) through the bank of*  
*Pistocles. διαγραφὰ cancellation (cf.*  
*διαγράφασθαι l. 22), and so payment. So*  
*ll. 172 ff., at the bank of Pistocles there*  
*was paid over to Nicaeta by Polycritus*  
*the treasurer in behalf of the city the*  
*sum agreed upon of the notes (part. gen.;*  
*cf. ἀπὸ τῶν ὑπεραμεριάων ll. 14-15).*



44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inscr.Jurid.II, p.238. Michel 1392.

Θιὸς τοῦχα ἀγαθὰ. | Φαστία ἀρχοντος | Βοιωτῦς, ἐν δὲ Λεβα-||  
 5 δέϊν Δόρκωνος, Δωίλος | Ἰρανῇ ἀντίθειτι τὸν | φίδιον θεράποντα  
 10 Ἀνδρικὸν τῷ Δι τῷ Βασιλεῖ | κῇ τῷ Τρεφωνίῳ ἰαρόν εἴ||μεν, παρ-  
 μέιναντα παρ | τὰν ματέρα Ἀθανοδώραν φέτια δέκα, καθὼς ὁ |  
 πατεῖρ ποτέταξε· ἡ δέ κα | ἔτι δώσει Ἀθανοδώρα, [τ]ίσι [αὐτῇ] ||  
 15 Ἀνδρικὸς φόρον τὸν ἐν τῇ | θείκῃ γεγραμμένον· ἡ δέ τί | κα πάθει  
 Ἀθανοδώρα, παρμηνί· Ἀνδρώνικος τὸν περιττὸν | χρόνον παρ Δωί-  
 20 λον· [ἔ]πιτα ἰα||ρὸς ἔστω με[ι] ποθ[ι]κων με[ι]θενί μειθέν· μεί  
 ἔσσειμεν δὲ καταδουλίττασθη | Ἀνδρικὸν μειθενί· Ἀνδρικὸν δὲ  
 25 λειτωργίμεν || ἐν τῇς θοσίης τῶν θιῶν | ζων) οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430.

[Σάων - - - - ἀντίθειτι τὸ φίδιον | πη]δάριον Ἀθάνωνα τῷ Δι  
 τεῖ Βασιλεῖ κῇ τεῖ Τρεφωνίῳ ἰαρόν εἴμεν τὸν πάν[τα] | χρό[ν]ον ἀπὸ  
 τᾶσδε τᾶς ἀμέρας, μεῖ προθίκοντα μεῖτε αὐτεῖ Σάωνι μεῖτε ἄλλει |  
 [μ]ειθενί κατὰ μειθένα τρόπον. ἡ δέ κά τις ἀντιποιεῖται Ἀθάνωνος  
 5 εἰ ἄλλο τι ἀδικί || [κ]αθ' ὄντινα ὦν τρόπον, οὐπερδικιόνθω κῇ προ-  
 στάνθω τύ τε ἰαρεῖες κῇ τε[ι] | ἰαρ]άρχη τὸν ἡ ἀντιτιουνχάνοντες  
 κῇ τῶν ἄλλων ὁ βειλόμενος. φίστορε[s] | . . . λεις Σάωνος, Εὐβω-  
 λος Σωκράτιος, Νίκαργος κῇ Κράτων Εὐνοστίδ[ας].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῷ μεινὸς Δαματρίῳ πεντεκτεκάτη | Πούριππος  
 Προξένῳ ἀντίθειτι ἰαράν τὰν φιδίαν θεράπη[να]ν Ἀφροδιτίαν τῷ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the κοινή, and some in a mixture of both. In those given here κοινή influence shows itself in ἀγαθὴν no. 46, in the ζ of ζῶνθι, ζῶνθι nos. 46, 47 (cf. δώσει no. 44, δαμῶντες no. 48), κατὰ τὸν

νόμον no. 47 (cf. κατ τὸν νόμον no. 46), παραμείνας nos. 46, 47 (cf. παρμείναντα no. 44), in προθίκοντα no. 45 (cf. ποθίκων no. 44), in ποιούμενοι no. 47 (cf. ποῖόμενος no. 46 = ποιούμενος), ἐξείμεν no. 48 (ἐσσειμεν no. 44).

Note εἰ for usual υ from οἰ in nos. 45, 47 (see 30). For θοσίης no. 44, see 24. For στ = σθ and δαμῶντες, in no. 48, see 22.2.

Σαράπι, παραμείνασαν ἄσανυτὴ κῆ τῇ γου[ν]η|κὶ αὐτῷ ἀγαθὴν ἄς  
κα ζῶωνθι, τὰν ἀνάθεσιν ποιόμε[[νος] διὰ τῷ σουνεδρίῳ κατ τὸν 5  
νόμον· κῆ κατέβαλε τῷ ταμίῃ | [ἐ]πὶ τῶν ἱερῶν τὸ γινιούμενον  
δραχμὰς φέκατι παραχρε[ί]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395.

Ἀρχεῖνω ἀρχῷ μεινὸς Θουῖω | πεντεκηδεκάτῃ Διουκλεῖς κῆ Κω-  
τίλα ἀντίθεντι τὰν φιδίαν θρε[π]τάν, ἡ ὄνιυμα Ζωπουρίνα, ἱαρ[αν] ||  
τεῖ Σεράπει, παραμείνασαν αὐτεῖς ἄς κα ζῶνθι ἀνεκκλείτως, τὰν | 5  
ἀνάθεσιν ποιούμενε διὰ τῷ σ[ο]||ννεδρίῳ κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid.  
II,p.237. Michel 1393.

Ἀπολλωνίδαι ἀρχον[τ]ος, ἱαρεῖαδδοντος Ἀντιγένιος Σωκράτιος,  
ἱαραρχιόν[τ]ων Ἀγαισινίκω Σουκράτιος, || Σωσιβίῳ Πουθίλλιος, | 5  
ἀντίθειτι Θίῳν Δαματρίχ[ω] τὸν φίδιον φυκέταν Ἀκρίσιον | ἱαρὸν  
εἶμεν τῷ Σαράπιος κῆ τᾶ[ς] | Ἰσιος, κῆ μεῖ ἐξεῖμεν μεῖ||θεν ἐφά- 10  
πτεστη μειδὲ κα[τ]αδουλίτταστη· ἡ δὲ κά τις ἐφά[π]τειτη, κούριος  
ἔστω ὁ ἱαρεύς κῆ τὸ | ἱαράρχη κῆ τὸ σούνεδρυ σουλῶντες κῆ δα-  
μῶντες.

### Phocian

#### Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II,p.722). Roberts  
229.

Τοὶ πεντεκαίδεκα[α] | τῶν Λαβυαδᾶν, τοὶ [πὲρ] | Θ[ρ]ασύμαχον  
καὶ Ι...|ι...α, ἐπὶ Τριχᾶ ἀρχ[ον]||τος, ἀπέδειξαν [μνᾶ]ς δεκατέ- 5  
τορες [καὶ] | ἡμίμναϊον [κα]|| δραχμὰς πεν[τέ]||κεντα καὶ φέξ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (*ἀπέδοτο* at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immedi-

ate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. Statement of the disbursement of funds by the officials of the phratry of the Labyadae, whose proceedings form the subject of no. 51.

50. Delphi. V cent. B.C. B.C.H.XXIII.611. Ziehen, *Leges Sacrae* 73.

Τὸν φοῖνον μὲ φάρεν ἐς τὸ [Ε]ὕδρ|όμου· αἱ δὲ κα φάρει, ἡλαξά-  
στῶ | τὸν θεὸν ἡὼι κα κεραίεται καὶ | μεταθυσάτῳ κάποτεισάτῳ  
5 πέν||τε δραχμάς· τούτου δὲ τῷ καταγορέσαντι τὸ ἥμισσον.

51. Delphi. About 400 B.C. SGDI. 2561. Ditt.Syll. 438 (with II, pp. 819 f.). Inscr.Jurid.II, pp.180 ff. Michel 995. Solmsen 36. Ziehen, *Leges Sacrae* 74 (c and d). Ionic alphabet, but with F, and Θ = h (in contrast to H = η); lengthened o usually ΟΥ, but sometimes Ο.

## A

[ὁ δὲ ἡόρκος] | ἔστω· “ταγε[v]σέω δι[καίως κ]|ατὰ τοὺν νόμους  
τᾶς [π]ό[λι]||ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πὲρ τῶν ἀπελλαίων καὶ  
5 τᾶ||ν δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω κάποδειξέω [δ]ε|καίως  
τοῖς Λαβυάδαις [κ]|οὔτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχναυ  
10 οὔτε μαχαν[ᾶ]|ε τῶν τῶλ Λαβυαδᾶν χρημ[ά]|των· καὶ τὸς ταγοῦ[s  
ἐπ]αξέω τὸν ἡόρκον τοὺς [ἐν ν]έω[τ]|α κατὰ τὰ γεγραμμένα. ἡόρκος·  
15 ἡνπίσχομαι ποῖ τοῦ Δι|ὸς τοῦ πατρώϊου· εὐορκέοντι μέμ μοι ἀγαθὰ  
εἶη, αἱ δ' | ἐφιορκέοιμι, [ἡά]παντα κα|κὰ ἀντὶ τῶν ἀγαθῶν.” |

50. The inscription is on a wall connected with the stadium, and Eudromus, though otherwise unknown, was probably a sort of guardian hero of athletes. Hence the interdiction of wine. Note φάρεν (12), ἐς τό where we expect ἐν τό (135.4), and κεραίω (κεραίεται) = κεράννυμι, as in Homer.—μεταθυσάτῳ: begin the sacrifice again.

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

A 3. τοὺν νόμους: τὸν νόμους. So τὸν νόμους B 16, but usually s unassimilated. 97.1.—4. ἀπελλαίων: victims for the Ἀπέλλα. Cf. II. 44-46 where ἀγεν is used with ἀπελλαῖα, in contrast to φέρεν with δαράτας. Ἀπέλλα is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced

into the phratries and offerings for the occasion were made by the parents.—

5. δαρατᾶν: cakes. Ath. 3.110d, 114b cites a δάρατον meaning unleavened bread and says the word was used by the Thessalians. The δαράται at the Delphian festival were of two kinds (cf. 1. 25), the γάμελα or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the παιδῆια offered for the children that were introduced into the phratry by their parents.—6. συμπραξέω κάποδειξέω: I will collect and disburse. ἀποδείκνυμι, like Att. ἀποφαίω, render account for, disburse. Cf. ἀπέδειξαν no. 49.—10. τῶλ Λαβυαδᾶν: τῶν Λαβ-, elsewhere unassimilated, as 1. 3. 96.3.—11. I will impose the oath upon the tagoi for the next year. Cf. B. 27.

Ἔδοξε Λαβυάδαις Βουκατῶν μηνὸς δεκάται ἐπὶ Κ[ά]μπου ἐν 20  
 ταῖ ἀλῖαι σὺν ψάφοις ἑκατὸν ὀγδοήκοντα | δυοῖν· τοὺς ταγοὺς  
 μὴ δέκεσθαι μήτε δαρατᾶν γάμε||λα μήτε παιδῆια μήτ' ἀπελ||λαῖα, 25  
 αἱ μὴ τᾶς πατριᾶς ἐπ|αινεούσας καὶ πληθυόσα|ς ἄς κα ἦι. αἱ δέ  
 τί κα πὰρ νόμον κελεύσωντι, τῶν κελε||υσάντων ὁ κίνδυνος ἔστω. | 30  
 τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλ||λαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν  
 τοὺς ἄγοντας μ|ήτε τοὺς ταγοὺς δέκεσθα||μ· αἱ δέ κα [δ]έξωνται 35  
 ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτε|ισάτω φέκαστος δέκα δρα|χμὰς·  
 ὁ δὲ χρήζων καταγορ|εῖν τῶν δεξαμένων ἐπὶ τῶ||ν ὑστέρων ταγῶν 40  
 καταγορ|εῖτω ἐν ταῖ ἀλῖαι ταῖ μετὰ Βουκάτια, αἱ κ' ἀμφιλλέ|γωντι  
 τοῖ ταγοῖ τοῖ δεξά|μενοι. ἄγεν δὲ τὰπελλαῖα || ἀντὶ φέτεος καὶ τὰς 45  
 δαρά|τας φέρεν. ὅστις δέ κα μὴ | ἄγῃ τὰπελλαῖα ἢ τὰν δαρά|ταν  
 μὴ φέρῃ, ἀμμόνιον κατ|θέτω στατῆρα ἐπὶ φεκα||τέρωι, τῶι δὲ ὑσττέ- 50  
 ρωι φέ|τει ἀγέτω τὰπελλαῖα καὶ | τὰν δαρά|ταν φερέτω· αἱ δέ | κα  
 μὴ ἄγῃ, μηκέτι δεκέσθ|ων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπ||ελλαῖα ἢ 55  
 ἀποτεισάτω φέ|κατι δραχμὰς ἢ ὑπογραφόμενος τόκιον φερέτω·  
 καὶ | τὰν δαρά|ταν τῶι ὑσττέρωι φέ|τει φερέτω ἢ ἀποτεισ||άτω - - . 60

## B

[1-4 fragmentary. τ]οῖ Λαβυάδα[ι Εὐκλείοι]ς περὶ τῶν δα[ρα- 5  
 τῶν ἐπι]κρινόντων καὶ [Ἀπέλλα]ις περὶ τῶν ἀπελ[λαίων, | π]α-  
 ρεόντες μὴ μεῖδ[ς ἡε]ν|δὸς καὶ ἑκατόν· τὰ[ν δὲ] | ψᾶφον φερόντων 10  
 ἀνδ[εξ]||άμενοι πολ. τῷ Ἀπόλλω[ν]ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-  
 τρίου καὶ τοῦ Δ[ι]ὸς πατρώϊον δικαίως | οἰσεῖν κατ τὸν νόμον | τῶν 15  
 Δελφῶν· κῆπτευχέσθ|ω δικαίως τὰν ψᾶφον φέ|ρουσι πόλλ' ἀγαθὰ

23 ff. *The tagoi are to receive neither, in the case of the cakes (lit. of the cakes), the γάμελα or the παιδῆια, nor the ἀπελλαῖα, unless the gens to which one belongs approves in full session.* The approval of the gens (πατριὰ, as in Elis; πάτρα in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. ὁ: without h, as also A 38, C 19, but ho (demonst.) B 53, hoδe C 19. Cf. ᾧ A 28

beside hō B 55, ὅστις A 46, B 30, C 19. See 58 a.—38 ff. 'Any one who wishes to accuse the tagoi of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. ἀντὶ φέ- τεος: *during the year, in the same year.* See 136.8.2).—56. *Or let him sign a note (for the twenty drachmas) and pay interest.*

B 11-12. ἀνδεξάμενοι: *undertaking, promising.* They swear by the gods of



20 τοῦ[ς || θ]εοὺς διδόμεν, αἱ δὲ ἀ[δ]ίκως, τὰ κακά. τοῦτα δὲ τοῖς ταγοῖ  
 25 ἐπιτελεούτων καὶ τῷ δεομένῳ συναγόντων τοὺς Λαβυάδας· αἱ  
 δέ κα μὴ ποιῶντι καὶ[τ] τὰ γεγραμμένα ἢ μὴ το[ῦ]ς ταγοὺς τὸν  
 30 ἡόρκον ἐπαγάγωντι, ἀποτεισάτ[ω] φέκαστος ἐπὶ φεκατέ[[ρ]ω]ι δέκα  
 δραχμάς. ἡόστ[ι]ς δέ κα μὴ ὁμόσηι, μὴ τα[γ]ευέτω· αἱ δέ κ' ἀνώ-  
 35 μοτο[ς] ταγεύηι, πεντήκοντα | δραχμάς ἀποτεισάτω. || αἱ δέ κα δέξων-  
 ται τοῖς [τ]αγοῖς ἢ γάμελα ἢ παιδῆ[ι]α παρ τὰ γράμματα, ἀποτεισάτω  
 40 πεντήκοντα δραχμάς φέκαστος τῶν δεξασμένων· αἱ δέ κα μὴ ἀπο-  
 τείσηι, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτῳ καὶ ἐπὶ ταῖς  
 45 ἄλλαις | ζαμίαις, ἥεντε κ' ἀποτείσηι. καὶ ἡδὲ κα δέξωντα | ἢ δαρά-  
 ταν ἢ ἀπελλαῖα | παρ τὰ γράμματα, μὴ ἔστω Λαβυάδας μηδὲ  
 50 κοιναρεῖτω τῶν κοινῶν χρημάτων μηδὲ τῶν θεμάτων. | αἱ δέ τίς  
 κα τῶν ταγῶν καταγορῇ ποιῆσαι τι παρ τὰ γράμματα, ἡο δὲ  
 55 ἀντι[φ]ᾶι, τοῖς ταγοῖς ἐν ταῖς || - - - - -

## C

[ὁ]μνύτω πολὺ τοῦ Ἀπόλλωνος καὶ Ποτειδᾶνος τοῦ φρατρῖου  
 καὶ Διός, καὶ δικάζοντι μὲν δικαίως ἐπιευχέσ[θ]ω πόλλ' ἀγαθὰ  
 5 τ[ο]ὺς θεοὺς [δ]ιδόμεν, αἱ δ' ἐφιορκέοι, κα[κὰ]· αἱ δέ κα μὴ δικά-  
 ζηι καὶ[ρ]εθεῖς, ἀποτεισάτω πέντε[ι] δραχμάς, ἄλλον δ' ἀνθελό[με]-  
 10 νοι τ[ὸν] δίκαν τελεόντ[ων]. ἡόστις δέ κα παρ νόμον | [τι] ποιέοντα  
 ταῖς δίκαις ἡέληι, τὸ ἡμίσιον ἔχέτω. τοῖς δὲ ταγοῖς τῷ καταγορέ-  
 15 οντι τὸν δίκαν ἐπιτελεόντων· αἱ δὲ μὴ, τὸ διπλὸν φέκαστος ἀπο-  
 τεισάτω. ἡόστις[ς] δέ κα ζαμίαν ὀφείληι, ἅπ[ι]μος ἔστω, ἥεντε  
 20 κ' ἀποτείσηι.— Ἡδὲ ὁ τεθμός περ τῶν ἐντοφῆων. μὴ πλέον  
 πέντε καὶ τριάκοντα δραχμ[ᾶ]ν ἐνθέμεν μήτε πριάμενο[ν] μήτε

the city, phratry, and gens.—50. **θεμά-  
 των**: probably established rites, institu-  
 tions, though this meaning of θέμα is  
 not quotable. Cf. **τεθμός** = **θεσμός**, law,  
 ordinance, C 19.

C 1 ff. Oath of the person appointed  
 to act as judge. The missing conclusion  
 of B must have been the provision for  
 such an appointment.—6 ff. *If the one  
 chosen fails to serve as judge, he shall*

*pay five drachmas, and (the tagoi) shall  
 bring the case to issue by appointing  
 another in his place. Whoever convicts  
 one guilty of an unlawful action shall  
 receive half the fine (cf. no. 18.24-25,50).*

—19 ff. Law concerning funeral rites.  
 Like the law of Iulis in Ceos (no. 8),  
 this is directed against extravagance.  
 —20 ff. *One shall not expend more than  
 thirty-five drachmas, either by purchase*

φοίκω· τὰν δὲ παχεῖ[α]ν χλαῖναν φαιωτὰν εἶμεν. || αἱ δέ τι τούτων 25  
 παρβάλλοιτο, ἀποτεισάτω πεντήκοῦτα δραχμάς, αἱ κα μὴ ἐξομώ-  
 σιμι ἐπὶ τῷ σάματι μὴ πλέον ἐνθέμεν. στρώμα δὲ ἡ||ν ὑποβαλέ- 30  
 τω καὶ ποικεφ|άλαιον ἡν ποτθέτω· τὸν δ|ε νεκρὸν κεκαλυμμένον  
 φερέτω σιγᾷ, κῆν ταῖς στροφαῖς μὴ καττιθέντων μῆ|[δ]αμεί, 35  
 μῆδ' ὁτότυζόντων ἐ|[χ]θὸς τὰς φοικίας, πρίγ κ' ἐπὶ τὸ σᾶμα ἡ-  
 κωντι, τηνεῖ | δ' ἔναγος ἔστω, ἡντε κα ἡα | θιγᾶνα ποτθεθῇ. τῶν  
 δὲ π|ρόστα τεθνακότων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μῆδ' ὁτοτύ- 40  
 ζεν, ἀλλ' ἀπίμεν φοίκαδε ἕκαστον ἔχθω ἡομε|στίων καὶ πατραδελ-  
 φεῶν || καὶ πενθερῶν κῆγγόνων [κ]|αὶ γαμβρῶν. μῆδὲ τῷ ἡυσ[τ]|ε- 45  
 ραία(ι) μῆδ' ἐν ταῖς δεκάτ[α]|ις μῆδ' ἐν τοῖς ἐνιαυτοῖς[ς | μ]ήτ' οἰμώζεν  
 μῆτ' ὁτοτύ[ζε|ν]. αἱ δέ τι τούτων παρβάλλοιτο τῶν γεγραμμέ- 50  
 νων - - - - -

## D

.....αχα...δ...|.....θοῖναι δὲ ταῖς|[ε νόμιμ]οι· Ἀπέλ-  
 λαι καὶ Β[ουκά]τια, Ηηραῖα, Δαιδαφ|[όρια], Ποιτροπία, Βυσίον | 5  
 [μην]ὸς τὰν ἡεβδέμαν καὶ | [τ]ὰν ἡενάταν, κηῦκλει[α κ]᾿ἀρταμίτια

or (in articles taken) from the home. — 23-24. The shroud shall be thick and of a light gray color. For *φαιωτός*, see 31, and, as used of mourning apparel, cf. *φαιὰ ἱμάτια* Polyb. 30.4.5, and *φαιὰ ἐσθῆς* Ditt. Syll. 879.5. — 25 ff. If one transgresses (*παρβάλλω* = *παρβαίνω*) any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more. — 29 ff. *στρώμα δὲ κτλ.*: cf. no. 8.3-4. — 31 ff. *τὸν δὲ νεκρὸν κτλ.*: cf. no. 8.10-11. — 33 ff. *κῆν ταῖς στροφαῖς κτλ.*: they shall not set the corpse down anywhere at the turns in the road (but carry it straight on to the tomb without interruption), nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead (? cf. *ἐναγίζω*) until the lid (?) is closed (cf. *προστίθῃμι τὰς θύρας*, etc.). But the last part, from *τηνεῖ*

on, is variously read and interpreted. — 39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the near relatives.' — 45. *κηγγόνων*: or *κησγόνων*? The reading is uncertain. See 100. — 46 ff. *There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary.* — *ἐνιαυτοῖς*: See Glossary, and cf. *τὰ ἐνιαύσια* in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months ('*Ἀπελλαῖος*, *Βουκάτιος*, *Ἡραῖος*, etc.). For the identification of these festivals, see Ditt. l.c., notes. — 5-7. 'Those which occur on the seventh and the ninth of the month *Βύσιος*.' — 7-8. *κηῦκλεια κάρταμίτια*: καὶ *Εὔκλεια* καὶ *Ἀρταμίτια*. —

- 10 καὶ Λάφρι[α κ]αὶ Θεοξένια καὶ Τραχίν|ια καὶ Διοσκουρήια, Μεγ|α-  
 λάρτια καὶ Ηηράκλει[α], | καὶ κ' αὐτὸς θύη| ἡιαρῆ[ι]ον καὶ κα  
 15 λεκχοῖ παρῆι [κ]αὶ κα ξένοι φοι παρέωντ|ι ἡιαρῆια θύοντες καὶ  
 κ|α πενταμαριτεύων τύχη|ι· αἱ δέ τι τούτων παρβά|λοιτο τῶν γε-  
 20 γραμμένων, | θωεόντων τοί τε δαμιορ|γοὶ καὶ τοὶ ἄλλοι πάντες|  
 Λαβυάδαι, πρᾶσσόντων | δὲ τοὶ πεντεκαίδεκα. α[ι] | δέ κα ἄμφιλ-  
 25 λέγηι τᾶς θωιάσιος, ἐξομόσας τὸν νό|[μιμ]ον ἡόρκον λελύσθω. α[ι]  
 δ' ἄ|λίαν ποιόντων ἄρχω|[ν] ἀπείη, ἀποτεισάτω ὁδε|λόν, καὶ συγ-  
 30 χέοι, ἀποτεισάτω ὁδε|λόν. τοιάδε κῆν || Φανατεῖ γέγραπται ἐν  
 [τ]ῆι πέτραι ἔνδω· “[τ]άδε Φά|[ν]οτος ἐπέδωκε τῇ θυγατ|ρὶ Βου-  
 35 ζύγαι, τὰ ἡἡμιρρ[ή]|νια κῆκ τᾶς δυωδεκαῖ|δο|ς χίμαιραν καὶ τῆμι-  
 ρ[η]ν|αἰᾶν δάρματα καὶ τὰ τῶι | Λυκείωι δάρματα καὶ τὰν ἁγαίαν  
 40 μόσχον.” πάντων | καὶ φιδίων καὶ δαμοσίω|ν τὸμ προθύοντα καὶ  
 προ|μαντεύμενον παρέχεν | τὰ γεγραμμένα Λαβυάδα|ις· τῇ δὲ  
 45 θυοῖαι Λαβυαδ|ῶν τῶπελλαίου μηνὸς τῶ|ι Διούσῳι, Βουκατίοις |  
 τῶι Δι πατρῶιωι καὶ τῶπ|όλλωνι τὰν ἀκρόθινα καὶ| συμπιπίσκειν

12 ff. Feasts are also held if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as πενταμαρίτας. πενταμαρίτας is the name of some official appointed to serve five days (ἀμύρα, see 12), but nothing more is known about this office. — 22. τοὶ πεντεκαίδεκα: cf. no. 49. — 26–27. If, when they hold an assembly, any official is absent. ἀρχων nom. sg. part. one holding office. — 29 ff. These things are written at Phanoteus on the inner side of the rock. The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the phratry of the Labyadae. — 30. Φανατεῖ: cf. Φάνοτος ll. 30–31. Both Φανατεὺς and Φανοτεὺς occur in other inscriptions. See 46. — 31 ff. τάδε Φάνοτος . . . μόσχον: quotation from the ancient rock inscription, stating what

the eponymous herogave to his daughter Buzyga. This mythical heroine is mentioned elsewhere (Schol. Ap. Rhod. l. 185) as a daughter of Lycus, whose name is to be recognized in Λυκείωι l. 37 (shrine of Lycus?). — 38. τὰν ἁγαίαν μόσχον: apparently the admirable or wonderful calf (a sort of wonder-calf?), but the allusion is of course obscure. — 38 ff. πάντων κτλ.: 'in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned (i.e. in the rock inscription just quoted).' πάντων depends upon προθύοντα and προμαντεύμενον, sacrificing etc. in advance of. — 47. τὰν ἀκρόθινα (or τὰ ἁκρόθινα, the reading being uncertain): sc. ταγοὺς παρέχεν, the ταγοὶ shall furnish the first-fruits. — 48 f. συμπιπίσκειν κτλ.: invite the Labyadae to drink together. —

ἡμεῖ τοὺς Λαβυάδας· τὰς δ' ἄλλας || θοίνας κατ[τ] τὰν ἡώραν 50  
ἀπ[ἀ]γεσθαι.

52. Delphi. Between 240 and 200 B.C. SGDI.2653. Michel 274.

Ἀγαθαὶ τύχαι. Δελφοὶ ἔδωκαν Νικάνδρῳ | Ἀναξαγόρου Κολο-  
φωνίῳ, ἐπέων ποιητῇ, αὐτῷ καὶ ἐγγόνοις προξενίαν, προμαντεῖαν, |  
ἀσυλίαν, προδικίαν, ἀτέλειαν πάντων, προε||δρίαν ἐν πάντε(σ)σι τοῖς 5  
ἀγῶνοις οἷς ἡ πόλις τίθητι καὶ τᾶλλα ὅσα καὶ τοῖς ἄλλοις προξέ-  
νοις καὶ | εὐεργέταις τᾶς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδά-  
μου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλείστωνος, Ξένωνος,  
Ἐπιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034.

Ἀρχοντος [Ν]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο  
Νεοπάτρα Ὀρθαίου | Δελφὶς τῷ Ἀπόλλωνι τῷ Πυθίῳ σώματα  
γυναικεῖα δύο αἷς ὀνόματα Ζωπύρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν  
ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῷ | θεῷ τὰν ὠνάν,  
ἐφ' ᾧτε ἔλευθέρas εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ || πάντα 5  
βίον. βεβαιωτῆρ κατὰ τὸν νόμον· Δαμένης Ὀρέστα Δελφός. πα-  
ραμε[ι]νάντων δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι καὶ ζώῃ  
Νεοπάτρα ποέουσai | τὸ ποτιτασσόμενον πᾶν τὸ δυνατόν ἀνεγκλή-  
τως· εἰ δέ τί κα μὴ ποιέοντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσο-  
μένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυνατὰ οὖσαι, ἐξέστω  
Νεοπάτραι κολάζειν καθὼς || κα αὐτὰ δειλῆται καὶ ἄλλωι ὑπὲρ 10

49 ff. τὰς δ' ἄλλας κτλ.: *the other feasts one shall carry out in accordance with the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See 279. Note in l. 5 the combination of Delph. πάντε(σ)σι with Aetol. ἀγῶνοις.

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44-48. They show all varieties of mixture of Delphian, Northwest Greek κοινή, and Attic elements, e.g. in this inscription, 3 pl. impv. ἐόντω, ἐόντων, ἔστων. Nearly always at this time, the older *ai*, *iapós* are replaced by *ei*, *iερός*, and *toi* by *oi*, though *toi* is frequently retained in the formal *toi iερός* beginning the list of witnesses.



Νεοπάτραν ἀζαμίους ὄντοισ καὶ ἀνυποδίκους πάσας δίκας καὶ  
 ζαμίας. εἰ δέ τί κα πάθῃ Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα  
 καὶ Σωσίχα κυριέουσαι αὐτοσαντᾶν καὶ ποέουσai ὅ κα θέλω|τι,  
 καθὼς ἐπίστευσαν τῶι θεῶι τὰν ὠνάν. εἰ δέ τίς κα ἄπτηται Ζω-  
 πύρας | ἡ Σωσίχας ἐπεὶ κα τελευτάσῃ Νεοπάτρα, βέβαιον παρε-  
 15 ψέτω ὁ βεβαιωτῆρ τῶι || θεῶι τὰν ὠνάν κατὰ τὸν νόμον. ὁμοίως δὲ  
 καὶ οἱ παρατυγχάνοντες κύριοι ἐόντων συλέοντες ὡς ἐλευθέρας οὖ-  
 σας ἀζάμοι ὄντες καὶ ἀνυπόδικοι | πάσας δίκας καὶ ζαμίας. εἰ δέ  
 τί κα ἀξετωθέωντι περὶ Νεοπάτραν πεπονηρευμένοι ἡ τῶν Νεοπά-  
 τρας ὑπαρχόντων τι, κύριοι ἐόντω οἱ ἐπίνομοι κολάζοντες αὐτὰς  
 20 καθ' ὅτι κα αὐτοῖς δοκῇ ἀζάμοι ὄντες καὶ ἀνυπόδικοι || πάσας  
 δίκας. μάρτυρες · τοὶ ἱερεῖς Ξένων, Ἀθαμβος, τῶν ἀρχόντων Εὐ-  
 κλείδας, | ἰδιῶται Ἴεροκλῆς, Χαρίξενος, Βάγχιος.

*Exclusive of Delphi*

54. Stiris. About 180 B.C. IG.IX.i.32. SGDI.1539. Ditt.Syll.426.  
 Michel 24. Solmsen 37.

A

[Θ]εὸς τύχαν ἀγα[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-  
 5 ξίου, | [μ]ηνὸς ἐβδόμῳ, ὁμολο[γ]ί|α τᾷ πόλει Στειρίων καὶ | [τᾷ]  
 πόλει Μεδεωνίων · συ[ν]ε[π]ολίτευσαν Στειρίοι κα[ὶ] | Μ|εδεωνιοὶ  
 10 ἔχοντες ἱερά, πῶ[λ]ιν, χώραν, λιμένας, πάντα || [ἐ]λεύθερα, ἐπὶ τοῖσδε.  
 εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |  
 15 καὶ συνεκλησιάζειν καὶ συναρχοστατεῖσθαι μετὰ τᾶς || [π]όλιος  
 τᾶς Στιρίων, καὶ δικά[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλει[ο]ς πάσας τοὺς  
 ἐνικομένους | [τ]αῖς ἀλικίαις. ἰσπάνθω δὲ κα[ὶ] | [ἰ]εροταμίαν ἐκ

17. ἀξετωθέωντι κτλ.: are convicted of  
 having done any wrong to Neopatra or  
 her possessions. Cf. ἐξελεχθει(ς)σαν  
 in another of the manumission decrees.  
 The derivation of ἀξετώ from \*ἀνξετώ  
 (cf. 77.2) and connection with ἀναζητέω  
 is most attractive, though ζητέω has  
 original *ā*, of which the weak grade  
 would be *a* not *ε*. Others compare  
 Hesych. ἀξερν · ἀπιστον, Σικελοί, the  
 origin of which is obscure.

54. Agreement establishing a συμπο-  
 λιτεία or joint-citizenship between the  
 Stirians and Medeonians.

10. ἐλεύθερα: free, open to all (of both  
 towns). — 11 ff. τοὺς κτλ.: all the Mede-  
 onians shall be Stirians with equal rights,  
 and shall join with the city of the Stirians  
 in the assembly and in appointing magis-  
 trates, and those who have arrived at  
 proper age shall try all cases which come  
 before the state. — 18. ἰσπάνθω: Boeotian

τῶν Μεδεω[ν]ίων ἓνα τὸν θυσέοντα τὰς | θυσίας τὰς πατρίους 20  
 Μεδεων[ί]οις, ὅσαι ἐντὶ ἐν τῷ πολιτικῷ νόμ[ω], | μ]ετὰ τῶν ἀρχόν-  
 των τῶν στα[θ]έντων ἐν Στίρι· λαμβανέτω || [δ]ὲ ὁ ἱεροταμίας 25  
 ἀρέσμιον, ὃ τ[ο]ὶ | ἄ]ρχοντες ἐλάβανον, ἡμ[ι]ν[α]ὶον καὶ τῶν χοῶν  
 τὸ ἐπ[ι]β[α]λὸν τῷ ἱεροταμίᾳ. συνδι[κ]αξεῖ δὲ ὁ ἱεροταμίας μετὰ ||  
 [τ]ῶν ἀρχόντων τὰς δίκας, ἃς | [τ]οὶ ἄρχοντες δικάζοντι, καὶ | 30  
 [κ]λαρωσὶ τὰ δικαστήρια, ἃ κα | δέη κλαρώειν, μετὰ τῶν ἀ[ρ]χόν-  
 των. μὴ ἔστω δὲ ἐπάναγ[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν 35  
 Στίρι τὰς ἀρχάς, ὅσοι | γεγένηνται ἐν Μεδεῶνι ἄρχοντες, ξενοδι-  
 και, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ || τὰν γυναικῶν 40  
 ὅσαι ἱερητεύκατι, εἰ μὴ τις ἐκὼν ὑπομένοι· | ἰστάνθων δὲ ἐκ τῶν  
 ἀλειτουργήτων τῶν Μεδεωνίων καὶ ἐκ τῶν Στιρίων· δαμιουρ[γ]ε- 45  
 ὄντων δὲ καὶ τὰ ἐν Μεδε[ῶνι] ἐρὰ καθὼς ὁ πολιτικὸς νόμος κε-  
 λεύει. καὶ τὰν χ[ώ]ραν τὰν Μεδεωνίαν εἴμην | [π]ᾶσαν Στιρίαν  
 καὶ τὰν Στιρίαν Μεδεωνίαν κοινὰν π[ᾶ]σαν. κοινωνούντω δὲ οἱ 50  
 Μεδε[ῶν]ιοι τὰν θυσιᾶν τὰν ἐν Στί[ρι] πασᾶν καὶ τοὶ <τοὶ> Στίριοι  
 τὰν ἐν Μεδεῶνι πασᾶν. μὴ ἐξέστω δ[ὲ] ἀποπολιτεύσασται τοῦ[ς] | 55  
 Μεδεωνίους ἀπὸ τῶν Στιρί[ων] μηδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν  
 Μεδε[ωνί]ων. ὁπότεροι | [δ]ὲ κα μὴ ἐμμείνωντι ἐν τοῖ[ς] γεγραμ- 60  
 μένοις, ἀποτείσαντων τοῖς ἐμμεινά[ν]τοις ἀργυρίου τέλαιντα δέκα.

## B

[.....π]οιούντων· | [γ]ραψάντων δὲ τὰν ὁμ[ο]λογίαν ἐν  
 στάλαν καὶ ἀν[αθ]έντων ἐν τῷ ἱερὸν τῆς Ἀ[θάν]ας, θέστων δὲ 5  
 τὰν ὁμ[ο]λογίαν καὶ παρὰ ἰδιώταν ἐσ[φρα]γισμέναν. ἃ ὁμολογία  
 π[αρά] | Θράσωνα Λιλαίεα. μάρ[τυ]ρες Θράσων Δαματρίου Ἐ[λα]- 10  
 τεύς, Εὐπαλίδας Θράσωνος Λιλαεύς, Τιμοκράτης Ἐπινίκου Τι-  
 θορρεύς. δόντων δὲ τοὶ Στίριοι | τῇ φατρίᾳ τῶν Μεδεωνί[ων] ἐν 15  
 ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε καὶ | τ]όπον τὰν καλειμέ-  
 ναν | . α . . τρειαν.

for ἰστάντω. So ἰστάνθων l. 42 and θέ-  
 λωνθι in another Stirian inscription. Cf.  
 also κλαρωσὶ l. 32 with Boeot. ι for ει.  
 See 231. — 34 ff. μὴ ἔστω κτλ.: 'those  
 who have been officials in Medeon shall  
 be exempt from compulsory office hold-

ing in Stiris.'—40–41. ἱερητεύκατι: see  
 138.4. — 55. ἀποπολιτεύσασται: στ =  
 σθ as in θέστων B 5. 85.1.

B 13 ff. The phratry of the Medeo-  
 nians, in distinction from the state, re-  
 tained its own organization, and was

## Locrian

55. Oeanthea (Galaxidi). First half V cent. b.c. IG.IX.i.334. SGDI. 1478. Hicks 25. Inscr.Jurid.I, pp.180 ff. Michel 285. Roberts 231 and pp. 346 ff. Solmsen 34.

Ἐν Ναύπακτον κα(τ) τῶνδε χαπιφοικία. Λορρὸν τὸν Ἠυποκναμίδιον, ἐπεί κα Ναυπάκτιος γένεται, Ναυπάκτιον ἔοντα, ἡπόθ(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called ἄποικοι from the point of view of the mother country, but ἔποικοι as here (ἐπίφοιροι) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as θαλά(σ)ας, but often in sentence combination, as κα(τ) τῶνδε. So ἐ(δ) δάμο, ἐ(λ) λιμένος, etc., with assimilation of ἐκ (100); similarly

ἐ(ν) Ναυπάκτῳ (once ἐγ Ναυπάκτῳ), in contrast to which ἐν Ναύπακτον, ἐν Ναυπάκτῳι with original ἐν are always written out. Cf. also (in no. 56) τι(ς) συλῶι, ἀνάτῳ(ς) συλῆν, ἀδικῳ(ς) συλῶι, in view of which the reading ἡπόθ(ς) ξένον (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of ρ as no. 55, where it is uniformly employed before ο or ρο. In no. 56 it is no longer used. In no. 55 lengthened ε is expressed by El, lengthened ο by O in the genitive singular, OV in the accusative plural. But in no. 56 always E and O. See 25 d. No. 55, beginning in l. 11, is divided into paragraphs by the letters A-Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g. the subject of ἀποθάνει l. 30), and in general the style of both inscriptions is crude and obscure.

1. *The colony to Naupactus on the following terms.* — χαπιφοικία: χα ἐπιφοικία. 94.5. — κα(τ) τῶνδε: see 136.5. — Λορρὸν τὸν Ἠυποκναμίδιον κτλ.: *A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges (i.e. in the mother country) when he happens to be present, if he wishes. If he wishes,*

ξένον ὅσια λανχάνειν καὶ θύειν ἐξεῖμεν ἐπιτυχόντα, αἱ κα δειλῆ-  
ται· αἱ κα δειλῆται, θύειν καὶ λανχάνειν κέ(δ) δάμω κέ(ρ) ροιάνων  
αὐτὸν καὶ τὸ γένος καταφέρει. τέλος τοῖς ἐπιφοίρουσιν<sup>8</sup> Λορρόν τῶν 5  
Ἡποκναμιδίων μὲ φάρειν ἐν Λορροῖς τοῖς Ἡποκναμιδίοις, φρίν  
κ' αὖ τις Λορρός γένεται τῶν Ἡποκναμιδίων. αἱ | δειλῆτ' ἀνχῶ-  
ρεῖν, καταλείποντα ἐν τῇ ἰστίᾳ παῖδα ἡβατὰν ἔ' δελφεὸν ἐξεῖ-  
μεν ἄνευ ἐνετερίων· αἱ κα ἡνπ' ἀνάνκας ἀπελάδονται ἐ(ν) Ναυπάκτῳ  
Λορροὶ τοὶ Ἡποκναμιδιοὶ, ἐξεῖμεν ἀνχῶρεῖν, ἡπότ' ἑκάστος ἔν,  
ἄνευ ἐνετερίων. τέλος μὲ φάρειν μεδὲν ὅτι μὲ μετὰ Λορρόν τῶν 10  
Ἑσπαρίδων.— A — Ἐνορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον μὲ πο-  
στᾶμεν ἀ(π') Ὀποντίων | τέκναι καὶ μαχανᾷ μεδεμῖαι φερόντας. τὸν  
ἡόρρον ἐξεῖμεν, αἱ κα δειλῶνται, ἐπάγειν μετὰ τριάροντα φέτεα ἀπὸ  
τῷ ἡόρρῳ ἑκατὸν ἄνδρας Ὀποντίους Ναυπακτίων καὶ Ναυπακτίους  
Ὀποντίους.— B — Ἡόσστις κα λιποτελέει ἐγ Ναυπάκτῳ τῶν ἐπι- 15  
φοίρων, ἀπὸ Λορρόν εἰμεν, ἔντε κ' ἀποτείσῃ τὰ νόμια Ναυπακτίους.

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again. In ὅσια λανχάνειν καὶ θύειν there is probably the same contrast as in *λερὰ καὶ ὅσια* or *Cretan θέινα καὶ ἀνθρώπινα*, though it is possible that both terms refer to religious privileges. — 3. αἱ κα δειλῆται: for the repetition cf. also *ἔ. 11. 10 f.*, *δόμην 11. 41 f.*, *καρῶσαι ἐν τάγορᾷ 11. 20 ff.* — 4. κέ(δ) δάμω κέ(ρ) ροιάνων: καὶ ἐκ δήμου καὶ ἐκ κοινωνῶν. 94.6, 100. — 7 ff. If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except

in common with the Western Locrians, i. e. they are not to be subject to any special taxes as colonists. — αἱ δειλῆτ': for subj. without κα (also in l. 26), see 174. — 9. ἡπότ' ἑκάστος ἔν: a 3 sg. ἦν is otherwise known only in Attic-Ionic, other dialects retaining the original ἦς. See 163.3. Hence this is the 3 pl. ἦν agreeing with the logical subject *they* (cf. the preceding). Cf. Hom. *ἔβαν οἰκόνδε ἑκάστος*, etc. Kühner-Gerth I, p. 286. — 11 ff. Oath for the colonists to Naupactus, not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians. — 11. Ὀποντίων: for ἀπ' Ὀποντίων. Probably here only a graphic omission, similar to haplology (88 a). — 14 ff. Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays



- Γ — Αἱ κα μὲ γένος ἐν τᾷ ἰστίαι ἐῖ ἐ ἑχεπάμων τῶν ἐπιφοί-  
 ρων ἐῖ ἐν Ναυπάκτῳ, Λορρῶν τῶν Ὑποκναμιδίων τὸν ἐπάνχιστον  
 κρατεῖν, Λορρῶν ἡπό κ' ἐῖ, αὐτὸν ἰόντα, αἱ κ' ἀνὲρ ἐῖ ἐ παῖς, τριῶν  
 μῆενδον· αἱ δὲ μέ, τοῖς Ναυπακτίοις νομίους χρῆσται. — Δ — Ἐ(ν)  
 20 Ναυπάκτῳ ἀνχῶρέ||οντα ἐν Λορροῖς τοὺς Ὑποκναμιδίου ἐν Ναυ-  
 πάκτῳ καρύξαι ἐν τὰ|γοράι, κέν Λορροῖς τοί(ς) Ὑποκναμιδίοις ἐν  
 τᾷ πόλι, ἡδ κ' ἐῖ, καρύξαι ἐν | τὰγοράι. — Ε — Περροθαρῖαν καὶ  
 Μυσαχέον ἐπεὶ κα Ναυπάκτι(ός τις) γένετα| αὐτός, καὶ τὰ χρέ-  
 ματα τὲν Ναυπάκτῳ τοῖς ἐν Ναυπάκτῳ χρῆσται, | τὰ δ' ἐν Λορροῖς  
 25 τοῖς Ὑποκναμιδίοις χρέματα τοῖς Ὑποκναμιδί||οις ||| νομίους χρῆ-  
 σται, ἡπόως ἂ πόλις φεκάστῶν νομίζει Λορρῶν τῶν Ὑποκναμιδίων.  
 αἱ τις ἡντὸ τῶν νομίων τῶν ἐπιφοίρων ἀνχῶρέεῖ Περροθαρῖαν καὶ  
 Μυσαχέον, τοῖς αὐτῶν νομίους χρῆσται κατὰ πόλιν φεκάστους. | —  
 F — Αἱ κ' ἀδελφεί ἐδντι τῷ ἑν Ναύπακτον φοικέοντος, ἡπόως καὶ  
 30 Λορρῶν τῶν Ὑποκναμιδίων φεκάστῶν νόμος ἐστὶ, αἱ κ' ἀποθάνει,  
 τῶν χρεμάτων κρατεῖν τὸν ἐπίφορον, τὸ κατιρόμενον κρατεῖν. —  
 Z — | Τοὺς ἐπιφοίρους ἐν Ναύπακτον τὰν δίκαν πρόδιδον ἡρέσται

the Naupactians his lawful dues. —  
 16 ff. If there is no family in the home,  
 or heir to the property among the colo-  
 nists in Naupactus, the next of kin  
 among the H. Locrians shall inherit,  
 from whatever place among the Lo-  
 crians he comes, and, if a man or boy,  
 he shall go himself within three months.  
 Otherwise the laws of Naupactus shall  
 be followed. — 19 ff. If one returns from  
 Naupactus to the H. Locrians, he must  
 have it announced in Naupactus in the  
 market-place, and among the H. Locrians  
 in the city whence he comes. — 22 ff. When-  
 ever any of the Περροθαῖαι and the Μυ-  
 σαχεῖς (probably the names of two noble  
 or priestly families, the first obviously  
 containing κοθαρός = καθαρός) becomes a  
 Naupactian himself, his property in  
 Naupactus shall also be subject to the  
 laws in Naupactus, but his property  
 among the H. Locrians to the H. laws,

as the law may be in the several cities  
 of the H. Locrians. If any of them,  
 under the laws of the colonists, return,  
 they shall be subject to their own laws,  
 each according to the city of his origin.  
 — 29 ff. If there are brothers of the one  
 who goes as a colonist to Naupactus,  
 then, according to what the law of the  
 H. Locrians severally (i.e. in each city)  
 is, if (one of them) dies, the colonist  
 shall inherit his share of the property,  
 shall inherit what belongs to him. Note  
 the double construction with κρατεῖν  
 according as the sense is partitive or  
 not. But many take ΤΟ as gen. sg.  
 τῷ in relative sense, though this use is  
 not otherwise attested in Locrian, and  
 understand ἐστὶ with κατιρόμενον, trans-  
 lating which it is proper for him to in-  
 herit. — 32 f. The colonists may bring  
 suit before the judges with right of prece-  
 dence, they may bring suit and submit

πο(τ) τοὺς δικαστῆρας, ἡρέσται καὶ δόμεν ἐν Ὀπόεντι κατὰ φέος  
 αὐταμαρόν. Λορβῶν τῶν Ἠυποκναμιδίων προστάταν καταστᾶσαι  
 τῶν Λορρῶν τῶπιϛ||οίρδι καὶ τῶν ἐπιφοίρῶν τῷ Λορρῷ, hoίτινες κα 35  
 'πιατὲς ἔντιμοι (ες) (ἔδντι).— H — Ἡόσσ|τις κ' ἀπολίπῃ πατάρᾳ  
 καὶ τὸ μέρος τῶν χρῆμάτων τῷ πατρί, ἐπεὶ κ' | ἀπογενῆται, ἐξεῖμεν  
 ἀπολαχεῖν τὸν ἐπίφορον ἐν Ναύπακτον. | — Θ — Ἡόσστις κα τὰ  
 φεαδερῶτα διαφθεῖρῃ τέχναι καὶ μαχανᾷ καὶ μιᾷ, hότι κα μὲ  
 ἀνφοτάρους δοκέει, Ἡοποντίῳ τε χιλίων πλέθ|αι καὶ Ναφπακτίῳ 40  
 τῶν ἐπιφοίρῶν πλέθαι, ἄτιμον εἶμεν καὶ χρῆ|ματα παματοφαγεῖ-  
 σται. τῶνκαλειμένῳ τὰν δίκαν δόμεν τὸν ἀρ|χόν, ἐν τριάροντ' ἀμά-  
 ραις δόμεν, αἱ κα τριάκοντ' ἀμάραι λείπῳνται τᾶς ἀρχᾶς· αἱ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. *ἡρέσται* (i.e. *ἐλέσθαι*) καὶ *δόμεν* = *λαβεῖν* καὶ *δοῦναι* (cf. Hdt. 5.83). *δίκην λαβεῖν* is usually to *bring suit*, as here, though sometimes the opposite, while *δίκην δοῦναι* is usually to *submit to suit* (e.g. Thuc. 1.28), as here, though sometimes used of a magistrate, to *grant trial*, as below, l. 41 f. — 34 f. *Whoever are in office for the year shall appoint from among the H. Locrians a προστάτης, one of the Locrians for the colonist, one of the colonists for the Locrian.* τῶν Λορρῶν Ἠυποκναμιδίων applies properly only to the appointment of the *πρόστατης* for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought. — *καπιατὲς* without correction is to be read κα' *πιατῆς*, with hyphaeresis where we expect elision, from κα and *ἐπιατῆς*, an adv. cpd. of *φῆτος* for which we should expect *ἐπιφῆτῆς* or *ἐπιετῆς* (intervocalic *φ* is not always written, cf. Ὀπῶεντι, δαμουρ-

γούς). Some correct to *πι(φε)τῆς*, but a by-form with (φ)ατ is possible. ΕΞ after *ἐντιμοι* is due to dittography (cf. the ending of the preceding *hoίτινες*, *'πιατῆς*). The omission of *ἔδντι* may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I, p. 41, n. 2 c). — 36 f. *A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies.* — 38 ff. *Whoever violates these statutes by any device in any point which is not agreed to by both parties, the majority of the Thousand in Opus and the majority of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated.* For the spelling *Ναφπακτίῳ* see 32. — 41 ff. *To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot. For μέπος real*

μὲ διδοῖ τῷ ἐγκαλειμένῳ τὰν δίκαν, ἀτιμὸν εἶμεν καὶ χρῆματα παμα-  
 45 τοφαγῆσται, τὸ μέρος μετὰ φοικιατῶν. διομόσαι ἡόρρον τὸν νόμιον.  
 ἐν ὑδρίαν τὰν ψάφιξιεν εἶμεν. καὶ τὸ θέθμιον τοῖς Ἡυποκναμιδίοις  
 Λορροῖς ταῦτ' ἀτέλεον εἶμεν Χαλειόις τοῖς σὺν Ἀντιφάται φοικῆταις.

56. Oeanthea. Second half V cent. B.C. IG.IX.iii.333. SGDI.1479.  
 Hicks 44. Michel 3. Roberts 232 and pp.354 ff. Solmsen 35.

Τὸν ξένον μὲ χάγην ἐ(τ) τᾶς Χαλεΐδος τὸν Οἶανθέα, μ|εῖδὲ τὸν  
 Χαλειέα ἐ(τ) τᾶς Οἶανθίδος, μεῖδὲ χρῆματα αἷ τι(ς) συλῶι· τὸν δὲ  
 συλῶντα ἀνάτῳ(ς) συλῆν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας χάγην | ἄσυ-  
 5 λον πλὰν ἐ(λ) λιμένος τῷ κατὰ πόλιν. αἷ κ' ἀδικῳ(ς) συλῶι, τέ||το-  
 ρες δραχμαί· αἷ δὲ πλέον δέκ' ἀμαρᾶν ἔχοι τὸ σῦλον, ἡ|μισόλιον  
 ὀφλέτῳ γότι συλᾶσαι. αἷ μεταφοικέοι πλέον μῆνός ἐ | ὁ Χαλειεύς  
 ἐν Οἶανθέα ἐ Ὀϊανθεὺς ἐν Χαλεΐῳι, τᾷ ἐπιδαμῖαι δίκαι χ|ρέστῳ.  
 10 τὸν πρόξενον, αἷ ψευδέα προξενέοι, διπλ|εῖδι θοιέστῳ. ||| αἷ κ' ἀνδι-  
 χάζοντι τοῖ ξενοδίκαι, ἐπῳμότας ἡελέστῳ ὁ ξένος ὁπάγῳν τὰν δίκαν

estate, cf. the similar use of κλήρος. —  
 46 f. And this compact for the H. Lo-  
 crians shall hold good in the same terms  
 for the colonists from Chaleion under  
 Antiphates. See introductory note.

56. The tablet consists of two docu-  
 ments inscribed by different hands, as  
 appears from the forms of the letters,  
 which also show, together with the ab-  
 sence of Ϝ, that both are later than  
 no. 55. The first, ending with χρέστῳ  
 l. 8, is a treaty between Oeanthea and  
 Chaleion of the kind known as σύμβο-  
 λον or συμβολά (the latter in l. 15). It  
 is for the protection of foreigners, that  
 is citizens of other Greek states, visit-  
 ing either city from reprisal at the  
 hands of citizens of the other. Such  
 reprisal or seizure in enforcement of  
 claims was freely employed, so far as  
 it was not specifically regulated by  
 treaty. For graphic peculiarities see  
 no. 55, introductory note.

1 ff. An Oeanthean shall not carry

off a foreigner from Chaleian territory,  
 nor a Chaleian from Oeanthean terri-  
 tory, nor his property, in case one makes  
 a seizure. But him who makes a sei-  
 zure himself one may seize with impunity.  
 The property of a foreigner one may  
 carry off from the sea without being sub-  
 ject to reprisal, except from the harbor  
 of each city. If one makes a seizure  
 unlawfully, four drachmas (is the pen-  
 alty); and if he holds what has been  
 seized for more than ten days, he shall  
 owe half as much again as the amount  
 he seized. If a Chaleian sojourns more  
 than a month in Oeanthea or an Oean-  
 thean in Chaleion, he shall be subject to  
 the local court.

The second document, ll. 8-18, con-  
 sists of regulations of one of the two  
 cities, presumably Oeanthea, regarding  
 the legal rights of foreigners.

8 ff. The proxenus who is false to his  
 duty one shall fine double (the amount  
 involved in each particular case). If



ἐχθὸς προξένῳ | καὶ φιδίῳ ξένῳ ἀριστίνδαν, ἐπὶ μὲν ταῖς μναϊα|ίαις  
καὶ πλέον πεντεκαίδεκ' ἄνδρας, ἐπὶ ταῖς | μεϊόνους ἐννέ' ἄνδρας. αἷ  
κ' ὁ φασσὸς πολὶ τὸν φ|αστὸν δικάζεται κα(τ) τὰς συνβολᾶς, δαμιορ- 15  
γὸς ἡλεῖται τὸς ἠορκῶμῶτας ἀριστίνδαν τὰν πέρτορκίαν ὁμόσαν-  
τας. τὸς ἠορκῶμῶτας τὸν αὐτὸν ἠόρκον ὁμνῦέν, πλεθὺν δὲ νικῦν.

### Elean

57. Olympia. Before 580 B.C. SGDI.1152. Inscr.v.Olympia 2. Michel 195. Roberts 292 and pp.364 ff. Solmsen 38. Danielsson, Erauos III, 80 ff. Keil, Gött. Nachr. 1899, 154 ff. Glotz, Solidarité de la famille en Grèce, pp.248 ff.

Ἄ φράτρα τοῖς Εἰαλείοις. πατριὰν θαρρῆν καὶ γενεὰν καὶ ταὐτῷ. |

the *ξενόδικαι* (the judges in cases involving the rights of foreigners) are divided in opinion, the foreigner who is plaintiff (*ἑπάγων* = ὁ ἐπάγων) shall choose jurors from the best citizens, but exclusive of his proxenus and private host (who would be prejudiced in his favor), fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath (i.e. oath by five gods). The jurors shall take the same oath, and the majority shall decide.

accounting (or in the body of the *μαστοί*?). If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. α: this, the following, see Kuhner-Gerth I, p. 597. — *πατριὰν*: like Delph. *πατριά*, Dor. *πάτρα* = *γένος*, while *γενεά* is the immediate family. — *θαρρῆν*: be of good cheer, without fear, hence, as a technical term in Elean, be secure, immune, just as the Attic *ἄδεια* is in origin freedom from fear (*δέος*). It is used of persons and things. Cf. *θ[άρρος]* *αὐτοῖ καὶ χρεμάτοις* in another inscription. — *αὐτῷ*: refers to *φάρρενον Εἰαλεῖο* of the

57. This covenant for the Eleans. (An accused man's) gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the βασιλεῖς do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellanodica enforce this, and let the body of demiurgi enforce the other fines (which they had neglected to impose). If he (the Hellanodica) does not enforce this, let him pay double the penalty in his



αὶ ζέ τις κατιαραύσειε φάρρενον Φαλείῳ, αὶ ζέ μὲ πῖθειαν τὰ ζί|καία  
 ὁρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναῖς κα|ἀποτίνοι  
 5 φέκαστος τῶν μὲ πῖποεόντων κα(θ)θυταῖς τοῖ Ζι'Ολυμ|πίοι. ἐπέν-  
 πῶι ζέ κ' Ἐλλανοζίκας καὶ τᾶλλα ζίκαία ἐπενπῖτό ἀ ζαμιουργία· αὶ  
 ζέ μὲ νπῶι, ζίφειον ἀποτινέτῳ ἐν μαστρά|αι. αὶ ζέ τις τὸν αἰτια-  
 θέντα ζικαῖον ἱμάσκοι, ἐν ταῖ ζεκαμναῖαι κ' ἐ|νέχο[ιτ]ο, αὶ φειζὸς  
 ἱμάσκοι. καὶ πατριᾶς ὁ γροφενὸς ταῦ[τ]ά κα πάσκοι,|[αῖ τ]ιν' [ἀζ]ι-  
 κέο[ι]. ὁ π[ι]ναξ ἱαρὸς Ὀλυνπίαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inscr.v.Olympia 9. Hicks 9. Michel 1. Roberts 291 and pp.362 ff. Solmsen 39.

Ἄ φράτρα τοῖρ Φαλείοις καὶ τοῖς Ἐρ|φαδίοις. συμμαχία κ' ἔα  
 ἑκατὸν φέτα, | ἄρχοι δέ κα τοῖ. αὶ δέ τι δέοι αἶτε φέπος αἶτε φάρ-  
 5 γον, συνέαν κ' ἀ(λ)λάλοις τὰ τ' ἄ(λ)λ(α) καὶ πᾶρ πολέμῳ. αὶ δέ  
 μὰ συνέαν, τάλαντόν κ' | ἀργύρῳ ἀποτίνοιαν τοῖ Δι' Ὀλυνπίοι τοῖ  
 κα(δ)δαλέμενοι λατρείομενον. αὶ δέ τιρ τὰ γράφει ταῖ κα(δ)δα-  
 10 λείοιτο αἶτε φέτας αἶτε τελεστὰ αἶτε δᾶμος, ἐν τέπιαροι κ' ἐνέχ|οιτο  
 τοῖ νταῦτ' ἐγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inscr.v.Olympia 7. Michel 196. Roberts 296 and pp.369 ff. Ziehen, Leges Sacrae 61.

κα θεαρὸς εἶε. αὶ δέ βενέοι ἐν τιαροῖ, βοῖ κα θῶ(δ)δοι καὶ κο-  
 θάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ|α[(ὺ)]ταῖ. αὶ δέ τις πᾶρ τὸ

following clause, which logically goes with the preceding as well as the following. — 2. **κατιαραύσειε**: *καθιερεύω*, but meaning first to utter an imprecation against some one (cf. *κατεύχομαι*), and then, since this was, or had been, the manner of introducing a charge, simply *κατηγόρεω*. See also no. 60. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure. — **αὶ ζέ μὲ** κτλ.: cf. no. 51 C 13-16. For *ἐπενπῶι*, *μαστράαι*, *ἱμάσκω*, etc., see the Glossary.

58. This covenant between the Eleans and the Heraeans (of Arcadia). There shall be an alliance for one hundred

years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.

59. This is the conclusion of an inscription which was begun on another tablet not preserved.

If he (some one previously mentioned) commits fornication (?) in the sacred precinct, one shall make him expiate it by

γράφος δικά(δ)δοι, ἀτελέες κ' εἴῃ ἀ δίκη, ἀ δέ κα φράτρα ἀ δαμοσία  
τελεία εἴ[ε] δικά(δ)δόσα. τῶν δέ κα γραφέων ὅτι δοκέοι κα(λ)λιτέρως  
ἔχῃν πὸ(τ) τὸν θ(ε)όν, ἐξαγρέων καὶ ἐνποιῶν σὺν βόλαϊ (π)εντακα-  
τίων ἀφλανέως καὶ δάμοι πλεθύνοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν  
τρίτ[η]ν, αἵ τι ἐνποιῶι αὐτ' ἐξαγρέοι.

5

60. Olympia. Second half IV cent. B.C. Szanto, Oest. Jhrb. I, 197 ff.  
Danielsson, Eranos III, 129 ff. Meister, Ber. Sächs. Ges. 1898, 218 ff. Keil, Gött.  
Nachr. 1899, 136 ff. Reinach, Rev. Ét. Gr. XVI, 187 ff. Solmsen 40.

Θεός· τύχα. ταίρ δὲ γενεαίρ μὰ φυγαδείημ μαδὲ κατ' ὁποῖον  
τρόπον, μάτε ἐρσεναιτέραν μάτε θηλυτέραν, μάτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the θεαρός in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (136.3), withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing. — The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀφλανέως (see 55) is used loosely where we should expect an adjective in agreement with βόλαϊ or πεντακατίων.

60. But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return

and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian 1. 10.1 'Ηλείοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδειοι Ἀλεξάνδρῳ ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γενεαίρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see 241.

1. γενεαίρ: the singular is often used collectively in the sense of *offspring*,

δαμοσιῶμεν· αἱ δέ τιρ φυγαδεῖοι αἴτε τὰ χρήματα δαμοσιοῖα, φευ-  
 5 γέτω πὸτ τῷ Διὶ τῶλυμπίῳ αἵματορ, καὶ κατιαραίων ὁ δηλομήρ |  
 ἀνάτορ ἦστω. ἐξήστω δέ, καὶ κα φυγαδεύαντι, τοῖ δηλομένοι νο-  
 στίτην καὶ ἀττάμιον ἦμεν, ὅσσα κα ὕσταριν γένωνται τῶν περὶ  
 Πύρρωνα δαμοργῶν. τοῖρ δὲ ἐπ' ἄ(σ)σιστα μὰ ἀποδόσσαι μᾶτε  
 10 ἐκπέμφαι τὰ χρῆματα τοῖρ φυγάδεσσι· αἱ δέ τι ταύτων πὰρ τὸ  
 γράμμα ποιεοί, ἀποτινέτω διπλ[α]σιον τῷ κα ἐκπέμπα καὶ τῷ κα  
 ἀποδῶται. αἱ δέ τιρ ἀδεαλτώχαιε τὰ στάλαν, | ὥρ ἀγαλματοφῶραν  
 ἐόντα πᾶσχην.

61. Olympia. First half of III cent. B.C. SGDI.1172. Inscr. v. Olympia 39. Michel 197.

Θεόρ. Τύχα. | Ὑπὸ Ἑλλανοδικᾶν τῶν περὶ | Αἰσχύλον, Θυίῳ. |  
 5 ὅπωρ, ἐπεὶ Δαμοκράτηρ Ἀγήτορ || Τενέδιωρ, πεπολιτευκῶρ  
 παρ' ἀμὲ | αὐτόρ τε καὶ ὁ πατάρ, καὶ ἐστεφανωμένορ τόν τε τῶν

descendants, e.g. Epir. αὐτῶι καὶ γενεᾷ καὶ γένει ἐκ γενεᾶς (SGDI.1334), Arc. αὐτοὶ καὶ γενεά (Oest. Jhrb. IV, 79), both = usual αὐτῶι καὶ ἐκγόνοις. For the plural cf. Mess. τὰν γυναῖκά τε καὶ τὰς γενεάς αὐτοῦ (SGDI.4689.97). Some take γενεαῖρ here as *members of the genea*, understanding these as noble families, but this is less likely. — 4-5. **φευγέτω πὸτ τῷ Διὶ** κτλ.: see 136.3 and no. 57.2, note. — 5. **δηλομήρ**: we expect *δηλόμενορ*. Probably an error, for which the existence of some such form as *δηλοντήρ* (cf. *ἐθελοντήρ*) may be responsible. — 6. **φυγαδεύαντι**: aor. subj. 151.1.— 9-10. It is uncertain whether this is a provision in favor of the exiles, preventing their property being disposed of by relatives, or one directed against them, preventing the relatives from selling the property for them or sending it to them. In the former case *ἀποδόσσαι* may refer to the sale of real estate, and *ἐκπέμφαι* to the sending off

of movable property for sale abroad. *φυγάδεσσι* is dative of advantage or of disadvantage, according to the interpretation preferred. — 12-13. **αἱ δέ τιρ ἀδεαλτώχαιε** κτλ.: cf. *ἦν δέ τις [τὴν στήλην] ἀφαν[ίξῃ ἢ τὰ γράμματα]*, *πασχέτω ὡς ἱερόσυλος* in an inscription of Iasus, SGDI.5517. *ἀδεαλτώ* = *ἀδηλῶ*, *ἀφανίζω*, is probably from \**δεαλος* (cf. *δέαμαι*, *δῆλος*), whence — perhaps through the medium of a verb *δεάλλω* — \**δεαλτός*, \**δεαλτώ*. According to another view, from *δέλτος* *tablet* (cf. Cyp. *δάλτος*), so that the meaning would be *make the stele ἀδελτός*, i.e. remove the tablet from the stele. For *τὰ στάλαν* see 96.2.

61. Proxeny decree in honor of Democrates of Tenedos, who is mentioned as one of the Olympian victors by Pausanias (6.17.1). On the dialect as compared with that of the earlier inscriptions, see 241. With *ὑπὸ Ἑλλανοδικᾶν* 1.2 for usual *ἐπὶ* with gen., compare Lac. *ὑπὸ* with acc. in no. 66.68.

Ὀλυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακῶρ ἐν τὰν |  
 ἰδίαν τὰν τε τῷ πατρὸρ θεαροδοκίαν δια||δέδεκται καὶ ὑποδέχεται 10  
 τοῖρ θεαροίρ, | ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν  
 πᾶσαν χρεῖαν ἐκτενέωρ καὶ ἀπρο|φασίστωρ παρέχεται, φανεράν  
 ποιέων | τὰν ἔχει εὐνοίαν ποτὶ τὰν πόλιν, καθῶρ || πλείονερ ἀπε- 15  
 μαρτύρεον τῷ πολίτῶν· | ὅπωρ δὲ καὶ ἀ πόλερ καταξίαιρ φαίνα-  
 ται | χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην  
 Δαμοκράτη πρόξενον, καὶ εὐεργέταν δ' ἡ||μεν τᾶρ πόλιον αὐτὸν καὶ 20  
 γένορ, καὶ τὰ | λοιπὰ τίμια ἡμεν αὐτοῖ ὅσσα καὶ τοῖρ ἄλ|λοιρ προ-  
 ξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιον. ἡμεν δὲ καὶ  
 ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γᾶρ καὶ βοικίαιρ ἔγκτη-  
 σιν, καὶ || ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διονυσιακοῖρ | ἀγῶνοιρ, 25  
 τὰν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθῶρ καὶ τοῖ λοιποὶ  
 θεαροδόκοι | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δαμο-  
 κράτη τὸν ταμίαν ξένια τὰ || μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφι- 30  
 σμα | τὸ γεγρονὸρ ἀπὸ τᾶρ βωλᾶρ γραφὲν ἐγ χάλκω|μα ἀνατεθᾶι  
 ἐν τῷ ἱερὸν τῷ Διὸρ τῷ Ὀλυμπίῳ. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέ-  
 σιορ ποιήασσαι | Αἰσχίναν τὸν ἐπιμελητὰν τὰν ἵππων. || περὶ δὲ 35  
 τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγρονὸρ ψάφισμα ἐπιμέλειαν  
 ποιήαται | Νικόδρομορ ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροίρ  
 τοῖρ ἐμ Μίλητον ἀποστελλομέ|νοιρ ποτὶ τὰν θυσίαν καὶ τὸν  
 ἀγῶνα || τῶν Διδυμείων. 40

### Northwest Greek κοινή

62. Thermum. About 275 B.C. 'Εφ. Ἀρχ. 1905, 55 ff.

#### ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ Αἰτωλοῖς καὶ Ἀκαρνανοῖς

Ἀγαθᾶι τύχαι. Συνθήκα Αἰτωλοῖς καὶ Ἀκαρνανοῖς ὁμόλογος.  
 εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλάλους, φίλους ἐόντας καὶ συμ-  
 μάχους ἅματᾶ τὸμ πάντα χρόνον, ὅρια ἔχοντας τὰς χώρας τὸν

62. Treaty of alliance between the Aetolians and Acarnanians. This is an example of the mixed dialect current at this time in various parts of North-west Greece, which we call the North-

west Greek κοινή. See 279. Note e.g. the retention of original *ā*, κα, ποτί, infin. in -μεν, 3 pl. impv. in -ντω, ξ in aor. (τερμαζάντω), but Att. *ei* for *ai*, *ou* beside *eo* (e.g. ἀντιποιοῦνται but στραταγέοντος),



- Ἀχελῷον ποταμὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀπὸ τοῦ Ἀχελῷου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἐσπέραν Ἀκαρνάνων πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἀκαρνᾶνες οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μὲν καὶ Στράτιοι καὶ Ἀγραῖοι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύριον ἔστω, εἰ δὲ μή, Ἀκαρνᾶνες καὶ Αἰτωλοὶ | τερμαζάντω τὰμ Πραντίδα χώραν, αἰρεθέντας ἐκατέρων δέκα πλὰν Στρατίων καὶ Ἀγραίων· καθὼς δὲ καὶ τερμαζώντι, τέλειον ἔστω. εἶμεν δὲ καὶ
- 10 ἐπιγαμίαν ποτ' ἀλλάλους καὶ γὰρ ἔγκτησιν τῷ τε Αἰτωλῷ ἐν Ἀκαρνάνιαι καὶ τῷ Ἀκαρνᾶνι ἐν Αἰτωλίαι καὶ πολίταν εἶμεν τὸν Αἰτωλὸν ἐν Ἀκαρνάνιαι καὶ τὸν Ἀκαρνᾶνα ἐν Αἰτωλίαι ἴσοι καὶ ὅμοιοι. ἀναγραφάν|τω δὲ ταῦτα ἐν στάλαις χαλκείαις ἐπ' Ἀκτίω μὲν οἱ ἄρχοντες τῶν Ἀκαρνάνων, ἐν δὲ Θέρμῳ τοὶ ἄρχοντες τῶν Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ώναι κοινῇ ἐκάττεροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλίαι στραταγέοντος Πολυ-
- 15 κρίτου Καλλιέος τὸ δευτέρου, ἱππαρχέοντος Φίλωνος Πλευρωνίου, γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχέοντων Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Καλφρέος, Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος, Σίμου | Φυταιέος, ταμιευόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου Τριχονίου, Ἀρίστωνος Δαιῶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος
- 20 Δεξιέος, Τιμάνδρου Ἐριναῖος, || Ἀγρίου Σωσθενέος· ἐν δὲ Ἀκαρνάνιαι στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]αίου Δηριέος, Ἀγήσωνος Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θέωνος Ἀνακτοριέος, Πολυκλέος Λευκαδίου, ἱππαρχέοντος Ἰππολάου Οἰνιάδα, | γραμματεύοντος Περικλέος Οἰνιάδα, ταμία Ἀγελάου Στρατικού. | — Συμμαχία Αἰτωλοῖς καὶ Ἀκαρνάνοις ἅματα τὸμ πάντα χρόνον. ||
- 25 εἴ τις καὶ ἐμβάλλῃ εἰς τὰν Αἰτωλίαν ἐπὶ πολέμῳ, βοαθοεῖν

els beside ἐν with acc. (els τὰν Αἰτωλίαν but ἐν Ἀκαρνάνιαν), ἱππεῦσι beside ἱππέοις.

16. ἐπιλεκταρχέοντων: this is the first reference to ἐπιλεκτάρχαι as military officials in the Aetolian league. For the Achaean league, cf. ἐπιλεκτοί,

used of the citizen levies in contrast to the mercenaries, Polyb. 2.65, 5.91, 95, and ἐπιλεκτάρχης Plut. Arat. 32. — 24. ἅματα: probably connected with μάτην, Dor. μάταν, and so having the same force as the frequent ἀπλῶς καὶ ἀδόλως, e.g. no. 112.22.

τοὺς | Ἀκαρνᾶνας πεξοῖς μὲν χιλίοις, ἱππεύσι δὲ ἑκατόν, οὓς κα  
 τοὶ ἄρχοντες πέμπωντι, ἐν ἡμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν  
 ἐμβάλλοι ἐπὶ πολέμῳ, | βοαθοεῖν Αἰτωλοὺς πεξοῖς μὲν χιλίοις,  
 ἱππέοις δὲ ἑκατόν, ἐν ἡμέραις ἕξ, οὓς | κα τοὶ ἄρχοντες πέμπωντι.  
 εἰ δὲ πλειόνων χρεῖαν ἔχοιεν ἄτεροι πότεροι, || βοαθοούντω τρισχι- 30  
 λίοις ἑκάτεροι ἑκατέροις, ἐν ἡμέραις δέκα. τὰς δὲ βοαθοίας τῆς  
 ἀποστελλομένης ἔστω τὸ τρίτομ μέρος ὅπλῃται. πεμπόντω δὲ τὰμ  
 βοάθοιαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνάνων καὶ  
 οἱ σύνοδοι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρ-  
 χούντω δὲ τοὺς ἀποστελλομένους στρατιώτ[ας] ἑκάτεροι τοὺς αὐ-  
 τῶν ἡμερᾶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τὰς βοα||θοίας 35  
 χρεῖαν οἱ μεταπεμφόμενοι τὰμ βοάθοιαν, διδόντω τὰς σιταρχίας  
 ἔστε κα | ἐν οἴκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω  
 τοῦ πλείονος χρόνου τῷ [ι μὲν ἱππεῖ στα]τῇρ Κορίνθιος τὰς ἡμέ-  
 ρας ἑκάστας, τῷ [δὲ] τὰμ πανοπλίαν ἔχο[ντι . . . . .], τῷ  
 δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῷ ἔπτ' ὀβολοί. ἀγείσθων |  
 [39-42 fragmentary].

### Laconian

63. Olympia. VI cent. B.C. SGDI.4405. Inscr.v.Olympia 252. Roberts 261.

[Δέξ]ο, φάν[αξ] Κρονίδα [Ζ]εὺ Ὀλύμπιε, καλὸν ἄ[γ]αλμα  
 ἡλέε[σθ]ο [ι θυ]μῷ τοῖ(λ) Λακεδαιμονί[ο]ις].

64. Delphi. Soon after 479 B.C. SGDI.4406. Ditt.Syll.7. Hicks 19. Michel 1118. Roberts 259. Solmsen 16.

[Τ]ο[ῖδε τὸν] | πόλεμον [ἐ]πολ[έ]μεον· | Λακ[εδ]α[ι]μόν[ιοι], ||  
 Ἀθ[α]ν[α]ῖ[ο]ι, | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυῶνιοι, | Αἰγινᾶται, || 5

63. This is the inscription mentioned by Paus. 5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἀναξ Κρονίδα Ζεὺ Ὀλύμπιε, καλὸν  
 ἄγαλμα  
 ἱλάφ θυμῷ τοῖς Λακεδαιμόνιοις.

64. The famous bronze serpent-column which once supported the gold

tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

- 10 Μεγαρήες, | Ἐπιδαύριοι, | Ἐρχομένοι, | Φλειάσιοι, | Τροζάνιοι, ||  
 15 Ἑρμιονῆς, | Τιρύνθιοι, | Πλαταιῆς, | Θεσπιῆς, | Μυκανῆς, || Κεῖιοι, |  
 20 Μάλιοι, | Τένιοι, | Νάξιοι, | Ἑρετριῆς, || Χαλκιδῆς, | Στυρῆς, | Fa-  
 30 λείοι, | Ποτειδιᾶται, | Λευκάδιοι, || Φανακτοριῆς, | Κύθιοι, | Σίφνιοι, |  
 Ἀμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. SGDI.4598. Inscr.Jurid.II, pp.60 ff. Michel 1343. Roberts 257 and pp.357 ff. Solmsen 26.

- A Ξουθίαι τοῖ Φιλαχαῖο διακάτι|αι μναῖ. αἱ κ' αὐτὸς εἶ, ἵτῳ ἀνε-  
 λέσθῳ· αἱ δέ κ' ἀποθάνει, τῶν τέκνων | εἰμεν, ἐπεὶ κα πέντε φέτεα ||  
 5 ἡβῶντι· αἱ δέ κα μὲ γένετα|ι τέκνα, τῶν ἐπιδικατῶν εἰμεν· | διαγνῶ-  
 μεν δὲ τὸς Τεγεάτα[s] | κα(τ) τὸν θεθμόν.  
 B Ξουθίαι παρκα(θ)θέκα τοῖ Φιλαχαῖο τ(ζ)ετρακάτιαι μναῖ ἀργυ-  
 ρίῳ. εἰ μ|έν κα ζῶε, αὐτὸς ἀνελέσθῳ· αἱ δέ κ|α μὲ ζῶε, τοῖ υἱοὶ ἀνε-  
 5 λόςθῳ τοῖ γνέ|σιοι, ἐπεὶ κα ἐβάσωντι πέντε φέτε|α· εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of  $\sigma$  in Φλειάσιοι, see 59.1. Note also [ε]πολ[ε]μεον, for which the true Laconian form would be ἐπολέμιον.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. Athen.6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of

intervocalic  $\sigma$  (γένε|σιοι, ἐβά|σωντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic  $\sigma$  and of antevocalic  $\epsilon$  (φέ|τεα) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See 59.1, 275.

A. For Xuthias the son of Philachaeus (are deposited) two hundred minae. If he lives, let him come and take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If there are no children, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of  $\epsilon\iota$  instead of  $\alpha\iota$ , the subj. ζῶε (cf. 149)

ζῶντι, ταὶ θυγατέρες | ἀνελόςθῳ ταὶ γνέσται· εἰ δέ κα μὲ | ζῶντι, τοὶ  
νόθοι ἀνελόςθῳ· εἰ δέ κα | μὲ νόθοι ζῶντι, τοὶ ᾿ς ἄ(σ)σιστα πόθικ|ες 10  
ἀνελόςθῳ· εἰ δέ κ' ἀνφι(λ)λέγοντ|(ι, τ)οὶ Τεγεαταὶ διαγνόντῳ κα(τ)  
τὸν θεμόν.

66. Sparta. V cent. B.C. SGDI.4416. Michel 946. Roberts 264. Solmsen 17. Annual British School XIII, 174 ff.

Δαμόνῳ | ἀνέθεκε Ἀθαναία[ι] | Πολιάχῳ

νικάῃς | ταυτῇ ἡτ' οὐδὲς || πέποκα τῶν νῦν. |

5

Τάδε ἐνίκαε Δαμ[όνῳ] | τῷ αὐτῷ τεθρίππῳ[ι] | αὐτὸς ἀνιοχίῳ·  
ἐν Γαῖαφύχῳ τετράκι[ν] || καὶ Ἀθάναια τετ[ράκιν] | κέλευήνῃα τε- 10  
τ[ράκιν.] | καὶ Ποιοίδαῖα Δαμόνῳ[ν] | ἐνίκῃ Ἡέλει, καὶ ἡο κέλ[εξ]  
ἡμ[ᾶ], αὐτὸς ἀνιοχίῳ || ἐνῃβόῃαις ἡίπποις | ἡεπτάκιν ἐκ τῶν αὐτῷ 15  
ἡίππῳ κέκ τῷ αὐ[τῷ] [ἡίππῳ.] | καὶ Ποιοίδαῖα Δαμόνῳ | [ἐ]νίκῃ  
Θευρίαι ὀκτά[κ]ι[ν] || αὐτὸς ἀνιοχίῳ ἐνῃβόῃαις ἡίπποις | ἐκ τῶν 20  
αὐτῷ ἡίππῳ | κέκ τῷ αὐτῷ ἡίππῳ. | κέν Ἀριοντίαις ἐνίκῃ || Δαμόνῳ 25  
ὀκτάκιν | αὐτὸς ἀνιοχίῳ | ἐνῃβόῃαις ἡίπποις | ἐκ τῶν αὐτῷ ἡί-  
ππῳ | κέκ τῷ αὐτῷ ἡίππῳ, καὶ || ἡο κέλ[εξ] ἐνίκῃ ἡ[αμᾶ]. | καὶ Ἐλευ- 30  
ήνῃα Δαμ[όνῳ] | ἐνίκῃ αὐτὸς ἀνιοχίῳ | ἐνῃβόῃαις ἡίπποις |

in contrast to ἀποθάνει of A, the omission of *h* in νιοί, ἐβάσονται (cf. 58 d); and his blunder in writing τζετρακάται was perhaps due to the Arcadian pronunciation (cf. 68.3). It is also possible that in ll. 10–11 we should read, without correction, ἀνφι(λ)λέγονται, with Arc. -τοι = -ται (139.1). But the passive with *μναί* understood as subject is less natural than the corrected reading usually adopted. For the reading ἀνφι(λ)λεγ-, rather than ἀνφιλεγ-, cf. the *λλ* attested in other dialects (89.3). For ἀνελόςθῳ see 140.3b.

66. Record of the victories of Damon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

3 ff. νικάῃς κτλ.: *Having won victo-*

*ries in such a manner as never any one of those now living.*—7. *With his own four-horse chariot, αὐτῷ reflexive as in ll. 16, 17, etc.*—9. *In the games of Poseidon, with elliptical genitive as in εἰν Ἀλδαο etc. So ἐν Ἀριοντίαις l. 24. Γαῖαφύχος = Hom. γαίφχοχος.*—11, 31. κέλευήνῃα: καὶ Ἐλευστῖνῃα (20, 59.1), games in honor of the Eleusinian Demeter.—12, 18. Ποιοίδαῖα: Ποσειδώνῃα (49.1, 59.1, 61.5) celebrated at Helos in Laconia and Thuria in Messenia.—15 ff. *Seven times with colts (bred) from his own mares and his own stallion.*—ἐνῃβόῃαις ἡίπποις: ἐνηβώσαις being in ἥβη, young mares.—19. Θευρίαι: the usual form of the name is Θευρία.—24. Ἀριοντία: the name of some goddess or heroine otherwise unknown.—



35 τετράκιν. || τάδε ἐνίκαε Ἐνυμα[κρατίδ]ας | πρᾶτ[ος π]αι(δ)ῶν.  
 δο[λιχόν | Λιθέ]ῖα καὶ κέλεξ μι[ᾱς | ἀμέρ]ας ἡα[μᾶ] ἐν[ίκων. | - - - ||  
 40 - - - - | - - - -] | δολιχὸν καὶ ἡο κέλεξ μιᾱς | ἀμέρας ἡαμᾶ ἐνίκων. |  
 45 καὶ Παρπαρόνια ἐνίκε || Ἐνυμακρατίδας παῖδας | στάδιον καὶ δίαυ-  
 λον | καὶ δολιχόν καὶ ἡο κέ[λεξ] | μιᾱς ἀμέρας ἡαμᾶ | ἐνίκε. καὶ  
 50 Δαμόνῳ || ἐνίκε παῖς ἰὼν ἐν | Γαῖαφύχῳ στάδιον καὶ | [δί]αυλον. |  
 55 [κ]αὶ Δαμόνῳ ἐνίκε | παῖς ἰὼν Λιθέῖα || στάδιον καὶ δίαυλον. |  
 καὶ Δαμόνῳ ἐνίκε | παῖς ἰὼν Μαλεάτεια | στάδιον καὶ δίαυλον. |  
 60 καὶ Δαμόνῳ ἐνίκε || παῖς ἰὼν Λιθέῖα | στάδιον καὶ δίαυλον. | καὶ  
 65 Δαμόνῳ ἐνίκε | παῖς ἰὼν Παρπαρόνια | στάδιον καὶ δίαυλον, || καὶ  
 Ἀθάναια στάδιον. | ὑπὸ δὲ Ἐχεμένε ἔφορον | τάδε ἐνίκε Δαμό-  
 70 νῳ, | Ἀθάναια ἐνῆεβόῃς | ἡίπποις αὐτὸς ἀνιοχίῳ || καὶ ἡο κέλεξ  
 μιᾱς ἀμέρας ἡαμᾶ ἐνίκε, καὶ | ἡο ἡιὸς στάδιον ἡαμᾶ | ἐνίκε. ὑπὸ  
 75 δὲ | Εὐπιπον ἔφορον τάδε || ἐνίκε Δαμόνῳ, Ἀθάναια | ἐνῆεβόῃς  
 ἡίπποις | αὐτὸς ἀνιοχίῳ καὶ | ἡο κέλεξ μιᾱς ἀμέρας | ἡαμᾶ ἐνίκε,  
 80 καὶ ἡο ἡιὸς || στάδιον ἡαμᾶ ἐνίκε. | ὑπὸ δὲ Ἀριστέ ἔφορον | τάδε  
 ἐνίκε Δαμόνῳ, | ἐν Γαῖαφύχῳ ἐνῆεβόῃς | [ἡ]ίπποις αὐτὸς ἀνιοχίῳ ||  
 85 [κ]αὶ ἡο κέλεξ μιᾱς ἀμέρας | [ἡ]αμᾶ ἐνίκε, καὶ ἡο ἡιὸς | στάδιον  
 90 καὶ δίαυλον καὶ | δολιχόν μιᾱς ἀμέρας | ἐνίκων πάντες ἡαμᾶ. || ὑπὸ  
 δὲ Ἐχεμένε ἔφορον | τάδε ἐνίκε Δαμόνῳ, | ἐν Γαῖαφύχῳ ἐνῆεβό-  
 ῃς | ἡίπποις αὐτὸς ἀνιοχίῳ, | [κ]αὶ ἡο ἡιὸς στάδιον κ[αὶ] - - -

67. Taenarum. IV cent. B.C. SGDI.4591. Michel 1076. Roberts 265c.  
 Inser. Jurid. II, p. 235. Transitional alphabet. H = h and once η.

5 Ἀνέθεκε | τοῖ Ποιοιδᾶνι | Νίκῳ | Νικαφορίδα || καὶ Λύῃππον |  
 10 καὶ Νικαρχίδαν | καὶ ταύτας πάντα. | ἔφορος | Εὐδαμίδας. || ἐπά-  
 κος | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐνυμακρατίδας (cf. l. 45), evidently Damonon's son (cf. ll. 72, 79, etc.). The name (cf. Ὀνομάκριτος) points to an ἔνυμα = δνυμα, δνομα, with an inherited e-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek. Probably the ο of

the usual form is due to assimilation to the vowel of the second syllable. — 44, 63. Παρπαρόνια: Πάρπαρος is the name of a mountain in Argolis where games were held. — 49 ff. Victories won by Damonon as a boy. — 54, 60. Λιθέῖα: games in honor of Apollo Lithēsius. — 57. Μαλεάτεια: games in honor of Apollo Maleates. Cf. Paus. 3.12.8.

68. Taenarum. IV cent. B.C. SGDI.4592. Michel 1077. Roberts 265*d*.  
Transitional alphabet. H = *h* and *η*.

Ἀνέθηκε | Αἰσχυρίων | Ἀπειρότας | τῷ Ποιοιδᾷ || νι Ἡρακλίδαν | 5  
αὐτὸν καὶ | ταύτῃ. ἔφορος | Ἡαγηίστρατος. | ἐπάκῳ Πρυαίος, || Ἐπι- 10  
κύδη[ς].

69. Thalamae. IV cent. B.C. Annual British School X, 188. Meister,  
Ber. Sächs. Ges. 1905, 277 ff. Ionic alphabet, but H = *h* as well as *η*.

Νικοσθενίδας τῇ Παμφῇ | γεροντεύων ἀνέσθηκε, | αὐτὸς τε καὶ  
ἡ τῷ πατρὸς πατὴρ Νικοσθενίδας, προβειπᾷ || δῆας τῇ(ς) σιῷ 5  
ποτ' Ἀνδρίαν συγβεφορεύοντα ἀν[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῷ  
ἰ[ε]ρῷ, ἥδ' οὐ καὶ σὺν καλῷ χρήσται.

70. Sparta. II cent. A.D. SGDI.4498. Annual British School XII, 356.

--- | ος καὶ Νεικήφόρος οἱ Νεικήφορον, | νεικάντερ κασ[σ]η-  
ρατόριν μῶαν (καὶ) καιλ[ῆ] || αν, Ἀρτέμιδι Βωρθέα ἀνέθηκαν ἐπὶ 5

— 66 ff. Victories won by Damonon and his son at the same games.— 66, 73, 81, 90. *ἡνὸς* with acc. for usual *ἐπὶ* with gen., as El. *ὑπὸ* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκος, ἐπάκῳ: dual forms of ἐπάκος = ἐπήκος witness. ἐπάκῳ is the contracted form, of which the uncontracted ἐπακῶ occurs in another inscription of the same class. ἐπάκος is due to the analogy of consonant stems, to which nouns in -oos are not infrequently subject, e.g. Att. *χοῦς* (112.6), late *νοῦς* gen. sg. *νοός*, nom. pl. *νόες* (after *βοῦς*, *βοός*, *βόες*).

69. From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. Cf. Cic. de divin. 1.43.96, Plut. Agis 9 and Cleom. 7. The name of the goddess was Πασιφάα (Att. Πασιφάη), whence the contracted Πασιφᾶ, like Ἀθηνᾶ, and here, with Lac. *h* for intervocalic σ, Παμφᾶ. Since Nico-

sthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. προβειπάδας κτλ.: since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success. The construction ποτ' Ἀνδρίαν . . . ἀνιστάμεν is unusual, but other possible interpretations are equally difficult in this respect. — ἥδ' οὐ κτλ.: infin. clause depending on προβειπάδας, who would = and that he would. For χρῆσται = χρῆσθαι see 85.1.

70-73. These belong to a series, now fifty-odd in number, of dedications to Artemis Orthia by the victors in certain juvenile contests. The object

πατρονόμου Μάρ(κου) Αὐρ(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος,  
φ[ιλ]οκαίσαρορ καὶ φιλοπάτριδορ.]

71. Sparta. II cent. A.D. Annual British School XII,368.

- 5 Κλέανδρορ | ὁ καὶ Μῆνιρ | Καλλιστράτω | βουαγὸρ ἐπὶ || πατρο-  
νόμω | Γοργίππω τῷ (Γοργίππω) | νικάρ μῶαν Ἀρτέμιτι Βωρ-  
σέα ἀνέσηκε.

72. Sparta. II cent. A.D. SGDI.4500. Annual British School XII,355.

- 5 Ἀγαθῇ τύχη. | Φίλητορ | Φιλήτω | ἐπὶ πατρο||νόμω Γορ|γίππω  
τῷ (Γοργίππω) | νικάρ κελῶαν | Ἀρτέμιτι Βωρσέα | ἀνέσηκε.

73. Sparta. II cent. A.D. Annual British School XII,372.

- Εὐδόκιμορ (Εὐδοκίμω) κελοία καὶ Εὐδόκιμορ Δαμοκράτεορ | ὁ  
5 καὶ Ἀριστείδαρ κασ||σηρατοῖοι νεικάν|τερ ἐπὶ Ἀλκάστω βουα-  
γοῖ | μикиγιδδομένων Φωρθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called *κασσηρατόριν*, *καθηρατόριν*, *καθηρατόριον*, etc., i.e. *καταθηρατόριον*, not an actual chase of wild beasts, but some athletic game called *the hunt*. The *μῶα*, i.e. *μουσα*, was of course a musical contest. The word which is variously spelled *καιλ[ή]αν*, *κελῶαν*, *κελῆα*, *κελοῖαν*, *κελέαν*, probably from the root seen in *κέλαδος*, *κελαδέω*, also denotes a musical contest. That the contests were between boys is shown by the use of *παιδικόν* in many of the dedications, e.g. *νικάρ τὸ παιδικὸν μῶα winning the boys' contest in music* (*μῶα* dat. sg.), and by the appearance of the *βουαγὸρ* leader of the *βοῦαι*, the bands in which the Spartan boys were trained, or *βουαγὸρ μικκιχιδδομένων*, leader of boys in their tenth year. According to a gloss

to Herodotus, the Spartan boy in the third year of his training was called *μικκιδόμενος*. This is from Dor. *μικκός* = *μικρός*, while *μικκιχιδόμενος* is from a diminutive in *-ιχος* (original or for *-ικος*? Cf. *παιδιχόν* beside *παιδικόν*).

A few of the dedications are in the *κοινή*, and a few show Doric forms without the specific Laconian coloring, e.g. *νικάσας*. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of *σ* = *θ*), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. *ει* = *ī* in *νικάντερ* etc., *ω* for *ο* in *Βωρθέα*, final *α* for *αι* in *Βωρθέα* etc.

## Heracleon

74. The Heracleon Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr. Jurid. I, p. 194 ff. Solmsen 18. Ionic alphabet, but with Ϝ, and ϝ = h. Only Table I is given.

## I

Ἐφορος Ἀρίσταρχος Ἡρακλείδα· μῆς | Ἀπελλαῖος· ἡ πό-  
 λιν καὶ τοὶ ὀρίσται, | Ϝε τρίπους Φιλώνυμος Ζωπυρίσκω, | πε καρ-  
 κεῖον Ἀπολλώνιος Ἡρακλήτω, || αἰ πέλτα Δάξιμος Πύρρω, κν 5  
 θρίναξ | Φιλώτας Ηιστιεῖω, με ἐπιστύλιον | Ἡρακλείδας Ζωπύρω,  
 Διονύσωι. |

Ἀνέγραψαν τοὶ ὀρίσται τοὶ ἡαιρεθέντες ἐπὶ τὼς χώρος τὼς  
 ἡιαρὼς τὼς τῷ Διονύσωι, | Φιλώνυμος Ζωπυρίσκω, Ἀπολλώνιος  
 Ἡρακλήτω, Δάξιμος Πύρρω, Φιλώτας Ηιστιεῖω, || Ἡρακλείδας 10  
 Ζωπύρω, καθὰ [ὥρ]ιξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ  
 ἐμέριξαν τῶν Ἡρακλείων διακνόντων ἐν κατακλήτῳ ἀλλίαι.

Συνεμετρήσαμεν δὲ ἀρξάμενοι ἀπὸ τῷ ἀντόμῳ τῷ ὑπὲρ Πανδο-  
 σίας ἄγοντος τῷ διατάμνοντος τῶς τε ἡιαρὼς χώρῳ καὶ τὰν Ϝιδίαν  
 γὰν ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τῶς τε τῷ Διονύσωι χώρῳ καὶ |  
 τὸν Κωνέας ὁ Δίωνος ἐπαμώχη. κατετάμομεν δὲ μερίδας τέτο- 15  
 ρας· || τὰν μὲν πρᾶταν μερίδα ἀπὸ τῷ ἀντόμῳ τῷ παρὰ τὰ Ἡηρώ-  
 δεια ἄγοντος, | εἶρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν ἡιαρῶν  
 χώρων ἄγωσαν, | μᾶκος δὲ ἄνωθα ἀπὸ τὰν ἀποροᾶν ἄχρι ἐς ποτα-  
 μὸν τὸν Ἀκριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταῦται τῇ μερείαι  
 ἐρρηγείας μὲν δικακταὶ μία σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ

74. The lands which were the prop-  
 erty of the temples of Dionysus and  
 Athena Polias having been encroached  
 upon by private parties, with a conse-  
 quent diminution of their revenue, two  
 commissions were appointed to define  
 and mark their boundaries, survey  
 them, and divide them into lots. Ta-  
 ble I contains the report of the commis-  
 sion dealing with the lands of Dionysus  
 (ll. 1-94), a statement of the regula-  
 tions under which the lands were of-  
 fered for rental (ll. 95-179), and a list

of those who took leases, with their  
 sureties and the amount of the rental  
 (ll. 179-187). Table II, which is not  
 given here, contains a report of the com-  
 mission on the lands of Athena Polias.

1-7. The groups of letters Ϝε, πε,  
 etc., and the names of objects which  
 served as emblems τρίπους, καρκεῖον,  
 etc., are used as symbols to denote the  
 tribe and family of the person named.

— 11. διακνόντων: διαγνόντων II. 9. 66.

— 18 ff. ἐρρηγείας κτλ.: 201 σχοῖνοι of  
 arable land, 646½ of brushwood, barren,



- 20 δρυμῶ *φεξακάται* || *τετρώκοντα* *φέξ* *σχοῖνοι* *ημιίσχοινον* · τὰν δὲ  
 δευτέραν *μερίδα*, *εὖρος* ἀπὸ | τὰς *τριακονταπέδω* ἐπὶ τὸν *ἄντομον*  
 τὸν *πρᾶτον*, *μᾶκος* δὲ ἀπὸ τὰν | ἀποροᾶν ἄχρι ἐς *ποταμόν*, καὶ ἐγέ-  
 νοντο *μετριώμεναι* ἐν ταύται *ταῖ μερεῖαι* ἔρρηγείας μὲν *διακάται*  
*ἑβδεμήκοντα* *τρῖς* *σχοῖνοι*, *σκίρω* δὲ | καὶ ἄρρηκτῶ καὶ *δρυμῶ*  
 25 *πεντακάται* *σχοῖνοι* · || τὰν δὲ τρίταν *μερίδα*, *εὖρος* ἀπὸ τῶ *ἀντόμω*  
 τῶ *πρᾶτῳ* τῶ *πᾶρ* τὰν *τριακοντάπεδον* ἄγοντος ἐπὶ τὸν *ἄντομον*  
 τὸν *δεύτερον* ἀπὸ τὰς *τριακονταπέδω*, *μᾶκος* ἀπὸ τὰν ἀποροᾶν ἄχρι  
 ἐς *ποταμόν*, καὶ ἐγένοντο *μετριώμεναι* ἐν ταύται *ταῖ μερεῖαι* ἔρρη-  
 γείας μὲν *τριακάται* | *δέκα* *δύο* *σχοῖνοι* *ημιίσχοινον*, *σκίρω* δὲ καὶ  
 30 ἄρρηκτῶ καὶ *δρυμῶ* *πεντακάται* *τριάκοντα* *ἑπτὰ* *ημιίσχοινον* ·  
 τὰν δὲ *τετάρταν* *μερίδα*, *εὖρος* ἀπὸ | τῶ *ἀντόμῳ* τῶ *δευτέρῳ* ἀπὸ  
 τὰς *τριακονταπέδω* ἐπὶ τὸν *ἄντομον* τὸν | ὀρίζοντα τὰν τε *ἡιάραν*  
 καὶ τὰν *φιδίαν* γὰν, *μᾶκος* δὲ ἀπὸ τὰν ἀποροᾶν | ἄχρι ἐς *ποταμόν*,  
 καὶ ἐγένοντο *μετριώμεναι* ἐν ταύται *ταῖ μερεῖαι* ἔρρηγείας μὲν *τρια-*  
 35 *κάται* *ἡοκτῶ* *σχοῖνοι* *ημιίσχοινον*, *σκίρω* δὲ καὶ ἄρρηκτῶ || καὶ  
*δρυμῶ* *πεντακάται* *τετρώκοντα* *μία* *ημιίσχοινον* · |

- Κεφαλὰ* *πάσας* ἔρρηγείας *χίλιναι* *ἑνενήκοντα* *πέντε* *σχοῖνοι*,  
*σκίρω* δὲ καὶ ἄρρηκτῶ καὶ *δρυμῶ* *δισχίλιναι* *διακάται* *ρίκατι*  
*πέντε* · | τὰν δὲ *νᾶσον* τὰν *ποτιγεγεννημέναν* ἐς τὰν ἄρρηκτον γὰν  
*συνεμετρήσαμες* · ἀπὸ ταύτας τὰς γὰς ἀπολώλη ἔρρηγείας μὲν  
 40 *τριακάται* || *τρῖς* *σχοῖνοι* *ημιίσχοινον*, *σκίρω* δὲ καὶ ἄρρηκτῶ καὶ  
*δρυμῶ* *τετρακόσια* *τριάκοντα* *πέντε* *σχοῖνοι*, ἐμ μὲν *ταῖ* *πράται*  
*μερεῖαι* *ταῖ* | *πᾶρ* τὰ *Ἡηρώιδια* ἔρρηγείας μὲν *ἑβδεμήκοντα* *φέξ*  
*σχοῖνοι*, *σκίρω* δὲ καὶ ἄρρηκτῶ καὶ *δρυμῶ* *ἑκατὸν* *ἡογδοήκοντα*  
*πέντε* *σχοῖνοι*, ἐν δὲ *ταῖ* *τετάρται* *μερεῖαι* *ταῖ* *πᾶρ* τὰ *Φιντία* ἔρρη-  
 45 *γείας* μὲν || *διακάται* *ρίκατι* *ἑπτὰ* *σχοῖνοι* *ημιίσχοινον*, *σκίρω* δὲ  
 καὶ ἄρρηκτῶ καὶ *δρυμῶ* *διακάται* *πεντήκοντα* *σχοῖνοι*. *Κεφαλὰ*  
*πάσας* γὰς *ἡὰς* *κατεσώσαμες* τῷ *Διονύσῳ* *ἑπτακάται* *τριά-*  
*κοντα* *ἡοκτῶ* *σχοῖνοι* *ημιίσχοινον* · ταύταν τὰν γὰν *κατεσώσαμες*  
 50 *ἐγδικαζάμενοι* *δίκας* *τριακοσταίας* τοῖς τὰν *ἡιάραν* γὰν *φιδίαν*

*aná wooded, land.* — 39. ἀπολώλη: *had been lost*, i.e. by private encroachment. This land the commissioners restored to Dionysus, bringing suits against those

who had appropriated it to private use (ll. 47 ff.). — 49. *δίκας τριακοσταίας*: *suits which had to be tried within thirty days*. Cf. no. 55.42 and the Attic

ποιόντασιν. *ἡαῦτα ἐμισθώθη [ἡα γὰ] κατὰ βίω | [ἡόσσα]ν ἡ[α]-*  
*μὲς κατεσώισαμες τριακατίων μεδίμνων τὸ φέτος ἡέκαστον, | ἡα δὲ*  
*πάσα γὰ ἡα τῷ Διόνύσω τετρακατίων δέκα μεδίμνων κἀδ|διχος τὸ*  
*φέτος ἡέκαστον.*

Ἔστασαμες δὲ καὶ ὄρωσ ἐπὶ μὲν τὰς | πλευριάδος ἄνω, *ἡένα μὲν*  
*ἐπὶ τῷ ἀντόμῳ τῷ παρ Πανδοσίαν || τῷ παρ τὰ Ηῤῥώϊδεια τῷ ὀρί-* 55  
*ζοντος τάν τε ἡιαρὰν γὰν καὶ τὰν φιδίαν | ἀνχωρίζαντες ἀπὸ τὰν*  
*ἀποροῶν ἐς τὰν φιδίαν γὰν, ἥως μὴ καταλυ|μακωθῆς ἀδηλωθείη*  
*καθὼς τοι ἔμπροσθα ὄροι, ἄλλον δὲ ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ*  
*Φιντία ἄγοντος ἐστάσαμες παρ τὰν βυβλίαν καὶ | τὰν διώρυγα*  
*ἀνχωρίζαντες ἥωσαύτως ἐς τὰν φιδίαν γὰν (ταν). ἄλ|λως δὲ ἀντό-* 60  
*ρως τούτοις ἐστάσαμες ἐπὶ τὰς ἀμαξιτῷ τὰς διὰ τῷ χα|ράδεος ἀγώ-*  
*σας τὰς παρ τὸν δρυμόν, τὰς μὲν στάλας ἐς τὰν ἡιαρὰν | γὰν, τὼς*  
*δὲ ἀντόρως ἐς τὰν φιδίαν γὰν, καταλιπόντες φικατίπεδον | ἄντομον.*  
*ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τὰς ἡοδῷ τὰς | ἀγώσας ἐκ*  
*τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν ἡιαρῶν χώρων, δύο || δὲ ἐν ταῖς* 65  
*ἡακροσκιρίαις· τούτως πάντας ἀν εὐθυωρείαν ἡομολῆ|γως ἀλλά-*  
*λοις, τὰς μὲν ἐς τὸ ἡιαρὸν πλάγος τῷ ἀντόμῳ ἐπιγε|γραμμένως*  
*“ἡιαρὼς Διόνύσω χώρων,” τὼς δὲ ἐν ταῖ φιδίαι γὰι ἐπιγε|γραμμένως*  
*“ἀντόρως.” ἥωσαύτως δὲ καὶ ἐπὶ τῷ ἀντόμῳ τῷ | παρ τὰ Φιντία*  
*ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ || τὰς ἡοδῷ τὰς ἐκ πόλιος* 70  
*καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν | ἡιαρῶν χώρων, δύο δὲ ἐπὶ τὰν*  
*ἡακροσκιρίαν παρ τὰς τυρείας· | τούτως πάντας ἡομολόγως ἀν*  
*εὐθυωρείαν τοῖς ἐπὶ τὰς ἡοδῷ | τὰς διὰ τῷ χαράδεος ἀγώσας παρ*  
*τὸν δρυμόν, τὼς μὲν ἐς τὸ ἡιαρὸν | πλάγος ἐπιγεγραμμένως “ἡιαρὼς*  
*Διόνύσω χώρων,” τὼς δὲ ἐς τὰν φιδί|αν γὰν ἐπιγεγραμμένως “ἀντό-* 75  
*ρως,” ἀπέχοντας ἀπ’ ἀλλάλων ἥως ἡ|μεν φικατίπεδον ἄντομον. ἐπὶ*  
*δὲ τὰς τριακονταπέδῳ τὰς διὰ τῶν ἡι|αρῶν χώρων ἀγώσας ἐπὶ μὲν*  
*τὰς πλευριάδος ἄνω δύο ἀπέχοντας ἀπ’ ἀλ|λάλων τριάκοντα πό-*  
*δας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξαμες παρ | τὰν ἡοδὸν τὰν παρ*  
*τὸν δρυμόν ἄγώσαν δύο ἀπέχοντας ἀπ’ ἀλλάλων || τριάκοντα πό-* 80  
*δας· ἐν δὲ μέσσωι τῷ χώρῳ ἐπὶ τὰς τριακονταπέδῳ τέ|τορας*

δικαί ἔμμηνοι. — 56. Setting it (the bound-  
 ary) back from the springs onto the pri-

vate land, so that it should not be covered  
 over with stones (which were washed

ἀπέχοντας ἀπ' ἀλλήλων ἡαὶ μὲν τριάκοντα πόδας, ἡαὶ δὲ ρίκα|τι·  
 ἐπὶ δὲ τῷ ἀντόμῳ τῷ παρ τὰν τριακοντάπεδον δύο ἀπέχοντας  
 ἀπ' ἀλ|λάλων ρίκατι πόδας καὶ ἄλλως ἐπὶ τῷ δευτέρῳ ἀντόμῳ  
 ἀπέχοντας| ἀπ' ἀλλήλων ρίκατι πόδας· τούτως πάντας ἀνεπιγρό-  
 85 φως ὀρίζοντας || τὰς μερείας τὰς ποτ' ἀλλάλως τοῖς μεμισθωμένοις  
 τὼς ἡιαρὼς χώρως. τὼς δὲ πάντας χώρως τὼς τῷ Διόνυσῳ τερμά-  
 ζοντι τοί τε ἄντομοι | ἡὼ τε παρ τὰ Ἠηρώϊδεια ἄγων καὶ ἡὼ παρ  
 τὰ Φιντία ἀπὸ τὰν ἀποροᾶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν.  
 ἀριθμὸς ὄρων τῶν ἐστάσαμεν τῶν μὲν | ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ  
 90 Ἠηρώϊδεια ἡεπτὰ σὺν τῷ ἐπὶ τὰς πλευριάδος, || ἐπὶ δὲ τὰς τρια-  
 κονταπέδῳ ἡοκτὼ σὺν τῷ τετρώ(ι)ρωι, ἐπὶ δὲ τῷ ἀντόμῳ | τῷ τε  
 παρ τὰν τριάκοντάπεδον καὶ τῷ ἐχομένῳ δύο ἐφ' ἑκατέρῳ, ἐπὶ δὲ  
 τῷ | παρ τὰ Φιντία ἡεπτὰ σὺν τῷ παρ τὰν βυβλίαν μασχάλαν  
 καὶ παρ τὰν διῶρυγα. |

Συνθήκα Διόνυσῳ χώρων. ||

95 Ἐπὶ ἐφόρῳ Ἀριστίωνος, μὴνὸς Ἀπελλαίῳ, ἡα πόλις καὶ τοὶ  
 πολιανόμοι, ᾠσ βότρυν Τίμαρ|χος Νίκωνος, ρε ἄνθεμον Ἀπολλώ-  
 νιος Ἀπολλωνίῳ, καὶ τοὶ ὀρισταὶ ρε τρίπους Φιλών|μος Ζωπυρί-  
 σκῳ, πῆ καρυκεῖον Ἀπολλώνιος Ἠηρακλήτῳ, αἰ πέλτα Δάξιμος  
 Πύρρῳ, | κν θρίναξ Φιλώτας Ἠιστιεῖῳ, μῆ ἐπιστύλιον Ἠηρακλεί-  
 δας Ζωπύρῳ, μισθῶντι τὼς ἡι|αρὼς χώρως τὼς τῷ Διόνυσῳ ἔχοντας  
 100 ἡως ἔχοντι κατὰ βίῳ, καθὰ τοὶ Ἠηρακλείῳ διέ|γνον. τοὶ δὲ μισθω-  
 σάμενοι καρπεύσονται τὸν αἰὲ χρόνον, ἡας κα πρῶγγῶς ποτά-  
 γων|τι καὶ τὸ μίσθωμα ἀποδιδῶντι παρ φέτος αἰὲ Πανάμῳ μὴνὸς  
 προτερεῖαι· καὶ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμό-  
 σιον ῥογὸν καὶ παρμετρήσονται τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν  
 φετέων τῷ δαμοσίῳ χοῖ μεστῶς τὼς χοῦς κριθᾶς κοθαρᾶς δοκί-  
 105 μαι, ἡοίας κα ἡα γὰ | φέρει· ποτάξοντι δὲ πρῶγγῶς τοῖς πολιανό-  
 μοις τοῖς αἰὲ ἐπὶ τῶν φετέων ἔντασσιν παρ || πενταῆτηρῖδα, ἡὼς  
 κα ἐθέλοντες τοὶ πολιανόμοι δέκονται. καὶ αἱ τινὶ κα ἄλλῳ |

down by the current) and made invis-  
 ible, like the former boundaries. — 102.  
 ἀποδίνωντι: thresh. But some correct  
 to ἀποδιδῶντι. — 104. φέρει: for φέρη.

39. So usually, but also ἐπιβῆι, κόπτῃ,  
 θραῆνι ll. 138–139, and ἀμισθῶθῃ l. 111.  
 — 105 ff. καὶ αἱ τινὶ κα ἄλλῳ κτλ.: if  
 they assign to another the land which they



παρδῶντι τὰν γᾶν, ἥν κα αὐτοὶ μεμισθώσονται, ἢ ἀρτύσωντι ἢ ἀπο-  
δῶνται τὰν ἐπικαρπίαν, ἂν αὐτὰ τὰ παρῆξονται προγγύως ἡοι  
παρλαβόντες ἢ ἡοῖς κ' ἀρτύσει ἢ ἡοι πρὶ|άμενοι τὰν ἐπικαρπίαν,  
ἂν ἡὰ καὶ ἡο ἐξ ἀρχᾶς μεμισθωμένος. ἡόστις δέ κα μὴ ποτάγει  
προγγύ|ως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κατ τὰ γεγραμμένα, τό τε  
μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῷ φέ||τεος καὶ τὸ ἀμπώλημα 110  
τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς αἰὲ ἐπὶ τῷ φέτεος,  
ἡόσσωι κα | μείονος ἀμμισθωθῇ πὰρ πέντε φέτη τὰ πρᾶτα, ἡότι κα  
τελέθει ψαφισθὲν ἡάμα πᾶν τῷ πρᾶτῳ | μισθώματι, καὶ τὰ ἐν  
ταῖ γαῖι πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾶς πόλιος ἔσσονται.

Ἐργάζονται δὲ κατ τάδε· ἡο μὲν τὸν πρᾶτον χώρον μισθωσά-  
μενος τὸν πὰρ τὸν ἄντομον τὸν ὑπὲρ Πανδοσί|ας ἄγοντα τὸν πὰρ  
τὰ Ἡρώιδα ἄχρι τᾶς τριακονταπέδῳ ἀμπέλων μὲν φυτευσεῖ μὴ  
μείον ἢ δέκα || σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον 115  
ἡεκάσταν μὴ μείον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ  
δέ κα μὴ φᾶντι τοῖ μεμισθωμένοι δυνατὰν ἡμεν ἐλαίας ἔ|χεν, τοῖ  
πολιανόμοι τοῖ αἰὲ ἐπὶ τῶν φετέων ἔντες καὶ αἰ τινάς κα ἄλλως  
τοῖ πολιανόμοι ποθέ|λονται ἀπὸ τῷ δάμῳ, ὁμόσαντες δοκιμάζοντι  
καὶ ἀναναγγέλουσι ἐν ἀλλῇι θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπι-  
χωρίων. ἐπιμελήσονται δὲ καὶ τῶν ὑπαρχόντων δεινδρέων· αἰ δέ  
τινά κα || γῆραι ἢ ἀνέμῳ ἐκπέτῳντι, αὐτοὶ ἡέξοντι. ταῦτα δὲ πάντα 120

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. ἡόστις δέ κα μὴ ποτάγει κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in re-leasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that

originally fixed. The ἀμπώλημα is the re-bargaining, hence concretely the amount involved in it, the rebate. Cf. also ll. 155 ff. be surety for the rentals, fines, rebates, and judgments. ἡάμα l. 111 seems from its position to go with πᾶν as well as with τῷ πρᾶτῳ μισθώματι. For the whole situation, cf. from a Delian inscription, B.C.H. XIV, 432 ἀνεμισθώσαμεν δὲ καὶ τῆς Χαριτείας τὸ μέρος, ὃ ἐμίσθωτο Μνησίμαχος, οὐ καθιστάντος τοὺς ἐγγύους Μνησίμαχου, . . . τὸ δὲ λοιπὸν, ὅσῳ ἔλαττον ἡῦρεν ἢ γῇ ἀνάμισθωθείσα, ὀφείλει Μνησίμαχος κτλ. — 120. ἐκπέτῳντι: ἔπετον, aor. of πίπτω, occurs also in Pindar and Alcaeus and



πεφυτευμένα παρῆξοντι καὶ ἐνδεδιωκότα, ὅσσα ἐν ταῖ συνθήκαι γεγράψεται, ἐν τῷ πέμπτῳ καὶ δεκάτῳ φέτει ἀπὸ τῷ ποτεχεῖ φέτεος ἢ Ἀριστίων ἐφορεῖ. αἱ δὲ κα μὴ πεφυτεύκωντι κατὰ τὰ γεγραμμένα, κατεδικάσθεν παρὰ μὲν τὰν | ἐλαίαν δέκα νόμῳ ἀργυρίῳ παρὰ τὸ φυτὸν ἡέκαστον, παρὰ δὲ τὰς ἀμπέλους δύο μνᾶς ἀργυρίῳ παρὰ τὰν | σχοῖνον ἡέκασταν. τὼς δὲ πολιανόμῳς τὼς ἐπὶ τῷ  
 125 φέτεος ποθελομένους μετ' αὐτοσαντῶν ἀπὸ τῷ || δάμῳ μὴ μείον ἢ δέκα ἄνδρας ἀμφίστασθαι, ἢ κα πεφυτεύκωντι πάντα κατὰ τὰν συνθήκαν, | καὶ τὼς πεφυτευκότας ἀγγράψαι ἐς δόγμα· ἀνγράφεν δὲ ὅσσα κα πεφυτεύκωντι· ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινές κα μὴ πεφυτεύκωντι κατὰ τὰν συνθήκαν, ἀνγραφάντω καὶ ἐπελάσθω τὰ ἐπιζάμῃ| τὰ γεγραμμένα πὸτ τῷ ἄλλῳ μισθώματι. αἱ δὲ τίς κα ἐπιβῆῃ ἢ νέμει ἢ φέρει τι τῶν ἐν ταῖς ἡιαιρᾶι | γαῖῃ ἢ τῶν δενδρέων τι κόπτηῃ  
 130 ἢ θραυῇ ἢ πριῶν ἢ ἄλλο τι σίνηται, ὁ μεμισθωμένος ἐγδικαξῇ||ται ὡς πολίστων καὶ ὅτι κα λάβει αὐτὸς ἡεξεῖ.

Τὰς δὲ τράφῳς τὰς διὰ τῶν χώρων ῥέώσας καὶ | τὼς ῥόῳς οὐ κατασκάψοντι οὐδὲ διασκάψοντι τῷ ἡύδατι οὐδὲ ἐφέρξοντι τὸ ἡύδωρ οὐδ' ἀφέρξοντι· ἀνκοθαρίοντι δὲ ὡσσάκις κα δέωνται τὰ παρὰ τὰ αὐτῶν χωρία ῥέοντα· οὐδὲ τὰς ὡδὼς τὰς ἀπο|δεδειγμένας ἀράσσοντι οὐδὲ συνῆρξοντι οὐδὲ κωλύσονται πορεύεσθαι· ὅτι δὲ κα τούτων τι ποιῶντι παρὰ τὰν συνθήκαν, τοὶ πολιανόμοι τοὶ ἁὲς ἐπὶ τῷ  
 135 φέτεος ἐπικαταβα(λί)οντι καὶ ζαμιώσονται, || ἄχρη ὡ κα ἀφομοιώσονται κατὰ τὰν συνθήκαν. οὐ κοψεῖ δὲ τῶν δενδρέων οὐδὲ θραυσεῖ οὐδὲ πριωσεῖ | οὐδὲ ἡῆς οὐδὲ ἡέν οὐδὲ ἄλλος τῆνῳι. οὐδὲ γαιῶνας θησεῖ παρὰ τὼς ἡυπάρχοντας οὐδὲ σαρμευσεῖ, | αἱ μὴ ὅσσα κα ἐν

is probably the form of all dialects except Attic-Ionic, where *ἔπεσον* shows a change of *τ* to *σ* which does not fall under the usual conditions (61) and is not certainly explained. — 122. *κατεδικάσθεν*: have been condemned, i.e. are hereby condemned in advance. Cf. *προκαδδεδικάσθω* l. 171. — 128. *ἐπιβῆῃ*: trespasses, from *ἐπιβάω* = *ἐπιβαίνω*. — 130 ff. *τὰς δὲ τράφῳς κτλ.*: the ditches

and canals which run through the lands they shall not dig deeper nor make a breach in for the water, nor shall they dam in or dam off the water. — *ἐφέρξοντι, ἀφέρξοντι, συνῆρξοντι*: these belong with Ion. *ἀπέργω* (Hom. also *ἀποέργω*), *συνέργω*, etc. from *φέργω*, while Att. *ἀπείργω* etc. are from *\*ἐφέργω* with prothetic *ε*. The spiritus asper is found mainly, as here, with the forms

αὐταὶ τῇ γαῖ ἡαὶ μεμίσθωται οἰκοδόμηται· οὐδὲ τοφιῶνας ἐν τῇ  
 ἡαρᾷ γαῖ ποιησεῖ | οὐδὲ ἄλλον ἑασεῖ· αἱ δὲ μή, ἡυπόλογος ἑσση-  
 ται ἡως τὰν ἡαρὰν γὰν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰκίαν ἐν  
 τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν  
 μᾶκος φικάτι καὶ δυῶν ποδῶν, τὸ δὲ εὔρος ἡοκτῶ καὶ δέκα ποδῶν, 140  
 τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μᾶκος ἡοκτῶ καὶ δέκα ποδῶν, | τὸ  
 δὲ εὔρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχὸν πέντε καὶ δέκα πο-  
 δῶν παντᾷ. ταῦτα δὲ παρέξοντι οἰκοδομημένα καὶ στεγόμενα καὶ  
 τεθυρωμένα ἐν τοῖς χρόνοις ἐν ἡοῖς καὶ τὰ δένδρεα δεῖ πεφυτευκῆ-  
 μεν· αἱ | δὲ μή, κατεδικάσθεν παρ μὲν τὸν βοῶνα φέξ μνᾶς ἀργυ-  
 ρίῳ, παρ δὲ τὸν ἀχύριον τέτορας μνᾶς ἀργυρίῳ, | παρ δὲ τὸν μυχὸν  
 τρὶς μνᾶς ἀργυρίῳ. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν  
 τοῖς σκίροις οὐ πωλῆσονται οὐδὲ κόψονται οὐδὲ ἐμπρήσονται οὐδὲ 145  
 ἄλλον ἑάσονται· αἱ δὲ μή, ἡυπολόγοι ἑσονται κατ τὰς ῥήτρας | καὶ  
 κατ τὰν συνθήκαν. ἐς δὲ τὰ ἐποίκια χρήσονται ξύλοις ἐς τὰν οἰκο-  
 δομὰν ἡοῖς κα δῆλονται, καὶ ἐς τὰς | ἀμπέλως· τῶν δὲ ξηρῶν κό-  
 ψονται ἡόσσα αὐτοῖς ποτ' οἰκίαν ἐς χρεῖαν· τοῖς δὲ σκίροις καὶ τοῖς  
 δρυμοῖς χρήσονται τοὶ μισθωσάμενοι ἂν τὰν αὐτῶ μερίδα ἡέκαστος.  
 ἡόσαι δὲ κα τὰν ἀμπέλων ἡ τῶν δενδρέων ἀπογῆράσωντι, ἀποκα-  
 ταστάσονται τοὶ καρπιζόμενοι ἡως ἡμεν τὸν ἴσον ἀριθμὸν αἰέ.

Οὐχ ὑπογράψονται || δὲ τὼς χώρως τούτως ἡοι μισθωσάμενοι 150  
 οὐδὲ τίμαμα ἡοίσονται οὔτε τῶν χώρων οὔτε τὰς ἐπιοικοδομᾶς· αἱ  
 δὲ μή, ἡυπόλογος ἑσσηται κατ τὰς ῥήτρας. αἱ δὲ τίς κα τῶν καρ-  
 πιζόμενων ἄτεκνος ἄφωνος ἀποθάνει, τὰς πόλιος πάσαν τὰν ἐπι-  
 καρπίαν ἡμεν. αἱ δὲ χ' ὑπὸ πολέμῳ ἐγῆληθῶντι ἡώστε μὴ  
 ἐξῆμεν | τὼς μεμισθωμένως καρπεύεσθαι, ἀνῆῶσθαι τὰν μίσθωσιν

in ξ, e.g. Att. καθεῖρξα beside κατέργω.  
 — 137. οἰκοδόμηται: perf. subj. of the  
 same type as Cret. πέπαται (151). For  
 lack of reduplication, as also in οἰκοδο-  
 μημένα ll. 112, 141, cf. οἰκῆμαι etc. in  
 Ionic (Hdt.) and later Attic. — 146. ἐς  
 δὲ τὰ ἐποίκια κτλ.: But they shall use  
 what wood they wish for the construction  
 of the farm buildings, i.e. the βοῶν,

μυχός, etc. — 149 ff. οὐχ ὑπογράψονται:  
 the lessees shall not mortgage the lands  
 or make a payment (perhaps pay a fine)  
 out of either the lands or the buildings  
 thereon. Note that when a mute is  
 changed to an aspirate by a follow-  
 ing *h* the latter is not written. So also  
 αἱ δὲ χ' ὑπὸ l. 152.

καθά κα τοι Ηηρακλείοι διαγνῶντι, καὶ μὴ | ἦμεν ὑπολόγως μήτε  
αὐτῶς μήτε τὼς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων. τὼς  
155 δὲ πρωγγύ|ως τὼς αἰε γενομένως πεπρωγγευκῆμεν τῶν τε μισθωμά-  
των καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμ|πωλημάτων καὶ τὰν κατα-  
δικᾶν καὶ αὐτῶς καὶ τὰ χρήματα ἡά κα ἐπιμαρτυρήσωντι, καὶ μὴ  
ἦμεν μήτε ἡάρνησιν μήτε παλινδικίαν μηδὲ κατ' ἄλλον μηδὲ ἥνα  
τρόπον ταῖ πόλι πράγματα παρέχεν μηδὲ τοῖς ὑ|πὲρ τᾶς πόλιος  
πρασσόντασι· αἱ δὲ μή, ἀτελὲς ἦμεν.

Δεύτερος. Ὁ δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται  
ἀπὸ τᾶς τριακονταπέδω τᾶς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν  
160 ἄντομον τὸν πρᾶτον ἡόσ||σος κ' εἰ καὶ πραξέῃ πάντα κατ τὰν συνθή-  
καν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοι πρωγγυοί, ἡότι κα |  
μὴ πράξει κατ τὰν συνθήκαν.

Τρίτος. Ὁ δὲ τὸν τρίτον χῶρον μισθωσάμενος καρπευσῆται  
ἀπὸ τῷ ἀν|τόμω τῷ ἀνώτερον τᾶς τριακονταπέδω πὸτ τὸν ἄντομον  
τὸν δεύτερον ἀπὸ τᾶς τριακονταπέδω καὶ | πραξέῃ πάντα κατ τὰν  
συνθήκαν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοι πρωγγυοί, ἡότι  
κα μὴ πρά|ξει κατ τὰν συνθήκαν.

Τέταρτος. Ὁ δὲ τὸν τέταρτον χῶρον μισθωσάμενος πᾶρ τε  
165 τῶν πολιανό|μων τῶν ἐπὶ Ἀριστίωνος ἐφόρω καὶ τῶν ὀριστᾶν καὶ  
πᾶρ τῶν πολιανόμων τῶν ἐπὶ Ἀριστάρχῳ τῷ Ηηρακλείδα ἐφόρω  
ἡα ἄνθεμα Φιλωνύμω τῷ Φιλωνύμω, ἡα ἔμβολος Ηηρακλείδα τῷ  
Τιμοκράτιος καρπευ|σῆται ἀπὸ τῷ ἀντόμω τῷ τρίτῳ ἀπὸ τᾶς τρια-  
κονταπέδω ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τῶς τε τῷ Διο|νύσω χῶ-  
ρος καὶ τὰ Φιντίας ἡο Κρατίνω παμωχεῖ. ἡο δὲ ἀνελόμενος  
ἐργαξῆται τὰ μὲν ἄλλα κατ τὰν | συνθήκαν, καθὼς καὶ τὼς λοιπὼς  
γέγραπται, τὰς δὲ ἀμπέλως τὰς ὑπαρχώσας ἐργαξῆται ἡως βέλ-  
170 τμ|στα· ἡόσαι δὲ κα τὰν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ  
ἡώστε αἰε ὑπάρχεν τὸν ἴσον ἀριθμὸν τὰν | σχοίνων τὸν νῦν ὑπάρ-  
χοντα, εἰκατι τέτορας σχοίνως· αἱ δὲ μή, προκαδδεδικάσθω δύο  
μνᾶς ἀργυρίῳ | πᾶρ τὰν σχοῖνον ἡεκάσταν. τὰς δὲ ἐλαίας καὶ τὰς  
συκίας καὶ τὰ ἄλλα δένδρεα τὰ ἡήμερα τὰ ὑπάρχον|τα πάντα ἐν  
ταῖ μερίδι ταῦται περισκαφεῖ καὶ ποτισκαφεῖ καὶ περικοφεῖ τὰ  
δεόμενα, καὶ αἱ τινὰ κα γήραι ἦ | ἀνέμῳ ἐκπέτῶντι, ἀποκαταστασεῖ

μη μείω τὸν ἀριθμὸν τῶν ὑπαρχόντων· ποτιφυτευσεῖ δὲ καὶ  
ἐλαίας || ἐν τῇ ψιλᾷ ἡομολόγως ποιῶν τοῖς ὑπαρχόντασσι δειν- 175  
δρέοις καὶ τὸν ἀριθμὸν τὸν ἴσον καθῶς καὶ ἐν τῇ | ἄλλαι συνθή-  
και γέγραπται. ὅτι δὲ κα μὴ πράξει ὁ ἀνηελόμενος κατ τὰν  
συνθήκαν ἢ μὴ ἐν τοῖς χρόνοις τοῖς γεγραμμένοις, ὑπόλογος ἐσση-  
ται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῷ φέτεος | κα-  
θῶς καὶ ἐν τῇ ἄλλαι συνθήκαι γέγραπται. αἱ δὲ κα τοῖ πολιανόμοι  
τοῖ ἀεὶ ἐπὶ τῶν φετέων ἔντες μὴ πράξωσι πάντα κατ τὰν συνθή-  
καν, αὐτοὶ ὑπολόγοι ἔσσονται κατ τὰν συνθήκαν.

Ἐπὶ τούτοις ἐμισθῶσαν||το τὰν μὲν πρᾶταν μίσθωσιν ἀπὸ τῶν 180  
τῷ Ἡρώϊδα με κιβώτιον Βορμίων Φιλῶτα πεντήκοντα ἑπτὰ  
μεδίμνων κάδδιχος· πρῶγγνος τῷ σώματος με κιβώτιον Ἀρκᾶς  
Φιλῶτα. τὰν δὲ δευτέραν μίσθωσιν ἡα | ἔμβολος Δάμαρχος Φιλω-  
νύμω τετρώκοντα μεδίμνων· πρῶγγνος τῷ σώματος . . . . Θεόδωρος  
Θεοδώρω. τὰν δὲ τρίταν μίσθωσιν φε γυῖον Πεισίας Λεοντίσκω  
τριάκοντα πέντε μεδίμνων· πρῶγγνος | τῷ σώματος κν σφαιρωτή-  
ρες Ἀριστόδαμος . . . . . τὰν δὲ τετάρταν μίσθωσιν αλ λωτήριον ||  
Φίλιππος Φιλίππω διακατίων ἡεβδεμήκοντα ἡοκτῶ μεδίμνων· 185  
πρῶγγνος τῷ σώματος πε καρुकίον | Ἀπολλώνιος Ἡρακλήτω. |

Γραμματεὺς φε γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαι-  
ρέας Δάμωνος Νεαπολίτας.

### Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492.

Φρασιαρίδας Μυκανέαθεν παρ' Ἀθαναίας ἐς πόλιος | ἰκέτας  
ἔγεντο || ἐπ' Ἀντία καὶ Πυρφία. "εἶεν δὲ Ἀντίας καὶ Κίθιος 5  
καῖσχροῦν."

75. *Phrasiaridas of Mycene was sent by Athena to the suppliants of the city in the magistracy (or priesthood) of Antias and Pyrrhias. Let Antias and Cithius and Aeschron be (judges?). Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the*

*goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — ἐς πόλιος ἰκέτας: ἐς with acc. of persons, as in Homer, and elsewhere; cf. Locr. ἀνχῶρέοντα ἐν Δορρούς, no. 55.20. Fränkel, IG.IV.492, interprets otherwise, namely was sent as a suppliant from the citadel.*



76. Mycenae. Early V cent. B.C. IG.IV.493. Solmsen 22.

Αἱ μὲ δαμοργία εἶ῔, τὸς ἱερομνάμονας τὸς ἐς Περσεῖ τοῖς γο-  
νεύσι κριτῆρας εἶμεν κα(τ) τὰ φερῆμένα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Solmsen 21. The Argive Heraeum I, 197 ff.

[H]α στάλα καὶ ἡο τελαμὸ(ν) | [ι]αρὰ τᾶς Ἡέρας τᾶς Ἀργε[ί]ας.  
5 ἱερομνάμονες τοῖδε· | Πυρφαλίῳν Δυμᾶνς ἀφρέτενε, || Ἀλκαμένῃς  
Ηυλλεύς, | Ἀριστόδαμος Ηυρνάθιος, | Ἀμφίκριτος Πανφύλ[λ]ας.

76. If there is no body of *demiurgi*, the *hieromnemones* (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed. This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τοσι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμο (probably only an error for τελαμών), properly *support*, *pedestal*, refers to the wholestone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμών is actually used as the equivalent of στήλη, e.g. ἀναγράφαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέντες εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of

*support*. For the collocation of στάλα and τελαμὸ here, cf. ἀνδρίας καὶ τὸ σφέλας, no. 7.

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ἰλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ἰρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς, Ἰλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλείους. καὶ προσετέθη ἡ Ἰρνάθια, ὡς Ἐφορος α'.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.21, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀρτυναί or any treasurer, or if any one entertains or brings suit on account of the submission (to the assembly) of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Solmsen 19.

[Θ]ἑσαυρῶν [τῶν] τᾶς Ἀθαναίας αἱ τις <τις> | [ἔ] τὰ ν βδλάν  
τ[άν] ἀνφ' Ἀρίστωνα ἔ τὸν(ς) συναρτύνοντας | [ἔ] ἄλλον τινα τα-  
μίαν εὐθύνοι τέλος ἔχων ἔ δικάσ[ζοι] ἔ δικάσζοιτο τῶν γρασσιμά-  
των ἕνεκα τᾶς καταθέσιος ἔ τᾶς ἀλιάσσιος, τρέτῳ καὶ δαμενέσσθῳ 5  
ἐνς | Ἀθαναίαν. κα δὲ βδλὰ ποτελάτῳ ἡαντιτυχόνσα· αἱ | δέ κα  
μέ, αὐτοὶ ἐνόχοι ἐντὸ ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inschr.v.Olympia 631. Roberts 81. Solmsen 20.

Ἀτῶτος ἐποίφεῖν Ἀργείος | κάργειάδας Ἡαγελάιδα τὰργεῖδ.

80. Olympia. Early V cent. B.C. SGDI.3263. Inschr.v.Olympia 250. Michel 1087. Roberts 75.

Τὰ(ρ)γ[εῖ]οι ἀνέθεν τῷ Διὶ τῶν ὁρινθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150. Michel 14. Ionic alphabet, but twice O = ω.

Θεός. | Ἐκρινε ὁ δᾶμος ὁ τῶν | Ἀργείων κατὰ τὸ δόκημα τοῦ συνε-  
δρίου τῶν || Ἑλλάνων, ὁμολογησάντων Μα[λ]ίων καὶ | Κιμωλίων 5

*The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) shall themselves be liable to Athena.*

1. Until the existence of a *τιστις* (cf. L. *quisquis*) is corroborated, it is better to assume simple dittography. —

2. *συναρτύνοντας*: the *ἀρτύναι* as a body of Argive officials are mentioned by Thuc. 5.47.11. — 3. *ἄλλον*: *besides, else*. Goodwin 966.2. — *τέλος ἔχων*: cf. El. *ὁρ μέγιστον τέλος ἔχοι*, no. 57. — 4 ff. *τῶν γρασσιμάτων ἕνεκα καταθέσιος κτλ.*: on account of the deposition of written proposals, i.e. the formal introduction of a measure before the assembly, or the (consequent) act of the assembly. This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be

immune from prosecution. For the order of words cf. Thuc. 1.57 *τῆς Ποτιδαίας ἕνεκα ἀποστάσεως*. For *γράφμα* = *γράμμα*, see 164.4.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive*. Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (Inschr.v.Olympia) and others, who take Ἀργεῖάδας as the name of another sculptor. For the crasis in this and the following inscription, see 94.1.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth*. It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.

- 10 ἐμμενὲν | αἱ κα δικάσσαιεν τοῖ | 'Αργεῖοι π[ε]ρὶ τᾶν || [ν]άσων,  
 Κιμωλίων | ἤμην Πολύαιγαν, Ἐτηρείαν, Λιβείαν. ἐδί|κασσαν νικῆν  
 15 Κιμωλί|[ο]υς. ἀρήτευσεν Λέων || [β]ωλᾶς σευτέρας, Ποσιδά|ῶν γρο-  
 [φ]εὺς βωλᾶς, Πέριλ|λος πεδιό|ν.

82. Argos. III cent. B.C. B.C.H.XXVII, 270 ff.; XXXIII, 171 ff.

- Θεός. Προμάντιες ἀνέθεν | 'Απόλλωνι 'Αρισ[τ]εὺς Σφυρή|δας,  
 5 Φιλοκράτης Νατελιά|δας, γροφέ[ες] Αἰσχύλος 'Αραχνά|δας, Τρυ-  
 γῆς Αἰθωνίδας, καὶ κα|τεσκευάσσαν καὶ [ῆ]σαντο [θείας] | ἐκ μαν-  
 τῆας γᾶς ὀμφαλὸν καὶ τ[ὰ]|ν περισταῖν καὶ τὸ φάργμα καὶ τὸν |  
 10 βωμὸν προ...ον ποτα.ω καὶ πέτ|τρῖνον ῥόον καὶ τὰν ἄ....ραν |  
 ὑπὲρ αὐτοῦ, καὶ θηαυρὸν ἐν τῷ μαν|τήῳ κατεσκευάσσαν τοῖς πε-  
 λα|νοῖς κλαικτόν, καὶ τὰν ὁδὸν ἡργά|σαντο ἅπανσαν καὶ ὀφρύαν  
 15 πεδ' ἰα|ρὸν καὶ τὰν ἐπιπολὰν, καὶ τὸν βω|μὸν ἐν τᾷ πεδάγα-  
 γον καὶ τ[ὸν]|ς κολοσσόν, καὶ τὰν ἐπιπολὰν ὥ[μα]||λίξαν, καὶ τοῖ-  
 χον [πέτ]ρινον παρ τὸ[ν] | - - ἔθεν καὶ τὰν θ[ύ]ρα|ς τοῦ ναοῦ ||  
 20 ὡχύ|ρων, [καὶ] λο[π]ίδας καὶ ἐπιχύ|[τ]αν ἀργυρέα ἔθεν καὶ θηαυ-  
 ρὸν ενσε | [Il. 22-25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG.IV.914. Ditt.Syll.938. Solmsen 23. Ziehen, Leges Sacrae 54. Alphabet transitional (form of the letters mostly Ionic, but Θ = h, never η, no Ω, gen. sg. Ο and ΟΥ).

- [Τῶι 'Απόλλῶνι θύεν βῶν ἔρσενα καὶ ἡμονάοις βῶν ἔρσενα ·  
 5 ἐπὶ τῷ βῶμῳ τῷ] | 'Απόλλῶ[νος] τα[ύτα] θ[ύεν κ]||αὶ καλαῖδα τᾷ  
 Λατοῖ καὶ τὰρτάμιτι ἄλλαν, φερν|ὰν τῷ θιῶι κριθᾶν μέδι|μνον,

15. σευτέρας: δευτέρας. See 97.4.

82. From the temple of the Pythian Apollo mentioned by Paus. 2.24.

2 ff. Σφυρήδας, Νατελιάδας, etc.: designation of the phratry or gens. — 6 ff. Have had made and put in place, in accordance with the divine oracle, the Omphalus of the Earth, the colonnade, the enclosing wall, the altar . . . , a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road,

the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . . , strengthened the doors of the temple, and dedicated cups and a silver beaker. — 9. The restoration of the words following βωμὸν is uncertain.

83. Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see 89.4, 101.2. For φερόσθ see 140.3 b. For other comments see the Glossary.

σπυρῶν *ἡμίδιμνον*, οἴνου *ἡμίτειαν* καὶ τὸ σκέλος τοῦ βοῶς 10  
τοῦ πρᾶτου, τὸ δ' ἄτερον σκέλος τοῖ *ἱερομνήμενες* | φερόσθ· τοῦ  
δευτέρου βροῶς τοῖς ἀοιδοῖς δόντῳ || τὸ σκέλος, τὸ δ' ἄτερον σκέλος 15  
τοῖς φρουροῖς δόντῳ καὶ *τένδοσθίδια*. |

Τῷ Ἀσκληπιῷ θύεν βῶν ἔρσενα καὶ *ἡμονάοις* || βῶν ἔρσενα 20  
καὶ *ἡμονάαις* βῶν *θελειαν*· ἐπὶ τοῦ βῶμου τοῦ Ἀσκληπιοῦ θύεν  
ταῦτα καὶ *καλαῖδα*. ἀνθ' ἐντῷ τῷ Ἀσκληπιῷ φερῶν κριθᾶν μέ- 25  
*διμνον*, σπυρῶν *ἡμίδιμνον*, οἴνου *ἡμίτειαν*· σκέλος τῷ | πρᾶτου  
βοῶς *παρθέντῳ* τ[ῷ] *θιῷ*, τὸ δ' ἄτερον τοῖ *ἱερομνήμενες* φ[ε]ρό- 30  
*σθ*· τ[οῦ] δευτέρῳ τοῖς ἀοιδοῖς [δόντῳ,] τὸ δ' ἄτερον το[ῖς] | φρου-  
ροῖς δόντῳ καὶ *τένδοσθίδια*. |

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll.  
802. Michel 1069.

Θεός. Τύχα [ἀγ]αθά. | [Ἱά]ματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκλη-  
πιοῦ. |

[Κλ]εὼ πένθ' ἔτη ἐκύησε. αὐτὰ πέντ' ἐνιαυτοὺς ἤδη *κνοῦσα* ποί-  
τὸν | [θε]ὸν *ἰκέτις* ἀφίκετο καὶ ἐνεκάθευδε ἐν τῷ ἀβάτῳ. ὥς δέ  
*τάχις* | [τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἱεροῦ ἐγένετο, κόρον ἔτεκε, 5  
ὃς εὐ[θ]ὺς *γενόμενος* αὐτὸς ἀπὸ τῆς κράνας ἐλούτο καὶ ἅμα τῇ  
*ματρὶ* | [πε]ριήρπε. *τυχοῦσα* δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγρά-  
*ψατο*· “οὐ μέγε[θ]ος *πίνακος* *θαυμαστέον*, ἀλλὰ τὸ *θεῖον*, πένθ' ἔτη  
ὥς ἐκύησε ἐγ *γασ[τρ]*ῇ *Κλεὼ* βάρος, ἔστε | ἐγκατεκοιμάθη, καὶ μιν  
ἔθηκε *ὕμῃ*.” — *Τριετής* || [κό]ρα. Ἰθμονίκα *Πελλανὺς* ἀφίκετο εἰς 10  
τὸ ἱερὸν ὑπὲρ *γενεᾶς*. ἐγ[κοι]μαθεῖσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖ-  
σθαι τὸν θεὸν *κυῆσαι* *κό[ραν]*, τὸν δ' Ἀσκληπιὸν *φάμεν* ἔγκνου

84. One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus. 2.27.3 *στῆλαι δὲ εἰσθήκεσαν ἐντὸς τοῦ περιβόλου*, τὸ μὲν ἀρχαῖον καὶ *πλέονες*, ἐπ' ἐμοῦ δὲ ἐξ *λοιπαί*. ταύταις ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστὶν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ Ἀσκληπιοῦ, προσέτι δὲ καὶ νόσημα ὅτι ἔκαστος ἐνόσησε καὶ ὅπως ἰάθη· γέγραπται δὲ φωνῇ τῇ *Δωριδί*.

The dialect shows considerable At-

tic influence, e.g. usually *εἰ* rarely *αι*, contraction in *ἔτη*, *ποιησοῦντος*, etc., acc. pl. ἀκρατεῖς etc. Lengthened *ο* is always *ου*, and *ε* usually *ει*, but we find *χηρός* beside *χειρός*, and ἀφῆλετο (25 a, b). — 3. *πενθ' ἔτη*: see 58 c. — 5. Cf. Paus. 2.27.1 οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουσιν *αι* *γυναῖκες* *σφισιν* ἐντὸς τοῦ περιβόλου. — 6. *περιήρπε*: *ἔρπω* = *εἰμι*, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the



- ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | α[ῖτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν,  
 αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι[δ]εῖσθαι· ἔγκυος δὲ γενομένα ἐγ  
 15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα[ρ]έβαλε ποὶ τὸν θεὸν ἰκέτις ὑπὲρ τοῦ  
 τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῇν νιν τὸν  
 θεὸν, εἰ οὐ γένοιτο αὐτῇ | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκυος εἴη,  
 ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ,  
 εἴ τινος καὶ ἄλλου δέ[οιτ]ο, λέγειν, ὥς ποιησοῦντος καὶ τοῦτο·  
 20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου || παρείη ποτ' αὐτὸν ἰκέτις, καὶ τοῦτό οἱ  
 φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδαί ἐκ τοῦ ἀβάτου ἐξελ-  
 θούσα, ὡς ἔξω τοῦ ἱαροῦ ἦς, ἔτεκε κό[ρ]αν.—'Ανὴρ τοὺς τῆς χηρὸς  
 δακτύλους ἀκρατεῖς ἔχων πλᾶν | ἐνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἰκέ-  
 τας. θεωρῶν δὲ τοὺς ἐν τῷ ἱαρῷ | [π]ίνακας ἀπίσκει τοῖς ἰάμα-  
 25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμματα || [τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε·  
 ἐδόκει ὑπὸ τῷ ναῷ ἀστραγαλίζου[τ]ος αὐτοῦ καὶ μέλλοντος βάλ-  
 λειν τῷ ἀστραγάλῳ ἐπιφάνεντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν  
 χῆρα καὶ ἐκτείνειν οὐ τοὺς δακτύλους, ὡς δ' ἀποβαίη, δοκεῖν συγ-  
 κάμψας τὰν χῆρα καθ' ἓνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ  
 30 πάντας ἐξευθύναι, ἐπερωτῇν νιν τὸν θεὸν || [ε]ἰ ἔτι ἀπιστησοῖ τοῖς  
 ἐπιγράμμασι τοῖς ἐπὶ τῷ πινάκῳ τῶν | [κ]ατὰ τὸ [ῖ]ερὸν, αὐτὸς  
 δ' οὐ φάμεν· “ὅτι τοίνυν ἔμπροσθεν ἀπίστευς | [α]ὐτο[ῖς] ο[ὐκ]  
 εὐοῦσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι” φάμεν “Ἀπιστος | ὄ[νομα].”  
 ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε.—'Αμβροσία ἐξ 'Αθανᾶν | [ἀτε-  
 ρό]πτ[ι]λλος. αὐτὰ ἰκέτ[ις] ἦλθε ποὶ τὸν θεὸν. περιέρπουσα δὲ ||  
 35 [κατὰ τ]ὸ [ῖα]ρὸν τῶν ἰαμάτων τινα διεγέλα ὡς ἀπίθانا καὶ ἀδύ-  
 να[τα ἐόν]τα χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν-  
 [τας μόν]ον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς |  
 [εἰπεῖν] ὅτ[ι] ὑγιῇ μὲν νιν ποιησοῖ, μισθὸν μάντοι νιν δεησοῖ ἀν[θ]έ-  
 40 μεν εἰς τὸ ἱαρὸν ὃν ἀργύρεον, ὑπόμνημα τῆς ἀμαθίας· εἴπαν[τα]  
 δὲ ταῦτα] ἀνσχίσσαι οὐ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[ακόν]  
 τι ἐγχε[ῖ]αι. ἀμέρας δὲ γενομένας [ὑ]γιῆς ἐξῆλθε.—Παῖς ἄφωνος. |  
 [οὗτος ἀφίκ]ετο εἰς τὸ ἱαρὸν ὑ[πὲρ] φωνᾶς. ὡς δὲ προεθύσαστο καὶ |  
 [ἐπόησε τὰ] νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῷ θεῷ πυρφορῶν |

poetical *μιν*, for which elsewhere *νιν*.  
 —27, 28. **δακτύλλους**: cf. 89.3. — 43 ff.  
 Then the boy who acted as torch-bearer

for the god, looking at the boy's father,  
 bade him promise that he (the boy),  
 if he obtained what he was there for,

[ἐκέλετο, πο]ῖ τὸμ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσθαι  
 [σθαι αὐτὸν ἐ]νιαυτοῦ, τυχόντα ἐφ' ᾧ πάρεστι, ἀποθυσείν τὰ ἱα- 45  
 τρα · | [ὁ δὲ παῖς ἐξ]απίνας “ὑποδέκομαι” ἔφα. ὁ δὲ πατὴρ ἐκπλα-  
 γεῖς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου  
 ὑγιῆς ἐγέ[νετο. — Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων ἐν τῷ  
 μετώπῳ. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε · ἐδόκει αὐτοῦ τ[αι]νίαι  
 καταδῆσαι τὰ στί[[γματα ὁ θεὸς κα]ὶ κέλεσθαι νιν, ἐπεὶ [κα ἔξω] 50  
 γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν  
 ναόν. ἀμέρας δὲ γενο[μένας, ἐξάνεστα] καὶ ἀφήλετο τὰ[ν ται]-  
 νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῷ]ν στιγμάτ[ων, τ]ὰν δ[ὲ  
 τ]αινίαν ἀνέθηκε εἰς τὸν να[ὸν ἔχουσιν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ  
 μετώπου. — Ἐχέδωρος τὰ Πανδάρ[ου στίγματα ἔλ]αβε ποῖ τοῖς 55  
 ὑπάρχουσιν. οὗτος λαβὼν παρ [Πανδάρου χρήματα], ὥστ' ἀνθέ-  
 μεν τῷ θεῷ εἰς Ἐπίδαυρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.  
 ἐγκαθεύδων δὲ ὄψιν εἶδε · ἐδόκει οἱ ὁ θε[ός] | ἐπιστὰς ἐπερωτῆν νιν,  
 εἰ ἔχοι τινα χρήματα παρ Πανδάρου ἐξ Ἄ[θηνᾶν] ἄνθεμα εἰς τὸ  
 ἱαρόν, αὐτὸς δ' οὐ φάμεν λελαβήκειν οὐθ[έ]ν | τοιοῦτον παρ αὐτοῦ, 60  
 ἀλλ' αἶ κα ὑγιῇ νιν ποιῆσαι, ἀνθυσείν οἱ εἰκόνα γραψάμενος · μετὰ  
 δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν περιδῆσαι περὶ τὰ  
 στίγματά οὐ καὶ κέλεσθαι νιν, ἐπεὶ κα ἐξ[έ]λθῃ ἐκ τοῦ ἀβάτου,  
 ἀφελόμενον τὰν ταινίαν ἀπονύφασθαι τὸ | πρόσωπον ἀπὸ τᾶς κράνας  
 καὶ ἐγκατοπτρίζασθαι εἰς τὸ ὕδωρ. ἀ[μέρας δὲ γενομένας ἐξελθὼν] 65  
 ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσιν,  
 ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρη τὸ αὐτοῦ | πρόσωπον ποῖ τοῖς ἰδίοις  
 στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)ματα λελαβηκός. — Εὐφά-  
 νης Ἐπιδαύριος παῖς. οὗτος λιθίων ἐνε[κά]θευδε · ἔδοξε δὲ αὐτῷ  
 ὁ θεὸς ἐπιστὰς εἰπεῖν · “τί μοι δωσεῖς, αἶ τ[ύ]κα ὑγιῇ ποιήσω;” 70  
 αὐτὸς δὲ φάμεν “δέκ' ἀστραγάλους,” τὸν δὲ θεὸν γελάσαντα φάμεν  
 νιν πανσεῖν. ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε. — Ἄνῃρ ἀφίκετο  
 ποῖ τὸν θεὸν ἱκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ | βλέφαρα μόνον  
 ἔχειν, ἐνέειμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενεὰ εἴμεν ὅλως. ἔλεγον δὲ  
 τινες τῶν ἐν τῷ ἱαρῷ τὰν εὐθηθίαν αὐτοῦ τὸ | νομίζειν βλεψείσθαι 75  
 ὅλως μηδεμίαν ὑπαρχὰν ἔχοντος ὁπτίλλου, ἀλλ' ἢ χώραμ μόνον.

would within a year make the thank-  
 offerings for his cure. — 60. ποιῆσαι:

see 177. — 66. ἰώρη: see 280. — 75.  
 When he had not even any rudiment of an

ἐγκαθ[εύδον]τι οὖν αὐτῶι ὄψις ἐφάνη· ἐδόκει τὸν θεὸν ἐψῆσαι τι  
 φά[ρμακον, ἔπειτα διαγαγόντα τὰ βλέφαρα ἐγχέαι εἰς αὐτά. ἀμέ-  
 ρ[ας δὲ γενομένην]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.— | Κῶθων. σκευο-  
 80 φόρος εἴ[ς τὸ] ἰαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ τὸ δε[καστάδιον,  
 κατέπ[ε]τε. [ὥς δ' ἄ]νέστα, ἀνῶιξε τὸν γυλιὸν κα[ὶ ἐ]πεσκόπει τὰ  
 συντετριμμένα σ[κε]ύη. ὥς δ' εἶδε τὸν κῶθωνα κατε[αγ]ότα, | ἐξ οὗ  
 ὁ δεσπότης εἴθιστ[ο π]ίνειν, ἐλυπείτο καὶ συνετίθει [τὰ] ὄστρακα  
 καθιζόμενος. ὁδοιπόρος οὖν τις ἰδὼν αὐτόν, “τί, ὦ ἄθλι,” ἔφα, “συν-  
 85 τίθησι τὸν κῶθωνα [μά]ταν; τοῦτον γὰρ οὐδέ κα ὁ ἐν Ἐπιδαύ[ρῳι  
 Ἄσκαπιὸς ὑγιῇ ποιῆσαι δύναται.” ἀκούσας ταῦτα ὁ παῖς, συν|θείς  
 τὰ ὄστρακα εἰς τὸν γυλιόν, ἤρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκετο, ἀνῶι-  
 ξε τὸν γυλιὸν καὶ ἐξῆιρεν ὑγιῇ τὸν κῶθωνα γεγεννημένον, καὶ τῶι  
 δεσπότηι ἡρμάνευσεν τὰ πραχθέντα καὶ λεχθέντα. ὥς δὲ ἄκουσ', ἀνέ-  
 90 θηκε τῶι θεῶι τὸν κῶθωνα.— || Αἰσχίνας ἐγκεκοιμισμένων ἤδη τῶν  
 ἱκετῶν ἐπὶ δένδρεόν τι ἀμ|βάς ὑπερέκλυτε εἰς τὸ ἄβατον. καταπε-  
 τῶν οὖν ἀπὸ τοῦ δένδρεος | περὶ σκόλοπας τινὰς τοὺς ὀπτίλλους  
 ἀμφέπαισε. κακῶς δὲ δια|κείμενος καὶ τυφλὸς γεγεννημένος καθικε-  
 95 τεύσας τὸν θεὸν ἐν|εκάθευδε· καὶ ὑγιῆς ἐγένετο.— || Εὐῖππος λόγ-  
 χαν ἔτη ἐφόρησε ἕξ ἐν ταῖς γνώται. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν  
 τὰν λόγχαν ὁ θεὸς εἰς τὰς χῆρας οἱ ἔδωκε. ἀμέρας | δὲ γενομένης  
 ὑγιῆς ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἀνὴρ Τορωναῖος  
 δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξε οἱ τὸν θεὸν τὰ  
 100 στέρνα μαχαίραι ἀνσχίσαντα τὰς δεμε|λέας ἐξελεῖν καὶ δόμεν οἱ ἐς  
 τὰς χεῖρας καὶ συνράφαι τὰ στη|θη. ἀμέρας δὲ γενομένης ἐξῆλθε  
 τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιῆς ἐγένετο. κατέπ[ε]τε δ' αὐτὰ  
 δολωθεὶς ὑπὸ ματρυῖας ἐγ κυ|κᾶνι ἐμβεβλημένος ἐκπιών.— | Ἀνὴρ  
 105 ἐν αἰδοίῳ λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδί καλὸν || συγγί-  
 νεσθαι. ἐξονειρώσσω δὲ τὸν λίθον ἐγβάλλει καὶ ἀνελόμενος ἐξῆλ-  
 θεν ταῖς χερσὶν ἔχων.— | Ἐρμόδικος Λαμφακηνὸς ἀκρατὴς τοῦ  
 σώματος. τοῦτον ἐγκαθεύδοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα  
 λίθον ἐνεγκεῖν εἰς τὸ | ἰαρὸν ὅπόσσον δύναται μέγισ[τ]ον. ὁ δὲ τὸμ

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτά refers to θηρία, while with ἐμβεβλημένος we

must understand δεμελέας. Or read αὐτὰ(δ) δολωθεὶς (cf. 97.4).

πρὸ τοῦ ἀβάτου κείμε||νον ἦνικε.— | Νικάνωρ χωλός. τούτου καθη- 110  
 μένου παῖς [τ]is ὕπαρ τὸν σκίπωνα ἀρ|πάξας ἔφενυγε. ὁ δὲ ἀστὰς  
 ἐδίωκε καὶ ἐκ τούτου ὑγιῆς ἐγένετο.— | Ἀνὴρ δάκτυλον ἰάθη ὑπὸ  
 ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑπὸ τοῦ ἀγρίου ἔλκεος δει-  
 νῶς διακείμενος μεθ' ἡμέρα ὑπὸ τῶν θε||ραπόντων ἐξευειχθεὶς ἐπὶ 115  
 ἐδράματός τινος καθίζε. ὕπνου δέ νιν | λαβόντος ἐν τούτῳ δράκων  
 ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον | ἰάσατο τὰι γλώσσαι καὶ  
 τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε | πάλιν. ἐξευερθεὶς δέ, ὥς  
 ἦς ὑγιῆς, ἔφα ὄψιν ἰδεῖν, δοκεῖν νεανίσ|κον εὐπρεπῆ τὰμ μορφάν  
 ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— || Ἀλκέτας Ἀλικός. οὗτος 120  
 τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δακτύλοις  
 διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῷ ἰαρώι.  
 ἀμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε.— Ἡραιεύς Μυτιληναῖος. οὗτος  
 οὐκ εἶχεν ἐν τῇ κεφαλᾷ | τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλας.  
 αἰσχυρόμενος δὲ [ἄτε] καταγελάμενος ὑπ[ὸ] | τῶν ἄλλων ἐνεκά-  
 θευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκῳ τὰν κεφαλὰν ἐπόησε || τρι- 125  
 χας ἔχειν.— Θύσων Ἑρμιονεύς παῖς αἰδής. οὐ[τος] ὕπαρ ὑπὸ  
 κυνὸς τῶν | κατὰ τὸ ἱαρόν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιή]ς  
 ἀπήλθε.

### Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δφῆνία τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναί[δης].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμίδων μ' ἀνέθεκε Ποτῆδαφῶν[ι φάνακτι].

Ποτῆδ[άν].

b. [Ποτ]ῆδαφῶνι φάνακτι.

c. Περαεῶθεν ἥρομες.

85. This and the following illustrate the Corinthian differentiation of **Ξ** = open ε or ε̄ (η) and **Ε** (transcribed ε̄) = close ε̄ corresponding to Attic spurious or genuine *ei*. See 28. The epitaph forms a single hexameter. Cf. nos. 87-90.

86. From a large collection of pottery fragments found near Corinth.

They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτῆδαφῶνι and Ποτῆδᾶνι, but in the nominative only the uncontracted Ποτῆδάν. See 41.4. For Περαεῶθεν (c), cf. Πείραιον Xen.Hellen.4.5.1ff. Probably **Ξ** in the first syllable is an error.



87. Corcyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts  
98. Solmsen 25.1.

Ηυιοῦ Τλασίαφο Μενεκράτεος τόδε σᾶμα,  
 Οἶανθός γεγενᾶν· τόδε δ' αὐτῷ δᾶμος ἐποίει·  
 ἔς γὰρ πρόξενος δάμου φίλος· ἀλλ' ἐνὶ πόντῳ  
 ὄλετο, δαμόσιον δὲ καρὸν πένθησαν ἅπαντες.]  
 5 Πραξιμένῃς δ' αὐτῷ γ[αία]ς ἀπὸ πατρίδος ἐνθὼν  
 σὺν δάμ[ω]ι τόδε σᾶμα κασιγνέτιοι πονέει.

88. Corcyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts  
99. Solmsen 25.2.

Σᾶμα τόδε Ἀρνιαδά Χάροπος· τὸν δ' ὄλεσεν Ἄρες  
 βαρνάμενον παρὰ ναυσὶν ἐπ' Ἀράθθοιο ροφαῖσι  
 πολλὰν ἀριστεύ(φ)οντα κατὰ στονόφε(σ)σαν ἀφνάν.

89. Corcyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100.  
Solmsen 25.3.

Στάλα Ξευφάρεος τοῦ Μελξίος εἰμ' ἐπὶ τύμῳ.

90. Northern Acarnania (exact provenance unknown). V cent. B.C.  
IG.IX.i.521. SGDI.3175. Roberts 106.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλῆσεται ἐνγὺς ὁδοῖο,  
 ἧος περὶ τὰς αὐτοῦ γᾶς | θάνε βαρνάμενος.

87. Monument of Menecrates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. ἐνί, κασιγνέτιοι, στονόφε(σ)σαν, ἀφνάν = ἀντήν, and inflectional forms, e.g. gen. sg. in -οιο and -ᾶφο = -ᾶο (105.2a), dat. pl. in -αισι, augmentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain.—6. πονέει: transitive sense as in Homer.

88. ροφαῖσι: cf. also Μελξίος, no.

89. See 76 b.—3. ἀριστεύ(φ)οντα: corrected from ἀριστεύοντα. See 32.

89. τύμῳ: τύμβω. But, since assimilation of μβ to μμ (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (τύμ-ο- beside τύμ-βο-; cf. Lat. *tumulus* with a *lo*-suffix).

90. Προκλείδας: gen. sg. masc. in -ας. 105.2 b.

## Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.751. Michel 1240. Roberts 117. Solmsen 24.

[Δι]ὰ τὸς θεὸς τῷ[σ]δε νικῶντι τοὶ Σελινόν[τιοι· | δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ] | δ[ι]ὰ Ἡερακλέα καὶ δι' Ἀπόλλωνα καὶ διὰ Π[οτ]ε[ιδά]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-| ν[ά]ν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικ[ράτ]ειαν καὶ δι[α] τὸς 5 ἄλλος θεός, [δ]ιὰ δ[ε] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένας ἐν χρυσέ[ο]ι ἐλά[σα]ντα[ς, τὰ δ'] ὀνύματα ταῦτα κολ[άψαντ]ας ἐς τὸ Ἀ[π]ολλ[λ]όνιον καθθέμε[ν, τὸ Διὸς προ]γρά[ψα]ντες· τὸ δὲ χρυ- 10 σίον | ἐξέκ[οντα τ]αλάντων ἔμεν.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.452. Inscr.Jurid.I,p.342. Michel 20.

[Ε]πὶ στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεὺς, ἐν δ' Ἐπιδαύρῳ ἐπ' ἱερεὺς | [το]ῦ Ἀσκληπι[οῦ Δι]ονυσίου. κατὰ τὰδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς [Ἐπ]ιδαυρίοις καὶ Κορινθίοις περὶ τῆς χώρας ἧς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύο[υ] καὶ τοῦ Σπιραίου, κατὰ 5 τοῦ αἰῶνος τὸν τῶν Ἀ[χαι]ῶν δικαστήριον ἀποστείλαντες ἄνδρας ἑκατὸν πεντήκοντα | [ἕνα]· καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. 'Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer, etc.*—2. **Φόβον**: Ares.—5. **Μαλοφόρον**: Demeter. Cf. Paus. 1.44.3 ἱερὸν Δήμητρος Μαλοφόρου.—**Πασικράτεια**: Persephone. Cf. *Δέσπονα*.—7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of*

*Zeus first.*—**προγράψαντες**: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 223 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. **Αἰγιαλεὺς, ἱερεὺς**: gen. sg. in -εὺς from -έος. 111.3.—For the psilosis in ἐπ' ἱερεὺς, see 58 b.—3. **ἀμφέλλεγον**: see 89.3.—4. **Σπιραίου**: name of a harbor and promontory north of Epidaurus,

- τῶν δικαστῶν καὶ κρινάν[των] Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντι-  
 λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν  
 τοὶ Μεγαρεῖς τοὺς τερμον[ι]ξ[οῦ]ντας ἐκ τῶν αὐτῶν δικαστῶν  
 10 ἄνδρας τριάκοντα καὶ ἓνα κα[[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὗτοι  
 δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἐτερμόνιξαν κατὰ τάδε· ἀπὸ τᾶς  
 κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφὰν τοῦ Ἀλιείου· ἀπὸ τοῦ  
 Ἀλιείου ἐπὶ τὰν κορυφὰν τοῦ [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου  
 ἐπὶ τὰν κορυφὰν τοῦ Κορνιάτα· | ἀπὸ τᾶς κορυφᾶς τοῦ Κορνιάτα  
 15 ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ || Κορνιάτα· ἀπὸ τοῦ ῥάχιος  
 τοῦ Κορνιάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖς Ἀνείαις ὑπὲρ τὰν Σκολ-  
 λείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολλείαν ὑπὸ τᾶς Ἀνείας  
 ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς ὁδοῦ τᾶς ἀμα[ξι]τοῦ [τᾶς κα]ταγοῦ-  
 σας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς [ὁδοῦ] τᾶς  
 20 ἀμαξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ || τοῦ κορυφοῦ  
 τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Αἰγιπύρα[s]· ἀπὸ  
 τοῦ κορυφοῦ τοῦ ἐπὶ τᾶς Αἰγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ]  
 Ἀρα[ί]ας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τᾷ Πέτραι·  
 ἀπ[ὸ] τοῦ ὑπὸ τᾷ Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν-  
 25 τος· ἀπ[ὸ] τ[οῦ] κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυ-  
 φὸν || τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς  
 Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τᾶς Συκουσίας· ἀπὸ τοῦ ῥά-  
 χιος τοῦ ὑπὲρ τᾶς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς  
 Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τᾶς Πελλερίτιος ἐπὶ  
 τὸν κορυφὸν τὸν τοῦ Π[αν]ίου· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν  
 30 ὑπὲρ τοῦ Ὀλ[κοῦ]· ἀπὸ τοῦ ῥά[[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὀλκοῦ ἐπὶ  
 τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ  
 ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίον. δικασ[ταί τ]οὶ κρί-  
 ναντες τοῖδε. [There follow, ll. 32–96, the names of the arbitrators  
 and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραιῶν to Σπ[ι]ραίων) and Pliny, Nat. Hist. 4.18 (Spiraeum). — 19. Φάγας: gen. sg. masc. in -ās. 105.2b. So Ἀπαλας l. 22, but also the usual form in Κορνιάτα ll. 13 ff. The confusion caused by the iden-

tity with the feminine form is shown by τᾶς Αἰγιπύρας l. 21 beside τοῦ Αἰγιπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θοκρίνης, etc. See 42.5d.

## Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140.

Σάμα τόξ' Ἰδα|μενεὺς ποιή|σα ἡίνα κλέος | εἶη · ||  
 Ζεὺ(δ) δέ νιν ὅστις | πημαῖνοι λειδ|λη θείη.

5

94. Camirus. VI cent. B.C. IG.XII.i.707. SGDI.4127.

Εὐθυ[τ]ίδα | ἡμὶ λέσχα | τῷ Πραξιόδῳ | τοῦφύλῳ || τοῦφυλῖδα.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.449. Michel 433. Solmsen 32.

Ἔδοξε Καμιρεῦσι τὰς κτοίνας τὰς Καμιρέων τὰς | ἐν τῇ νάσῳ  
 καὶ τὰς ἐν τῇ ἀπείρῳ ἀναγράφαι πάσας | καὶ ἐχθόμεν ἐς τὸ ἱερὸν  
 τὰς Ἀθαναίας ἐστάλαι | λιθίνοι χωρὶς Χαλκῆς · ἐξήμεν δὲ καὶ  
 Χαλκήταις || ἀναγραφῆμεν, αἱ καὶ χρήζωντι. ἐλέσθαι δὲ ἄνδρας | 5  
 τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθῇσιν ταύτας τὰς πράξις  
 ὡς τάχιστα καὶ ἀποδωσέσθαι | τῷ χρήζοντι ἐλαχίστου παρα-  
 σχεῖν τὴν στάλαν | καὶ τὰς κτοίνας ἀναγράφαι καὶ ἐγκολάφαι ἐν  
 τῇ στα|λαι καὶ στάσαι ἐν τῷ ἱερῷ τὰς Ἀθάνας καὶ περιβολι- 10  
 βῶσαι ὡς ἔχῃ ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τελέμενα ἐς  
 ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγὼ δὲ ταυτῶν τῶν κοινοῦ ἀπο-  
 δεικνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ || ἐν 15  
 τῇ κτοίνῃ κατὰ τὸν νόμον τὸν τῶν Ῥοδίων · | τοῦτοι δὲ συνλεγέ-  
 σθων ἐν Καμίρῳ εἰς τὸ | ἱερὸν τὰς Ἀθαναίας, ὅκα τοὶ ἱεροποιοὶ

93. τόξ' : τόδε. 62.2. — Ζεὺ(δ) δέ :  
 Ζεὺς δέ. 97.4. — λειδλη : accursed. Cf.  
 Hesych. λεώλης · τελείως ἐξώλης, and,  
 for the first part of the compound,  
 λείως in Archilochus.

94. λέσχα : grave. The original  
 meaning of the word (from \*λεσχῆ, cf.  
 λέχος) was *resting place*, whence either  
*grave* or the usual *place of recreation*,  
*club*. — The last words are to be read,  
 with resolution of the crasis, τῷ Εὐ-  
 φύλῳ, τῷ Εὐφυλῖδα.

95. 1 ff. The names of the κτοῖναι or  
 demes of Camirus are to be inscribed,

both those on the island and those on  
 the mainland. For the latter cf., from  
 the Periplus of Scylax, Χώρα ἡ Ῥοδι-  
 ῶν ἡ ἐν τῇ ἡπείρῳ. — The neighboring  
 island of Χαλκή (see 42.2) was under  
 the control of Camirus at this time,  
 yet evidently sustained a relation to it  
 different from that of the other demes.  
 — 6. ἐπιμεληθῇσιν : see 160. ἐπιμε-  
 ληθήσομαι is used by late writers, but  
 not in classical Attic. — 8 ff. ἀποδο-  
 σέσθαι κτλ. : shall give out the contract  
 to the one who is willing to furnish the  
 stele at the lowest figure.



παραγγ[έλ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα|μο]-  
τελῇ πάντα, αἶ τι - - - - -

96. Ialysus. IV (or III) cent. B.C. IG.XII.i.677. SGDI.4110. Ditt. Syll.560. Michel 434.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος  
εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τὰς Ἀλεκτρώνας εὐαγῆται  
5 κα|τὰ τὰ πάτρια, ἐπιμεληθήμειν | τοὺς ἱεροταμίας ὅπως στᾶλαι |  
ἐργασθέωντι τρεῖς λίθου Λαρτ[ί]ου καὶ ἀναγραφῇ ἐς τὰς στάλας  
10 τὸ τε ψάφισμα τόδε καὶ ἂ οὐχ ὅ|σιόν ἐντι ἐκ τῶν νόμων ἐσφέρειν  
οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέ|μενος, καὶ τὰ ἐπιτίμια τῶ[ι] πρόσ|φοντι  
15 παρὰ τὸν νόμον· θέμειν δὲ | τὰς στάλας μίαν μὲν ἐπὶ τὰς ἐσφ|δου  
τὰς ἐκ πόλιος ποτιπορευομέ|νοις, μίαν δὲ ὑπὲρ τὸ ἰστιάτοριον, |  
ἄλλαν δὲ ἐπὶ τὰς καταβάσιος τᾶ[ς] | ἐξ Ἀχαΐας πόλιος. |  
20 Νόμος ἂ οὐχ ὅσιον ἐσίμειν οὐδὲ || ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ  
τέ|μενος τὰς Ἀλεκτρώνας. μὴ ἐσί|τω ἵππος, ὄνος, ἡμίονος, γῆνος |  
25 μὴδὲ ἄλλο λόφουρον μὴθέν, μὴδὲ ἐσαγέτω ἐς τὸ τέμενος μὴ|θεῖς  
τούτων μὴθέν, μὴδὲ ὑποδή|ματα ἐσφερετό μὴδὲ ὕειον μὴ|θέν· ὅτι δέ  
κά τις παρὰ τὸν νόμον | ποιήσῃ, τό τε ἱερὸν καὶ τὸ τέμενος | καθαί-  
30 ρέτω καὶ ἐπιρεζέτω, ἧ ἔνο|χος ἔστω τᾷ ἀσεβείᾳ· εἰ δέ κα | πρό-  
βατα ἐσβάλῃ, ἀποτεισάτω ὑπὲρ ἐκάστου προβάτου ὀβολὸν | ὁ  
35 ἐσβαλὼν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιέυντα ὁ χρή|ζων ἐς  
τοὺς μάστρους.

97. Rhodian (?) inscription from Abu-Symbel in Egypt. VII or VI cent. B.C. SGDI.5261. Hicks 3. Roberts 130. Ionic alphabet, but without Ω = ω. □ = η in a, b, = h and η in c (and probably in i), = h in f (E = η).

α. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίναν Ψα(μ)ματίχῳ | ταῦτα  
ἔγραψαν, τοὶ σὺν Ψαμματίχῳ Θεοκλ(έ)ος | ἔπλεον. ἦλθον δὲ

96. 4. Ἀλεκτρώνας: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diog. 5.56, where the name appears as Ἡλεκτρώνη. —

7. λίθου Λαρτίου: also πέτρας Λαρτίας on another inscription, *marble from Lartus*, a place in the neighborhood of

Lindus.—10. ἐντι: pl. for sg.—18. Ἀχαΐ-  
ας πόλιος: the name given to the acropolis of Ialysus. Cf. Ath. 8.360 ἐν τῇ Ἰαλυσῷ πόλιν ἰσχυροτάτην τὴν Ἀχαΐαν καλουμένην.

97. Inscribed on the legs of one of the colossal statues at Abu-Symbel by Greek mercenaries who had taken part

Κέρκιος κατύπερθε, υἱς ὁ ποταμὸς | ἀνίη. ἀ(λ)λογλῶ(σ)σὸς δ' ἦχε  
Ποτασιμπτό, Αἰγυπτίως δὲ ᾿Αμασις. || ἔγραφε δ' ἀμὲ ᾿Αρχὼν ᾿Αμοι- 5  
βίχῳ καὶ Πέλερος Οὐδάμῳ. b. ᾿Ελεσίβ[ιο]ς ὁ Τήιος.

c. Τήλεφός μ' ἔγραφε ἡο ᾿Ιαλύσιο(ς) - -

d. Πύθων ᾿Αμοιβίχ[ῳ].

e. Πάβις ὁ Ξολοφόνιος - - σὺν Ψαμματ[ίχῳ].

f. Ἡαγέσερμος[ς].

g. Πασι(φ)ῶν ὁ ᾿Ιππο - -

h. Κρίθις ἔγρα(φε)ν.

i. ᾿Ομγυσοβ ἡόκα βασιλεὺς ἤελασε τὸν στρατὸν [τ]ὸ πρᾶτο[ν]  
- - - ἡάμ]α Ψα(μ)ματίχῳ[ι - - -

98. Gela. VI cent. B.C. SGDI.4247.

Πασιάδαφο τὸ | σᾶμα, Κράτῆς ἐποίει.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952.  
SGDI.4254. Michel 553.

᾿Επὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς  
βουλᾶς, | προεδρευούσας τᾶς φυλᾶς || τῶν ᾿Τλλέων, προαγορῶντος | 5

in an expedition up the Nile under Psammetichus I (654-617 B.C.) or Psammetichus II (594-589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. Hdt. 2.154 τοῖσι δὲ ᾿Ιωσι καὶ τοῖσι Καρσί τοῖσι συγκατεργασμένοισι αὐτῷ ὁ Ψαμμήτιχος διδοὶ χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, - - - οἱ δὲ ᾿Ιωνέ τε καὶ Κᾶρες τούτους τοὺς χώρους οἰκῆσαν χρόνον ἐπὶ πολλόν. - - - πρώτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (b and e), and one Rhodian, from Ialysus (c); f is also Doric, and h Ionic (on account of the ν movable). The main part of the inscription (a), as well as i, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 3. Κέρκιος: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataraet and Elephantine. — υἱς ὁ ποταμὸς ἀνίη: as far as the river let them go up. For υἱς see 132.4. — 5. ᾿Αμοιβίχῳ, Οὐδάμῳ: ὁ ᾿Αμοιβίχου, ὁ Εὐδάμου. 94.1.7.

i. No complete restoration is possible. — ἤελασε: ἤλασε aor. of ἐλαύνω. The peculiar spelling ΘΕ is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) Θ = η, 2) Θ = h, and Ε = η. Similarly θεμι, i.e. ἡμί, in a Thera inscription.

98. Beginning of a hexameter. For Πασιάδαφο see 105.2 a.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεούντος Ἀδρανίωνος Ἀλεξάνδρον, | ἀλίσμα ἕκτας διμήνου, Καρνείου ἐξήκο[ντ]ος παντῶι, | ὑπὲρ προξενίας Δημητρίω Διοδότου Συρακοσίωι. ||

- 10 Ἔδοξε τῶι ἀλίσμα καθὰ καὶ τῶι συ(ν)κλήτῳ ρί. ἐπειδὴ ἀνάγκη γελ-  
λον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος  
Κόττητος καὶ Θεόδωρος Θεοδώρου Ξηνιάδα, | Δημήτριον Διοδότου  
Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρειαχῆσθαι τῶι ἀμῶι  
15 δάμῳ καὶ μεγάλων ἀγαθῶν παραίτιο(ν) || γηγόνειν, τοῖς δὲ Ἀκρα-  
γαντίνοις πατρίον ἐστι καὶ ἐκ προγόνων | παραδεδομένον τιμῆν τοὺς  
ἀγαθοὺς ἄνδρας καὶ προῖσταμένους τοῦ ἀμῶ δάμου ταῖς καταξίσις  
τιμαῖς · δεδῶχθαι ἐπὶ ἀγαθῶι τύχῃ καὶ σωτηρίῃ τοῦ δάμου τῶν  
Ἀκραγαντίνων · εἴμειν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδό-  
20 του Συρακόσιον, ὅπως(ς) πᾶσι φανερόν ἢ ὅτι ὁ δᾶμος τῶν Ἀκρα-  
γαντίνων ἐπὶ[σ]ταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετῆιν  
προαἰρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολάψαντας ἐς χαλκῶ-  
ματα δύο τὸ μὲν ἐν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ | ἄλλο  
25 ἀποδόμειν Δημητρίω Διοδότου Συρακοσίωι ὑπὸ[μ]νάμα τᾶς ποτὶ  
τὸν δᾶμον εὐνοίας · τοὺς δὲ ταμίαις | ἐξοδιάξαι ἐς τὰ προγεγραμμένα  
ὅσον κα χρεία ἦ, καὶ φέ[ρ]ειν τὰν ἔξοδον διὰ τῶν ἀπολόγων. | ὁμο-  
γνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. I cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.323. Michel 555.

Ἐπὶ πρυτάνιος Νικάνδρου τοῦ Νικοδάμου, βουλᾶς προστατεύον-  
τος Σωσιπόλιος τοῦ Δαματρίου, χίωι Ἰππίου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. ἀλίσμα κτλ.: *decree of the δῖλα in the sixth period of two months, at the very end of the month Καρνείος*. — 10. συ(ν)κλήτῳ: *the council*, for which βουλᾶ is employed in l. 3. The significance of the following numeral is not clear. — 14. παρειαχῆσθαι: *εἰσχηκα, εἰσχημαι*, for *ἔσχηκα, ἔσχημαι*, with *ει*

after the analogy of *εἰληφα* etc. (76 b), occur in several κοινή inscriptions. — 15. γηγόνειν: see 147.2.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

ταὶ ἀλία | καθάπερ ταὶ ἐσκληῖται καὶ ταὶ βουλᾷ· ἐπεὶ ὁ στρατα-  
 γὸς τῶν Ῥωμαίων Γναῖος Αὐφίδιος Τίτου υἱὸς εὖνους ὑπάρχει ταὶ  
 ἀμὰ πόλει, ἄξιος φαινόμενος | τᾶς αὐτοῦ καλοκαγαθίας, δεδόχθαι  
 Γναῖον Αὐφίδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν  
 τῷ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφάνῳ καὶ πρόξενον  
 καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)ν τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-  
 τοῦ, εὐνοίας ἔνεκεν ὥς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγί|νων. 5  
 τὰν δὲ βουλὰν τὸ ἀλίσμα κολαψαμέναν εἰς χαλκῶματα δισσὰ  
 τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίῳ  
 Αὐφιδίῳ.

## Coan

101-103. Cos. Late IV or early III cent. B.C. SGDI.3636-3638. Ditt.  
 Syll. 616-618. Michel 716-718. Paton-Hicks, Inscr. of Cos 37-39. Solm-  
 sen 33.

101. [The first six lines and most of the seventh are so badly muti-  
 lated that only a small part can be restored.] ἐς δὲ [τ]ὰν [ἀγο-  
 ρ]ὰν ἐλάντω Πάμφυλοι πῶται, ἐν ἀγορᾷ δὲ σ[υ]μμί[σ]χ[ου]ντι, ὁ δὲ  
 ἱερεὺς κα[θ]ήσθω [πὰρ] τ[ὰν] τράπεζαν ἔχων τὰ[ν] || φιδίλ[α]ν τὰν 10  
 ἱερὰν, τοὶ δὲ ἱερ[ο]ποιοὶ ἐκατ[έ]ρω τᾶς τραπέζας. Π[άμφυλοι] δὲ  
 ἐπελάντω βού[ρ]ς τρεῖς τοῦ[ς] [κ]αλλι[σ]τους, αἱ μ[έ]γα κα | τοῦτῳ

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. -μεν and the word ἀλίσμα, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. ἀγορασθήμεν at Tauromenium, SGDI.5228.13.

1. χίωι: unexplained and probably an error of some kind. — 2. ἐσκληῖται: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. ἐσκλητος· ἡ τῶν ἐξόχων συνάθροισις ἐν Συρακούσαις.

101-103. Portions of a sacrificial calendar, in which were enumerated

the rites and ceremonies appropriate to each day of the year.

101. Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8-19. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each ἐνάτα or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the ἱεροποιοί had taken their places at a table, the Pamphyli drove up to it the three



- κριθῆι τις· αἰ [δὲ μή, Ὑλλεῖς τρ]εῖς ἐλάντω, αἰ μέγ [κα τ|ο]ύτωγ  
 κριθῆι τις· αἰ δὲ [μή, Δυμᾶνες τρε]ῖς τοὺς [λ]οιπούς, α[ἰ μέ|γ] κα  
 15 τούτωγ κριθῆι τις· α[ἰ δὲ μή, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]||ᾶν  
 καὶ ἐπελάντω κατὰ τα[ύτά, αἰ μέ]γ κα τούτωγ κριθῆι τ[ις· | α]ἰ  
 δὲ μή, τρίτον ἐπελάντω καὶ ἀτ[έρους]· αἰ δὲ κα τούτωγ κρι[θῆι] |  
 μηδεῖς, ἐπικρίνονται βoῦν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σα]ντες  
 δὲ τούτους συμμίσγον[τι τοῖ]ς ἄλλοις· καὶ εὐθὺ[ς κρίν]οντι καὶ  
 20 εὐχονται καὶ ἀποκαρύ[σσουν]τι. ἔπειτα ἐπελάντ[ω αὖ]||τις κατὰ  
 ταῦτά. θύεται δέ, αἰ μέγ κα ὑποκ[ύψ]ει, τῇ Ἰστίαί· θύ[ει] δὲ γ[ε]-  
 ρεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ῆμ]ι-  
 ἐκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οι | δ]ὲ  
 [σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. τὸν δὲ κριθέντα τ[ῶι] |  
 25 Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δὲ κα ἐν τῇ ἀγορᾷ ἔω[ν]τι,  
 ἀγορεύει οὐ κα ἦι ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· “Κῶι]-  
 [ο]ις παρέχω τὸ[μ] βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω <το> τῇ  
 Ἰστία[ι].” | τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα· ἐπεὶ δὲ  
 κα τι[μαθῆ]ι, ἀναγορευέτω ὁ κάρυξ ὁπόσ[ου κα τιμαθῆ]ι· τουτῶ  
 δὲ ἐ[λ]άντ[ω παρ]ὰ τὰν Ἰστιάν τὰν Ταμίαν, καὶ ὁ [τοῦ Ζηνὸς  
 30 ἱ]ερεὺς στέ[π]τει καὶ [ἐκ]||σπένδει κύλικα οἴνου κεκραμένου [π]ρὸ  
 τοῦ [βοό]ς· ἔπειτα ἄγοντι τὸ[μ β]ο[υ]ν καὶ τὸν καυτὸν καὶ [φ]θοῖας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each *χιλιαστὺς*, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. *ἔπειτα κτλ.*: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Histia; and, as this sacrifice takes place imme-

diately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — *ὑποκ[ύψ]ει*: *submits tamely*. Aor. subj. 150. — *γερεαφόρος βασιλέων*: *γερεαφόρος*, the title of a priestly official, occurs only here, and, in the form *γερηφόρος*, in the small island of Pserimos, between Cos and Calymna. The *βασιλεῖς* were here, as elsewhere, a body of officials in charge of religious matters. — *ἐπιθύει ἱερὰ κτλ.*: *offers in addition the sacrificial cakes (prepared) from a half-έκτεὺς*. Cf. *ἄρτοι δύο ἐξ ἡμέκτου* l. 48. — 29. *στέπτει*: corrected from *στέγει*. *στέπτω* = *στέφω*, as *ἐρέπτω* = *ἐρέφω*. — 31. *καυτὸν*: *a whole burnt-offering*, in this case, a pig.

ἐπτά καὶ μέλι καὶ στέμμα· ἐξάγ[οντ|ε]ς δὲ καρύσσονται εὐφαιμίαν,  
 κην[εῖ δὲ ...]ῖσαντες τὸμ βοὺν κα[θαίρ]ονται θαλλῶν καὶ [κλ]αδί·  
 τοὶ δὲ [βασιλῆς κ]αρπῶντι τὸμ μὲγ χοῖ[ρον] καὶ τὰ σπλαγχνα  
 ἐπὶ τοῦ βωμοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ντε|ρα δ]ὲ [ἐ]κπλύ- 35  
 ναντες παρὰ τὸ[μ βωμὸν καρπ]ῶντι· ἐπεὶ δέ κα καρπω[θῆι, | να]-  
 π[οίας] ἐπισπενδέτω μελίκ[ρατον, κάρυξ δ]ὲ καρυσσέτω ἐορτάζ[εν]·  
 Ζηνὸς Π[ο]λ[ι]ή[ο]ς] ἐνιαύτια ὥραϊα ἐ[ορτάν· ἱερεὺς] δὲ τοῖς ἐντέ-  
 ροις ἐπιθυέ[τω | θ]ύῃ καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ  
 κεκραμέναν καὶ στέ[μμα. με|τ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποι-  
 [οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον ἰα[ρε|ῦ]ς καὶ κάρυκες, ἱεροποιοὶ δὲ 40  
 ξευζό[ντω τὸν ἱ]ερῇ καὶ τὸς κάρυκας τ[αύτ]α ν τὰν νύκτα· ἐπεὶ  
 δέ κα σπονδὰς ποιήσ[ονται, αἰρέσθω ὁ ἱαρεὺς] | .ι.η τῶν ἱερο-  
 ποιῶν βοδὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῇ, καὶ προ[αγορ]εу-  
 έτω ἀγνέεσθαι γυναικὸς καὶ ἀ[νδρὸ]ς ἀντὶ νυκτός· τοὶ δὲ κάρυ[κες |  
 αἶρ]εῖσθω σφαγῇ τοῦ βοδὸς ὅγ κα χρήζωντι ἡντῶν, καὶ προαγορευ-  
 έ[τω || τῶι αὐ]λητῶι τῶι αἰρεθέντι κατὰ ταυτά. τῶι αὐτῶι ἀμέραι 45  
 Διουνύσωι [Σκυλλίτ]αι χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-  
 φορά· θύει δὲ ἱερεὺς κ[αὶ ἱε]ρὰ παρέχει· γέρη φέρεϊ δέρμα, σκέλος.

Ἰκάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ [Πο]λ[ι]ή[ι] καὶ ἔνδορα ἐνδέρε-  
 ται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμῖεκτον, ἄρτο[ι δ|ύ]ο ἐξ ἡμῖεκτον,  
 ὁ ἄτερος τυ[ρ]ώδης, καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ|εὺς] τού- 50  
 τοις οἴνου κρατήρας τρεῖς· γέρη τοῦ βοδὸς τῶι ἱερῇ δέρμα κ[αὶ  
 σκ|έ]λος· ἱερὰ ἱαρεὺς παρέχει [τ]ε καὶ ἥπατος ἥμισυ καὶ κοιλίας  
 ἥμ[ισυ,] | θναφόρῳ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται  
 ἀκρίσχιον, [ν]ώτου δίκρεας, ὑπώμαια, αἱματίου ὀβελὸς τρικώλιος,  
 Νεστορίδαι[ς] | ν[ώτ]ου δίκρεας, ἱατροῖς κρέας, αὐλητῶι κρέας, χαλ-  
 κέων καὶ κερα[μέ]ω[ν] ἑκατέροις τὸ κεφάλαιον, τὰ δὲ ἄλλα κρέα 55  
 τῆς πόλιος. ταῦτα δὲ πάντα | ἀπ[οφέ]ρεται ἐκτὸς τοῦ τεμένους.

Cf. no. 102.12 χοῖρος προκαυτεύεται.—43.

ἀντὶ νυκτός: during the night. 136.8.

—44. αἰρεῖσθω: 3 pl. 140.1.—προαγορευέτω: sc. ὁ ἱαρεὺς.—46. ἀποφορά: here in literal sense, carrying off. Cf. Il. 55–56, and no. 102.10 τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.—48. ἔνδορα ἐνδέρε-

ται: the ἔνδορα are wrapped in the skin.

The reference is to certain parts of the victim which after slaughter are wrapped up in the skin and made a special offering. Cf. Hesych. ἔνδρατα· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν.—49. τυρώδης: cheese-shaped, that

τᾶι] αὐτᾶι ἀμέραι Ἀθαναίαι Πο[λιά]δι οἷς κνεῶσα· θύει δὲ ἱε[ρεὺς  
καὶ] ἱερὰ παρέχει· γέρη λαμβάνει δ[έρμ]α καὶ σκέλος.

Ἐνάται Με[λάν]ια Διουνύσωι Σκυλλίται χοῖρος [καὶ ἔρ]ιφος·  
τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη  
60 [λα]||μβάνει δέρμα καὶ σκέλος.

Ἐβδόμαι ἀνομέν[ου] ἔς Ἀλκήιδας Δ[άμα]τρι οἷς τέλεως καὶ  
τελέα κνεῶσα· τούτων οὐκ ἀποφορά· κύλικες [καὶ|ναὶ] δύο δίδον-  
ται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὐατα.

Ἐκχτα[ι | Διουνύσωι] Σκυλλίτα[ι χοῖρος καὶ ἔριφος]. τοῦ χοί-  
ρο[υ οὐκ ἀποφορά· θύει | ἱ]ε[ρε]ῦς κ[αὶ ἱερὰ παρέχει - - - -

102. [θύει ἱαρεὺς | καὶ ἱερὰ παρέ]χει· γέρη λαμβάνει δέρμα  
καὶ σκέλη. τ[ᾶι αὐτ]ᾶι ἀμέραι Ῥεαί οἷς κνεῦσα καὶ ἱερά, ὅσσα περ  
τοῦ Πεδαγειτυ[λῶ]υ γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεὺς  
5 καὶ ἱερὰ παρέχει· γ[ή]ρη λαμβάνει δέρμα.

Δεκάται Ἦραι Ἀργεαίαι Ἐλεαίαι Βασιλείαι δάμ[α]λις κριτά, κρι-  
νέσθω δὲ μὴ ἐλάσσονος ἐωνημένα πεν[τ]ήκοντα δραχμῶν· θύει  
ἱαρεὺς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά[νει] | δέρμα καὶ σκέλος·  
ταύτας ἀποφορά· ἔνδωρα ἐνδέρεται, καὶ θύ[εται] | ἐπὶ τᾶι ἰστίαι ἐν  
10 τῶι ναῶι τὰ ἔνδωρα καὶ ἐλατῆρ ἐξ ἡμιέκτου [σπ]υρῶν· τούτων  
οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχανῇ βοὺς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα  
ἔωντ[ι] K[α]ρνείαι, κα[θ]ά[π]ερ τοῦ Βατρομίου τῶι Ζηνὶ τῶι Πολιῇ  
κρίνεται, κα[ὶ] χο[ῖ]ρος προ|καυτεύεται καὶ προκαρύσσεται καθά-  
περ τῶι Πολιῇ.

Δνωδε[κ]άται Ζηνὶ Μαχανῇ οἷες τρεῖς τέλεωι καὶ βοὺς ὁ κρι-  
15 θεὶς τὸ || ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνείαι, τὸ δὲ ἄτερον ἔτος  
οἷες [τ]ρεῖς τέλεωι· ταῦτα θύει ἱαρεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερὰ  
παρέχει· τούτοις προθύεται πᾶρ τὸ γ κο[ιν]ὸν ἃ φέρωντι Φυλεο-  
μ[α]χ[ι]δαὶ ἀλφίτων ἡμιέκτου, οἶνου τετάρταν· γέρη δὲ Φυλεομ[α]-  
20 χίδαις δίδοται τοῦ βοῦς ὀπλά, ταρσός, τῶν δὲ οἰῶν τὸ ὠμόν || ἐξ

is, as cheeses are now made in Cos, in  
the shape of a slender cylinder. — 60.

ἀνομένου : φθίνοντος. — 61. κνεῶσα : κν-  
εῶσα in no. 102.3 etc., from κνεῶσα (cf.

λαλεῶσα etc. in other Coan inscriptions).  
The spelling eo is due to the co-existence  
of the spellings eo and eu in the case of  
original eo (e.g. gen. sg. -εος and -εως).

οὐ ἂ θεομοιρία τάμνεται καὶ τὸ στῆθος· γέρη λαμβάνει ὁ ἰαρεὺς  
 σκέλη καὶ δέρματα. τῇ αὐτῇ ἀμέραι Ἀθαναί[αι] Μαχα[νί]δι  
 δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεία[ι, τ] ὁ δὲ  
 ἄτερον ἔτος οἷς τελέα· θύει ἰαρεὺς καὶ ἀπορραίνεται θαλ[ά]σσαι·  
 τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῇ θεῷ ἐλαί[ο]ν τέτορες 25  
 κοτυλέαι, οἶνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ικες] καιναὶ  
 τρεῖς· [τ]ο[ῖς] ..... οἷς τὰμ πόλιν ὠνεῖσθαι δάμ[αλιν] | - - -  
 - - - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος | [τοῖς ἥρω]σιν οἷς τρεῖς] <οι> τέ-  
 λεωι [θύ]νται κατὰ φυλ[άς, ὁ] μὲν τῶν Ἑλλέων παρὰ τὸ Ἑρα-  
 κλείον, ὁ δὲ τῶν Δυμάων παρὰ τὰ Ἀναξίλεια, ὁ δὲ τῶν Παμφυλέων  
 ἐν Σιταί || παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἐκάστωι ἱερά, οὐλο- 5  
 μέτ[ριον], ἡμίεκτον ἐκατέρων, καὶ κύλικες καιναὶ τρεῖς ἐ[κ]άστωι  
 καὶ πίνιαξ ἐκάστωι· ταῦτα παρέχοντι τοὶ ἰα[ρ]ῆς καὶ θύοντι.

Τρίται ἀνομένου Ἑρακλεῖ ἐς Κο[ν]ίσσαλον βοῦς· τοῦτον θύει ὁ ἰα- 10  
 ρεύς, τῷ δὲ | [θεῷ ἰ]ερά δίδοται κριθῶν τρία ἡμέδιμνα καὶ σπυ-  
 [ρ]ῶν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλέαι καὶ τυροὶ οἶοι  
 δυνώδεκα καὶ ἱπνὸς καινὸς καὶ φρ[υγ]ῶν ἄχθος καὶ ξυλέων ἄχθος  
 καὶ οἶνου τρία || ἡμίχοα.

15

## Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDI.4808. Roberts 2.

- a. Ῥεξάνορ, Ἀρκαγαέτας, Προκλῆς, Κλεαγόρας,  
 Πειραιεύς.  
 b. Ἀγλὼν, Περίλας, Μάληρος.  
 c. Λεοντίδας.  
 d. Ὀρθοκλῆς.

102. 17. πᾶρ τὸν κοινόν: sc. βωμόν.

104-106. Nos. 104 and 105 are epi-  
 taphs, while no. 106 belongs to a series  
 of inscriptions cut in the solid rock and  
 mostly of obscene content. They be-

long to the oldest period of the alpha-  
 bet, when there were no signs for φ  
 and χ, which were indicated by πh and  
 κh or ρh, in consequence of which even  
 θ was sometimes indicated by θh (as in



105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1 n.

Πραξίλαι με Θ<sup>η</sup>α(ρ)ρύμαρ<sup>ος</sup> ἐποίε.

106. Thera. VII cent. B.C. IG.XII.iii.536. SGDI.4787. Solmsen 27.

a. Π<sup>η</sup>ειδι(π)πίδας ὀιπ<sup>η</sup>ε. b. Τιμαγόρας καὶ Ἐνπ<sup>η</sup>έρης καὶ ἐγ<sup>ο</sup>ιπ<sup>η</sup>ή[ομες]. c. Ἐνπυλος τάδε — πόρνος. d. Ἐνπεδοκλῆς ἐνερόπτετο τάδε. e. Ὠ<sup>ρ</sup>κῆτο μὰ τὸν Ἀπό(λ)λῶ.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Solmsen 28.

Ἀγλῶτέλης π<sup>ρ</sup>άτισ|τος Ἀγορᾶν <sup>η</sup>ικᾶδι |  
Κα[ρ]νῆμα θεὸν δει[πν[ι]ξεν ἡ<sup>ο</sup>νιπαντίδα ||  
καὶ Λακαρτῶς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127.

Ἀρταμιτιῶ τετάρται | πεδ' ἱκάδα θυσέοντι | ἱαρόν, Ἀγορήϊοις δὲ |  
[δ]είπνογ καὶ ἱα[ρ]ὰ πρὸ τῷ σαμηιῶ.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt.Syll.630. Michel 715. Solmsen 29. Ziehen, Leges Sacrae 128.

5 Οὔροι γὰς | Θεῶν Ματρί. | Θεὸς ἀγαθῶι τύχαι ἀγαθοῦ δ<sup>α</sup>ίμονος  
θυσία | Ἀρχίνου· τῶι ἔτ<sup>η</sup>ι τῶι π<sup>ρ</sup>ατίστ<sup>η</sup>ι θύσονται βοῦν καὶ πν-  
10 ρῶν ἐγ || μεδίμνου καὶ | κριθᾶν ἐγ δύο μεδίμνων καὶ οἶνον μετρητὰν

no. 105). Even at this early time *φ* was completely lost, cf. Κ<sup>λ</sup>εαγόρας, Ὀρ<sup>ο</sup>θοκλῆς, Λεοντίδας, ἐποίε.

107. Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the Ἀγορᾶ were celebrated (cf. Ἀγορήϊοις no. 108). But the words from π<sup>ρ</sup>άτιστος to δειπνίξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δειπνίξεν without augment and with the Att.-Ion. *ν* movable. For *η*ικᾶδι see 58 c, 116.

108. On the twenty-fourth of the

month Artemisius they shall offer a sacrifice, and at the Agoreia (name of a festival) a banquet and sacrifices in front of the image.

109. 1 f. Boundaries of the land for the Mother of the Gods. This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. In the very first year (as well as thereafter) they shall offer an ox, a medimnus of wheat, etc. — θύσονται: instead of θυσέοντι (cf. no. 108), but with retention of the Doric ending, while φέρουσιν l. 15 is completely Attic, likewise Ἀρτεμισίου (cf. Ἀρταμιτίου no. 108). — ἐγ μεδίμνου. See 136.9.

καὶ ἄλλα | ἐπάργματα ὧν αἱ ὄρραι φέρουσιν, μηνὸς Ἀρτεμίου 15  
πέμπται ἰσταμένον καὶ μηνὸς Τακινθίου πέμπται ἰσταμένον.

### Cretan

110. Gortyna. V cent. B.C. SGDI.4991. Hicks 35 (only I). Inscr. Jurid. I, pp. 352 ff. Michel 1333. Solmsen 30. Comparetti, Mon. Antichi III, pp. 93 ff. Merriam, Am. J. Arch. 1885, 324 ff., 1886, 24 ff.

Θιοί. | Ὅς κ' ἐλευθέρῳ ἔ δόλῳ μέλλει ἀνπιμῶλέν, πρὸ δίκας μὲ I  
ἄγεν. αἱ δέ κ' ἄγει, καταδικασάτῳ τῷ ἐλευθέρῳ δέκα στατῆρας,

110. The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See 4.1), the forms of the letters, and the direction of the writing (*βουστροφη-δόν*), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the *Θ* had already been used with this value in an earlier period, and *Η* is regularly so used in the inscriptions of the "North Wall," which

are not much later than the Law-Code. The proper transcription of *Ε* in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in *-ΕΝ* (*-έν* or *-ἔν*?), and the infinitives in *-ΜΕΝ* (*-μεν* or *-μῆν*?). The earlier inscriptions with *Θ* have *ἐνφαιέν*, *ἡμεν*, while the later ones with *Η* have *μολῆν*, *ἡμην*. The transcription followed in our text is that which accords with the forms of the earlier inscriptions. The prohibitive *ΜΕ* has been transcribed uniformly *μέ*, although the inscriptions which have *Η* often have *μέ* beside *μή* before words beginning with a vowel (93). The same inscriptions show that aor. subj. *λαγάσει* etc. should be so transcribed, not *λαγάσει* etc. See 150.

I.1-II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*

- 5 τὸ δόλω πέντ||ε, ὅτι ἄγει, καὶ δικασάτῃ λαγάσαι | ἐν ταῖς τρισὶ ἀμέ-  
 ραις. αἱ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδῆτὸ τῷ μὲν | ἐλευθέρῳ  
 10 στατῆρα, τῷ δόλω [δα]ρκν|ὰν τὰς ἀμέρας φεκάστας, πρὶν κα λα|γά-  
 σαι· τὸ δὲ κρόνῳ τὸν δι[κ]αστ|ὰν ὁμνύντα κρίνεν. αἱ δ' ἀννίοιτο | μὲ  
 ἄγεν, τὸν δικαστὰν ὁμνύντ|α κρ[ί]νεν, αἱ μὲ ἀποπῶνιοι μάλιστα. | αἱ  
 15 δέ κα μῶλῃ ὁ μὲν ἐλεύθε[ρ]ον, || ὁ δ[έ] δ[ὲ] δῶλον, κάρτονας ἔμεν | [ῥτε-  
 ρο]ί κ' ἐλεύθερον ἀποπῶνιῶντι. αἱ δέ κ' ἀντὶ δόλῳι μῶλιῶντι | πῶνι-  
 20 οντες φὸν φεκάτερος ἔμεν, αἱ μὲν κα μάλιστα ἀποπῶνῃ, κ|ατὰ τὸν  
 μαίτυρα δικάδδεν, αἱ | δέ κ' ἔ ἀνποτέρους ἀποπῶνιῶντι | ἔ μεδατέ-  
 ρῳι, τὸν δικαστὰν ὁμνύντα κρίνεν. ἔ δέ κα νικαθῇ ὁ | ἔκον, [τ]ὸμ  
 25 μὲν ἐλευθέρων λαγ|άσαι τὰν πέ[ν]τ' ἡμερᾶν, τὸν δὲ δῶλ[ον] ἐς κῆ-  
 ραν ἀποδόμεν. αἱ δέ | κα μὲ λαγάσει ἔ μὲ ἀποδοῖ, δικακ|σάτῳ  
 30 νικὲν τῷ μὲν ἐλευθέρῳ | πεντέκοντα στατῆραν καὶ σ|τατῆρα τὰς

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath. — For the use of the genitive in τῷ ἐλευθέρῳ, τῷ δόλῳ, see 171. Similarly τῷ πεντέκονταστατῆρῳ II.38. Observe the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When

the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment (νικὲν = Att. νικᾷν) against him, in the case of the free man for fifty staters and a stater for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount (i.e. three times the original fines, instead of the accumulated fines for delay) or less, but not more. As to the time the judge shall decide under oath. — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τριπλα as a third (i.e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. τὰν πέντ' ἡμερᾶν: gen. of time. 170. —



ἀμέρας φεκάστ|ας, πρίν κα λαγάσει, τῷ δὲ δύλῳ | δέκα στατῆραν  
καὶ δαρκνὰν | τὰς ἀμέρας φεκάστας, πρίν κ' ἀποδοῖ ἐς κῆραν. ἔ δὲ  
κα καταδι|κάκει οὐ δικαστὰς, ἐνιαυτοῖ π|ράδδεθθαι τὰ τρίτρα ἔ 35  
μείον, | πλίου δὲ μέ. τῷ δὲ κρόνῳ τὸν δι|καστὰν ὁμύνντα κρίνεν. αἱ  
δέ | κα ναεύει ὁ δῶλος ὁ κα νικαθῆ|ι, καλίων ἀντὶ μαϊτύρων δυῶν 40  
δρομέων ἐλευθέρων ἀποδεικσάτ|ῳ ἐπὶ τῷ ναοῖ ὅπῃ κα ναεύει ἔ αἱ-  
τὸς ἔ ἄ(λ)λος πρὸ τούτῳ. αἱ δέ | κα μὲ καλῆι ἔ μὲ δείκει, κατι-  
σ|[τάτ]ῳ τὰ ἐ[γρα](μ)μένα. αἱ δέ κα μῆδ' | αὐτὸν ἀποδοῖ ἐν τῷ ἐνι- 45  
αυτοῖ, | τὰς ἀπλόους τ[ι]μὰς ἐπικατ|αστασεῖ. αἱ δέ κ' ἀποθάνει  
μῶλιομένας τὰ δὲ δί[κα]ς, τὰν ἀπλ|όρον τιμὰν κατ(α)στασεῖ. αἱ δ' ἔ 50  
κα κοσ[μ]ιδὸν ἄγι ἔ κοσμίοντο|ς ἄλλος, ἔ κ' ἀποστῶι, μῶλέν, καὶ κ|α  
νικαθῆι, κατιστάμεν ἀπ' [ἀ]ς | ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. || [τὸν] 55  
δὲ νενικαμένο[ν] κα[ὶ τὸν κα]||τακείμενον ἄγοντι ἄπατον | ἔμεν. II

Αἱ κα τὸν ἐλεύθερον ἔ | τὰν ἐλευθέραν κάρτει οἴπῃ, ἐκα|τὸν  
στατῆραν καταστασεῖ. αἱ δέ κ' ἀπεταίρῳ, δέκα. αἱ δέ κ' ὁ δῶλος 5  
τὸν ἐλεύθερον ἔ τὰν ἐλευθέραν, διπλεῖ καταστασεῖ. αἱ δέ κ' ἐλέ-  
υθερος φοικέα ἔ φοικέαν, πέντε | δαρκνὰς. αἱ δέ κα ρ[ο]ικεὺς φοικέα ||

35. ἐνιαυτοῖ: not year, but anniversary. See Glossary. — 38 ff. If the slave on whose account one is defeated takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and free, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even (referring back to ll. 34 ff.) surrender him (the slave) at the end of a year, he shall pay the simple fines in addition (to what is stated in ll. 34 ff.). If (the slave) dies while the suit is being tried, he shall pay the simple fine (i.e. without any additional fines for delay). If a member of the κόσμος (see Glossary) makes a seizure, or another (seizes the

slave) of a member of the κόσμος, the case shall be tried after he (the official) has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person. — The penalties fixed in ll. 47–50 and their relation to the provision in l. 36 are variously understood. Many take τιμὰς and τιμὰν as referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an ἀτέρας, ten. The ἀτέρας, one who was not a member of a ἐταίρεια (ἐταῖρεια) or society made up of citizens, occupied a social position



- 10 ἔ φοικέαν, π[έν]τε στατῆρανς. | ἐνδοθιδίαν δόλαν αἱ κάρτει δαμ|ά-  
 σαιτο, δύο στατῆρανς κατασ|τασεῖ. αἱ δέ κα δεδαμ[α]μένα  
 15 πε|δ' ἀμέραν, [ὀ]δελόν, αἱ δέ κ' ἐν νυτ|τί, δὴ ὀδελόνς. ὀρκιοῦτέραν  
 δ' ἔ|μεν τὰν δόλαν. αἱ κα τὰν ἐ|λευθέραν ἐπιπερῆται οἴπεν ἀκεύου-  
 20 τος καδεστᾶ, δέκα στατῆ|ρανς καταστασεῖ, αἱ ἀποπονό|ι μαίτυς.  
 αἱ κα τὰν ἐλευθέραν | μοικίον αἰλεθεῖ ἐν πατρὸς ἔ ἐν ἀ|δελπιῷ ἔ ἐν  
 τῷ ἀνδρός, ἐκατὸν | στατῆρανς καταστασεῖ. αἱ δέ κ' ἐν ἄ(λ)λῳ,  
 25 πεντέκοντα. αἱ δέ κα τὰν || τῷ ἀπεταίρῳ, δέκα. αἱ δέ κ' ὀ δόλος  
 [τὰ]ν ἐλευθέραν, διπλεῖ καταστασεῖ. αἱ δέ κα δόλος δόλῳ, πέν|τε.  
 30 προφειπάτῳ δὲ ἀντὶ μαι|τύρων τριῶν τοῖς καδεσταῖ|ς τῷ ἐναιλεθέντος  
 ἀλλύε|θαι ἐν ταῖς πέντ' ἀμέραις. | τῷ δὲ δόλῳ τῷ πάσαι ἀντὶ |  
 35 μαιτύρων δυὼν. αἱ δέ κα μὲ ἀλλύσεται, ἐπὶ τοῖς ἐλό|σι ἔμεν κρέθ-  
 θαι ὅπαι κα λεῖ|οντι. αἱ δέ κα πῶνῃ δολῶ|σαθθαι, ὁμόσαι τὸν ἐλό|ντα  
 40 τῷ πεντέκονταστατῆ|ρῳ καὶ πλίονος πέντον αὐ|τὸν φιν αὐτῷ φέκα-  
 στον ἐπ|αριόμενον, τῷ δ' ἀπεταίρῳ | τρίτον αὐτόν, τῷ δὲ φοικέ|ος τὸν  
 45 πάσαν ἄτερον αὐτ|ὸν μοικίοντ' ἐλέν, δολῶ|σαθ|θαι δὲ μέ.

Αἱ κ' ἀνερ [κα]ι [γυ]νὰ διακρ[ί]νῳν[τ]αι, τὰ φὰ αὐτᾶς ἔκεν, ἄτι  
 ἔκουσ' εἶε π|ᾶρ τὸν ἄνδρα, καὶ τῷ καρπῷ τ|ᾶν ἐμίαν, αἱ κ' εἶ ἐς

midway between the *ἐλεύθερος* and the *φοικεύς*. Possibly the *ξένοι* are meant. — 11 ff. If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath. — 16 ff. If one attempts to have intercourse with a free woman to the mistress of her relative, he shall pay ten staters if a witness testifies. — *ἐπιπερῆται*: *πειράω*. — *ἀκεύοντος*: *ἀχεύω*. — 28 ff. One shall announce before three witnesses to the relatives of the one caught (literally caught in, i.e. in the house of the father etc.) that they are to ransom him within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with

him as they wish. — 36 ff. If one declares that he has been the victim of a plot, then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others (literally himself as a fifth), each calling down curses upon himself (if he testifies falsely), but in the case of an *ἀπέταιπος* with two others, in a case of a serf the master and one other, that he took him in adultery and did not lay a plot.

II.45–III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. If a man and wife are divorced, (the wife) shall have her own property with which she came to her husband, and the half of the produce, if there is any from her own property, and the half of whatever she has woven within (the house), whatever there is, and five

τὸν  $\phi\tilde{\omega}$  | ν αὐτὰς κρεμάτων, κῶτι | κ' ἐνυπάνει τὰν [ἐμίνα] ν ἄτι | κ'  $\tilde{\epsilon}\iota$ , 50  
 καὶ πέντε στατῆρας, αἱ κ' ὁ ἀνὲρ αἷτιος  $\tilde{\epsilon}\iota$  τὰς κῆ[ρ]εύσιος · α[ἱ]  
 δὲ πῶνιοι ὁ ἀνὲρ [αἷτι]ος μὲ  $\tilde{\epsilon}$  | μεν, τὸν δικαστὰν || ὁμύντα κρίνεν. 55  
 αἱ δὲ τι ἄλλο | πέροι τῷ ἀνδρός, πέντε στατῆρας καταστασεῖ κῶτι | III  
 κα πέρεϊ αὐτόν, κῶτι κα παρ||έλει ἀποδοτῷ αὐτόν.  $\tilde{\omega}$ ν δὲ κ' | ἐκσαν- 5  
 νέσεται δικάσαι τὰν γυναῖκ' ἀπομόσαι τὰν Ἀρ|τεμιν παρ Ἀμ-  
 κλαῖον παρ τὰν | Τοκσίαν. ὅτι δὲ τίς κ' ἀπομο||σάνσαι παρέλει, 10  
 πέντε στατῆρας καταστασεῖ καὶ τὸ κρέος αὐτόν. αἱ δὲ κ' ἄλλοτ-  
 τριος συνε(σ)σάδδει, δέκα στα[ατ]ῆρας καταστασεῖ, τῷ δὲ κρέ||ιος 15  
 διπλεῖ ὅτι κ' ὁ δικαστὰς | ὁμόσει συνεσάδσαι. | αἱ ἀνὲρ ἀποθάνοι  
 τέκνα κατ|αλιπὼν, αἱ κα λῆι ἀ γυνά, τὰ  $\phi$ ὰ | αὐτὰς ἔκονσαν ὀνυίεθ-  
 θα|| κατ κ' ὁ ἀνὲρ δῶι κατὰ τὰ ἐγ|ραμμένα ἀντὶ μαιτύρων τρῖ|ων 20  
 δρομέων ἐλευθέρων · αἱ δὲ τι τὸν τέκνων πέροι, ἔνδι|κον  $\tilde{\epsilon}$ μεν. αἱ δὲ  
 κα ἄτεκνον || καταλίπει, τὰ τε  $\phi$ ὰ αὐτὰς ἔκειν κῶτι κ' ἐν[υ]πάνει 25  
 [τ]ὰν ἐμ[ί]ν|αν κα[ἱ] τ[ῶ] δὲ καρπ[ῶ] τῷ ἔνδ[ο]θεν π[ε]δὰ τὸν ἐπιβαλλόν-  
 τ[ῶν] μοίρα|ν λακὲ[ν] καὶ τί κ' ὁ ἀνὲρ δῶι αἱ ἐγ|ρατται · αἱ δὲ τι 30  
 ἄλλο πέροι, ἔνδι|κον  $\tilde{\epsilon}$ μεν. αἱ δὲ γυνὰ ἄτεκ|νος ἀποθάνοι, τὰ τε  $\phi$ ὰ |  
 αὐτὰς τοῖς ἐπιβάλλουσι ἀπ|οδόμεν κῶτι ἐνύ|πανε τὰν ἐ||μίναν καὶ τῷ 35  
 καρπῷ, αἱ κ'  $\tilde{\epsilon}\iota$  ἐς | τὸν  $\phi$ ὼν αὐτὰς, τὰν ἐμίνα|ν. κόμιστρα αἱ κα λῆι

stater, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five stater, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amyclieum to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five stater and the thing itself. If a stranger helps her carry things off, he shall pay ten stater and half the amount which the judge swears he helped carry off. — 49. τὰν

ἐμίναν: see 101.1. — 50. κῶτι: here and III.26, 34 = καὶ ὅτι, i.e. καὶ οὕτως, gen. by attraction. — III.14—15. κρέος: χρήσιος from χρήσιος, gen. sg. with διπλεῖ. — 17 ff. If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial. — 27 ff. And of the produce in the house she shall share with the lawful heirs. — τὸν ἐπιβαλλόντων: ὁ ἐπιβάλλον, the heir at law, a short expression for ὁ ἐπιβάλλει (τὰ χρήματα); cf. V.21—22 οἱς κ' ἐπιβάλλει. — 37 ff. If man or wife wishes to make gifts, (it is permitted),

40 δόμεν | ἀνὲρ ἔ̃ γυνά, ἔ̃ φῆμα ἔ̃ δυόδεκα | α στατῆρας ἔ̃ δυόδεκα στατῆ-  
 ρὸν κρέος, πλίον δὲ μέ. αἴ κα φοικέος φοικέα κριθῇ δῶδ̃ | ἔ̃ ἀποθα-  
 νόντος, τὰ φὰ αὐτᾶς ἔ̃κεν· ἄλλο δ' αἴ τι πέροι, ἔ̃νδικον ἔ̃μεν.

45 Αἱ τέκοι γυνὰ κ[ε̃[ρ]ε[ύ]ο]νσα, ἐπελεύσαι τῷ ἀνδρὶ ἐπὶ στέγαν  
 ἀντὶ μαιτῦρὸν τριῶν. αἱ δὲ μὲ δέκσαιτο, ἐπὶ τῇ ματρὶ ἔ̃μεν τὸ  
 50 τέκνον ἔ̃ τράπεν ἔ̃ ἀποθέμην· ὀρκ[ι]ωτέρωδ' ἔ̃μεν τὸς καδεστ[α]νς  
 καὶ τὸς μαίτυρας, αἱ | ἐπελεύσαν. αἱ δὲ φοικέα τέκοι κῆρέονσα,  
 55 ἐπελεύσαι τῷ πάσται τῷ ἀνδρός, ὃς ὅπ[ι]νι, ἀντὶ μαιτῦρὸν [δυ]ῶν. |||  
 IV αἱ δὲ κα μὲ δέκεται, ἐπὶ τῷ | πάσται ἔ̃μεν τὸ τέκνον τῷ τᾶς φοι-  
 5 κέας. αἱ δὲ τῷ αὐτῷ αὐτῖν ὀπυίοιτο πρὸ τῷ ἐνιαυτῷ, τὸ παιδίον  
 ἐπὶ τῷ πάσται | ἔ̃μεν τῷ τῷ φοικέος. κῶρκιῶτερον ἔ̃μεν τὸν ἐπελεύ-  
 10 σάντα καὶ τὸς μαίτυρας. γυνὰ κῆρέονσ' αἱ ἀποβάλοι || παιδίον  
 πρὶν ἐπελεύσαι κα[τ]τὰ τὰ ἐγγραμμένα, ἐλευθέρῳ μὲν καταστασεῖ  
 πεντέκοντα | στατῆρας, δολῶ πέντε καὶ φ[ι]κατι, αἴ κα νικαθῇ. οἱ  
 15 δὲ κα μ' | εὔ[ε] τι(s) στέγα ὅπ[ι]νι ἐπελευσεῖ, ἔ̃ αὐτὸν μὲ ὀρεῖ, αἱ <αι>  
 ἀποθ[ε]ίει τὸ παιδίον, ἄπατον ἔ̃μεν. | αἱ κύσαιτο καὶ τέκοι φοικ[ε]ά μὲ  
 20 ὀπυιομένα, ἐπὶ τῷ τ[ῶ] || πατρὸς πάσται ἔ̃μεν τὸ τέκνον· αἱ δ' ὁ  
 πατὲρ μὲ δόοι, ἐπὶ τοῖς τῶν ἀδελπιῶν πάσταις ἔ̃μεν.

25 Τὸν πατέρα τῶν | τέκνων καὶ τῶν κρεμάτων κ[α]ρτερὸν ἔ̃μεν τὰδ  
 δαίσιος | καὶ τὰν μητέρα τῶν φῶν αὐτᾶς κρεμάτων. ἄς κα δόδντι, |

either clothing or twelve staters or some-  
 thing of the value of twelve staters, but  
 not more. — κόμιστρα: perhaps a tech-  
 nical term for certain kinds of gifts.

III.44–IV.23. Disposition of chil-  
 dren born after divorce.

III.44 ff. If a divorced wife bears a  
 child, she shall bring it to her husband  
 at his house in the presence of three wit-  
 nesses. If he does not receive it, the child  
 shall be in the power of the mother either  
 to bring up or to expose; and the relatives  
 and witnesses shall have preference in  
 the oath, as to whether they brought it.

— στέγαν: this is the regular word for  
 house in this inscription, φοικία being  
 household (V.26) and φοικος not occur-  
 ring.—IV.14 ff. If the man has no house  
 to which she shall bring (the child), or she  
 does not see him, if she exposes the child,  
 there shall be no penalty. — οἱ δὲ κα  
 μ' εὔ[ε] κτλ.: this conforms to the read-  
 ing of the stone, though the elision of  
 the ε of μέ is difficult (or read μὲ 'ι[ε]  
 with aphaeresis?). For κα with the op-  
 tative see 177.

IV.23–VI.2. Partition of property  
 among children and heirs-at-law,



μὲ ἐπάνανκον ἔμεν δατεῖσθαι· αἱ δέ τις ἀταθείε, ἀποδῖ|άτταθθαι 30  
 τοῖ ἀταμένωι αἱ ἔγρατται. ἔ δέ κ' ἀποθάνει τι(ς), | στέγανς μὲν  
 τὰνς ἐν πόλι κά|τι κ' ἐν ταί(ς) στέγαις ἐνέι, αἷς κα μὲ φοικεύς ἐνφοι-  
 κέι ἐπ' | κῶραι φοικίον, καὶ τὰ πρόβατα καὶ καρτα[ί]ποδα, ἅ κα μὲ 35  
 φοικέος ἐι, | ἐπὶ τοῖς υἰάσι ἔμεν, τὰ δ' ἄλλα κρέματα πάντα δατεῖ-  
 θα| καλῶς, καὶ λανκάνεν τὸς μὲν || υἷνς ὁπόττοι κ' ἴοντι δύ|ο μοίρανς 40  
 φέκαστον, τὰδ δὲ θυγατέρανς ὁπότται κ' ἴωντι μίαν μοῖραν φεκά-  
 σταν. δατεῖσθ[θ]αι δὲ καὶ τὰ ματρ[ῶ]ια, ἔ || κ' ἀποθά[ν]ει, αἷπε[ρ] 45  
 τὰ [πατρῶι] | ἔ[γραττ]αι. αἱ δὲ κρέματα με εἴ|ε, στέγα δέ, λακὲν  
 τὰθ θ[υ]γατέρας αἱ ἔγρατται. αἱ δέ κα λῆ|ι ὁ πατὲρ δῶς ἴδν δόμεν  
 τὰ|ι ὀπιυομένοι, δότῳ κατὰ τ|ὰ ἐγραμμένα, πλίονα δὲ μὲ. | ὅτείαι δὲ 50  
 πρόθθ' ἔδῳκε ἔ ἐπέσ|πενσε, ταὐτ' ἔκεν, ἄλλα δὲ μὲ || ἀπολαν[κά]- V  
 νεν. γυνὰ ὁ[τ]εία κρέματα μὲ ἔκει ἔ [πα]τρὸδ δόμτος ἔ ἀ[δ]ελπιῶ  
 ἔ ἐπισπέν|σαντος ἔ ἀπολα[κ]όνσα αἱ | ὅκ' ὁ Αἰθ[α]λεὺς(ς) σταρτὸς 5  
 ἐκοσ|μίον οἱ σὺν Κύ[λ]λῳι, ταύτ|ας μὲν ἀπολανκάνεν, ταῖδ δὲ πρόθθα  
 μὲ ἔ[ν]δικον ἔμεν.

Ἐ κ' ἀπ[ο]θάνει ἀνὲρ ἔ γυν|ά, αἱ μὲν κ' ἐι τέκνα ἔ ἐς τέκνῳν 10  
 τέκνα ἔ ἐς τούτῳν τέκνα, τούτος ἔκε[ν] τὰ κρέμα|τα. αἱ δέ κα μέτις  
 ἐι τούτῳν, ἀ(α)δελπιῶι δὲ τῷ ἀποθανόν|τος κέκς ἀδε[λ]πιῶν τέκνα 15  
 ἔ ἐς τούτῳν τέκνα, τούτ|ος ἔκεν τὰ κρέματα. αἱ δέ κα | μέτις ἐι τού-  
 τῳν, ἀδευπιαὶ δὲ τῷ ἀποθανόντος κές ταυτ|ᾶν τέκνα ἔ ἐς τῳν τέκνῳν 20  
 τέκνα, τούτος ἔκεν τὰ κρέμα|τα. αἱ δέ κα μέτις ἐι τούτῳν, | οἷς  
 κ' ἐπιβάλλει ὅπῳ κ' ἐι τὰ κρέματα, τούτος ἀναιλῆθθα|ι. αἱ δὲ μὲ 25

IV. 29 ff. But if any one (of the children) should be condemned to pay a fine, the one who has been fined shall have his portion taken out and given him as is written. — 33 ff. αἷς κα κτλ.: which are not occupied by a serf residing in the country. — 44 ff. And the property of the mother shall be divided, when she dies, in the same way as is prescribed for the property of the father. — V. 1 ff. Whatever woman has no property either by gift of father or brother or by promise or by inheritance, as (was written)

when Cyllus and his colleagues of the σταρτὸς (subdivision of the tribe) of the Aethalians composed the κόσμος, these women shall share in the inheritance, but against those (who received gifts) previously no action shall be brought. — 22 ff. If there is none of these, those to whom it falls according to the source of the property shall receive it. But if there are no heirs-at-law, those of the household who compose the κλᾶπος (i.e. the body of κλαῶται or serfs attached to the estate) shall have the money. —



εἶνε ἐπιβάλλοντες, τὰς φοικίας οἴτινές κ' | ἵδνται ὁ κλᾶρος, τούτους  
ἐκεν τὰ κρέματα.

- 30 Αἱ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λείδνται δατέσθαι τὰ κρέματα,  
οἱ δὲ μέ, δικάσαι τὸν δίκαστὰν ἐπὶ τοῖλ λείονσι δατέσθαι ἔμεν  
35 τὰ κρέματα πάντα, πρίν κα δάττονται. || αἱ δέ κα δικάσαντος τῷ  
δίκαστᾷ κάρτει ἐνσεῖει ἔ ἀγῆι ἔ πέρει, δέκα στατῆρανς καταστα-  
40 σεῖ καὶ τῷ κρέϊος διπλεῖ. τνατῶν δὲ καὶ καρπῷ καὶ φέμας κᾶνπι-  
δέμας κ' ἐπιπολαίων κρεμάτων, αἱ κα μὲ λείδνται δατέσθαι - - τὸν  
45 δίκαστ' ἂν ὁμνύντα κρίναι πορτὶ τὰ μολιόμενα. [α]ἱ [δ]έ κα κρέ-  
ματα δατιομένοι | μὲ συγγιγνόςκωντι ἂν πὶ τὰν δαῖσιν, ὄνεν τὰ κρέ-  
50 ματα κῶς κα πλείστον διδῶι ἀποδόμενοι τὰν τιμᾶν || δια[λ]ακόντων  
τὰν ἐπαβολάν φέκαστος. δατιομένοι δὲ κρέματα μαίτυρανς πα-  
VI ρῆμεν δρομέανς ἐλευθέρους τρίνς ἔ πλίανς. ||| θυγατρὶ ἔ διδῶι, κατὰ  
τὰ αὐτά.

- Ἄς κ' ὁ πατέδ δόει, τὼν τῷ πατρὸς κρεμάτων παρ υἱέος | μὲ  
5 ὄνέσθαι μεδὲ καταθίθεσθαι. αἱ δέ κ' αὐτὸς πάσεται ἔ ἀπολάκει  
ἀποδιδόθῃ, αἱ κα λῆι. μεδὲ τὸν πατέρα τὰ τῶν τέκνων αἱ κ' αὐ-  
10 τοὶ πάσονται ἔ ἀπολάκωντι. μεδὲ τὰ τῶν γυναικὸς τὸν ἄνδρα  
ἀποδό(θ)οι μεδ' ἐπισπένσαι, μεδ' | υἱὸν τὰ τῶν ματρός. αἱ δέ τις  
15 πρίαιτο ἔ καταθεῖτο ἔ ἐπισπένσαιτο, ἀλλᾶι δ' ἔγρατ[τα]ι, αἱ τὰδε

28 ff. If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share

of the price.—34. δάττονται: aor. subj., cf. ἀποδάττασθαι. 32.—36. ἐνσεῖει: taken by some as ἐν-σεῖει (σεῖω), but more probably ἐνσ-εῖει (εἶμι) with εἰ instead of ι from the indicative.—39. τνατῶν: θνητῶν = ζῳων, as in Hdt.2. 68.—VI.1. διδῶι: subj. without κα. 174.

VI.2-46. Sale and mortgage of family property.

VI.2 ff. As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.—14 f. ἀλλᾶι δ' ἔγρατται: and it is written

τὰ γράμματα ἔγ[ρατται, τὰ] μ[ἐ]ν | κρέματα ἐπὶ τῇ ματρὶ ἔμ[εν]  
 κ' ἐπὶ τῇ γυναικί, ὃ δ' ἀποδόμενος ἔ καταθὲνς ἔ ἐπι||σπένσανς τῷ 20  
 πριαμένῳ | ἔ καταθεμένῳ ἔ ἐπισπεν|σαμένῳ διπλεῖ καταστα|σεῖ  
 καὶ τί κ' ἄλλ' ἄτας ἔι, τὸ ἀπ|λόον· τὸν δὲ πρόθθα μὲ ἔν|δικον ἔμεν. 25  
 αἱ δέ κ' ὁ ἀντίμ|δλος ἀπομῶλῃ ἀνπὶ τὸ κρ|έος οἱ κ' ἀνπιμῶλίδοντι μὲ  
 ἔμεν τῆς ματ[ρ]ὸς ἔ τῆς γυναικός, μῶλὲν ὅπῃ κ' ἐπ||βάλλῃ, πὰρ 30  
 τῷ δικαστῇ | ἔ φεκαστῷ ἔγρατται. αἱ δέ κ' ἀ|ποθάνῃ μᾶτῆρ τέκνα  
 καταλιπό|νσα, τὸν πατέρα καρτερὸν ἔμεν | τὸν ματρώιδον, ἀποδο(θ)θαι  
 δὲ μὲ || μῶδὲ καταθέμῃν, αἱ κα μὲ τὰ τέκνα ἐπαινέσει δρομέες ἰόν- 35  
 τες. | [α]ἱ δέ τις ἀλλῇ πρίατο ἔ κατα|θείτο, τὰ μὲν κρέματα ἐπὶ  
 τοῖς τέκνοις ἔμεν, τῷ δὲ πριαμ|ένῳ ἔ καταθεμένῳ τὸν ἀποδόμενον 40  
 ἔ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τῆς τιμᾶς, καὶ τί  
 κ' ἄλλ' ἄτας ἔι, τὸ ἀπ|λόον. αἱ δέ κ' ἄλλαν ὀπυῖε, τὰ τ|έκνα [τῷ]ν 45  
 [μ]ατροῖον καρτερὸν ἔμεν.

Αἱ κ' ἐδ δυσ[μενίανς] πέ|ρα[θεῖ κ]ἔκς ἀλλοπολίας ὑπ' ἀν|άνκας  
 ἐκόμενος κελο[μ]ένῳ τῆς λύσεται, ἐπὶ τῷ ἀλλυσαμένῳ ἔμεν, πρίν 50  
 κ' ἀποδοῖ τὸ ἐπιβάλλον. αἱ δέ κα μὲ ὁμολογούντῃ ἀμπὶ τὰν πλε-  
 θύν ἔ μὲ [κ]ελομέ[ν]ῳ αὐτῷ [λ]ύσαθθαι, τὸν δικαστὰν ὁμνύντα  
 κρίνεν πορτὶ τὰ || μῶλόμενα. [τ]ῷ ἔλευθέρῳ τὸν | δε - - - . [αἱ 55  
 κ' ὁ δῶλος] || ἐπὶ τὰν ἐλευθέραν ἐλθὼν ὀπυῖε, | ἐλευθέρ' ἔμεν τὰ VII

otherwise = otherwise than is written.

Cf. I. 37 and VIII.54. — αἱ τὰδε τὰ γράμματα ἔγρατται: since the inscription of this law, contrasted with τὸν δὲ πρόθθα, I. 24, in matters of previous date. So in IX. 15 and XI. 19. — 25 ff. But if the opponent denies, with reference to the matter about which they are disputing, that it belongs to the mother or the wife, action shall be brought where it belongs, before the judge where it is prescribed for each case.

VI.46—VII.15. Repayment of ransom. Children of mixed marriages. Responsibility for the acts of a slave.

VI.46 ff. 'A ransomed person shall belong to the ransomer, until he pays

what is proper.' The general sense is clear, but the restoration and precise interpretation is uncertain. Perhaps, with the reading of the text, if one is sold into hostile hands and some one, forced (to do so) upon his demanding it, ransoms him from his exile. — 51 ff. But if they do not agree about the amount, or on the ground that he did not demand to be ransomed, etc. — 55 ff. Something is certainly missing between the end of VI and the beginning of VII, either overlooked by the stonecutter in copying, or possibly added on the original substructure, which is not extant. — VII.1 ff. In the case of marriage between a male slave and a free woman,

τέκνα. αἱ δέ κ' | ἃ ἐλευθέρα ἐπὶ τὸν δῶλον, δῶλ' ἔμμεν τὰ τέκνα. αἱ  
 5 δέ κ' ἐς τὰς αὐτῶς ματρὸς ἐλεύθερα καὶ δῶλα | τέκνα γένεται, ἔ  
 κ' ἀποθάνῃ ἃ | μάτερ, αἱ κ' ἔει κρέματα, τὸνς ἐλευθέρους ἔκεν. αἱ  
 10 δ' ἐλευθέροι | μὲ ἐκσεῖεν, τὸνς ἐπιβάλλον|τας ἀναιλῆ(θ)θαι. α[ῖ]  
 κ' ἐκς ἀγ|ορᾶς πρ[ι]άμενος δῶλον μὲ π|εραϊόσει τὰν φεκσέκοντ' ἀμ|ε-  
 15 ρᾶν, αἱ τινά κα πρό(θ)θ' ἀδικῆ|κεῖ ἔ ὕστερον, τῷ πεπαμένῃ|οι ἔνδικον  
 ἔμμεν.

Τὰμ πα[τ]ρῶι[ὸ]κον ὀπυῖε(θ)θαι ἀδελπι|ῶι τῷ πατρὸς τῶν ἰόντων  
 τῷ | πρειγ[ί]στῶι. αἱ δέ κα πλίς πατρῷ|δοκο ἰόντι ἀδελπι[ο]ῖ  
 20 τῷ πα|τρὸς, [τ]ῶι ἐπιπρειγίστῶι ὀπυῖε(θ)θαι. αἱ δέ κα μὲ ἰόντι  
 ἀδελπι|οῖ τῷ πατρὸς, υἱέδ δέ ἐκς ἀδελ|πιῶν, ὀπυῖε(θ)θαι ἰῶι τῷ [έ]ς  
 25 τῷ π|ρειγίστῶ. αἱ δέ κα πλίς ἰόντ|ι πατρῷ|δοκο κυῖές ἐκς ἀδελ-  
 πιῶν, ἄλλοι ὀπυῖε(θ)θαι τῷ ἐπ|ὶ τῷ ἐς [τ]ῷ πρει[γί]στῶ. μῖαν  
 δ' | ἔκεν πατρῶι[ὸ]κον τὸν ἐπιβά|λοντα, πλῖαδ δέ [μ]έ.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. — 9. ἐκσεῖεν: εἶεν ἐξ αὐτᾶς. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of περαιῶω, cf. also SGDI. 4998. VII α' κα μὴ περαιόσει ἢ κα πρίσται ἐν ταῖς τριάκοντ' ἡμέραις. But some take the meaning in both passages to be *dis-  
 pose of abroad*.

VII.15-IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (πατρῷδκος, cf. πατροῦχος παρθένος Hdt. 6.57 with Stein's note, Att. ἐπικληρος), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as ὁ ἐπιβάλλον ὀπυῖεν (= ὁ ἐπιβάλλει ὀπυῖεν *the one to whom it falls to marry*) or simply ὁ ἐπιβάλλον.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*



Ἄδ δέ κ' ἄνδρος ἔι ὁ ἐπιβάλλον ὀπνίεν ἔ | ἅ πατρῷδκος, [σ]τέ- 30  
 γαν μέν, αἱ | κ' ἔι, ἔκεν τὰν πατρῷδκον, τὰδ | δ' ἐπικαρπίας παν-  
 τὸς τὰν ἐμίαν ἀπολυνκάνεν τὸν ἐπιβ|άλλοντα ὀπνίεν. αἱ δέ 35  
 κ' ἀποδρῶμος ἰδὼν ὁ ἐπιβάλλον ὀπνίεν ἐβίον ἐβίονσαν μὲ λῆι  
 ὀπνίεν, ἐπὶ τῇ πατρῷδκῷ ἔμεν τὰ κρέματα πάντα καὶ τὸν κ|αρ- 40  
 πόν, πρεῖν κ' ὀπνίει. αἱ δέ κα | δρομεὺς ἰδὼν ὁ ἐπιβάλλον ἐβίονσαν  
 λείονσαν ὀπνίε(θ)θαι μὲ λῆι ὀπνίεν, μὸλὲν τὸς | καδεστὰν τὸς τὰς  
 πατρῷδ|όκῳ, ὁ δὲ [δ]ικα[σ]τ[ᾶς] δικ[ακσά]|τῷ ὀπνίεν ἐν τοῖς δ[υ]οῖς 45  
 μῆνσι. αἱ δέ κα μὲ ὀπνίει αἱ ἔγρα(τ)ται, τὰ κρέματα πάντ' ἔκου-  
 σαμ, αἱ κ' ἔι ἄλλος, τῷ ἐπιβάλλοντι· αἱ δ' ἐπιβάλλον μὲ εἴε, τὰς | 50  
 πυλᾶς τῶν αἰτιόντων ὅτιμ|ι κα λῆι ὀπνίε(θ)θαι. αἱ δέ κα τῷ ἐπι-  
 βάλλοντι ἐβίονσα μὲ λῆι ὀπνίε(θ)θαι ἔ ἄνδρος ἔι ὁ ἐπιβ|άλ[λ]ων 55  
 [κα]λὶ μ[ῆ] λ[ῆ]ι μ[έν]εν |||. ἅ πατρῷδκος, στέγαμ μέν, | αἱ κ' ἔι ἐν<sup>ν</sup>III  
 πόλι, τὰμ πατρῷδκον ἔκεν κᾶτι κ' ἐνῆι ἐν τῇ στέγῃ, τῶν δ' ἄλλων  
 τὰν ἐμίαν δ|ιαλακόνσαν ἄλλοι ὀπνίε(θ)θαι τὰς πυλᾶς τῶν αἰτιόν- 5  
 τῶν | ὅτιμ|ι κα λῆι. ἀποδατῆ(θ)θαι δὲ τῶν κρεμάτων ἰδί. αἱ δέ μὲ |  
 εἶεν ἐπιβάλλοντες τῇ <παι> π|ατρῷδκῷ ἀ[ι] ἔ|γρατται, τὰ κρέματα 10  
 πάντ' ἔκ[ον]σαν τὰς πυλᾶς ὀπνίε(θ)θ[α]ι ὅτιμ|ι κα λῆι. | αἱ δέ τὰς  
 πυλ[ᾶ]ς μέτις λείοι ὀπνίεν, τὸς καδεστὰν || τὸς τὰς πατρῷδκῷ 15  
 φείπαι κατὰ [τὰν πυλ]ὰν ὅτι οὐ λ[ῆ]ι ὀπνίεν τις; καὶ μέν τις  
 [κ' ὀ]πνίει, ἐν ταῖς τριάκοντα ἔ κα φείπουτι· αἱ δέ μ(έ), ἄλλοι  
 ὀπνίε(θ)θαι ὅτιμ|ι κα νύναται. αἱ δέ κα πατρὸς δόντος ἔ ἀδελ- 20  
 πῷ πατρῷδκος γένῃται, αἱ λείοντος ὀπνίεν οἱ ἔδωκαν μὲ λείοι  
 ὀπνίε(θ)θαι, αἱ κ' ἐστετέκνῳται, δια|λακόνσαν τῶν κρεμάτων αἱ 25

second) the second (in order) after the son  
 of the eldest (and so on). — 35 ff. If the  
 groom-elect, being a minor, does not wish  
 to marry (the heiress), though both are  
 of marriageable age, all the property and  
 the income shall belong to the heiress  
 until he marries her. — 47 ff. If he does  
 not marry her, as is written, she with  
 all the property shall marry the next in  
 succession, if there is another. But if  
 there is no groom-elect, she may marry  
 any one of the tribe she wishes, of those

who ask for her hand. — VIII.7-8. But  
 they shall give to him (the rejected groom-  
 elect) his proper share of the property.  
 — 20 ff. If one becomes an heiress after  
 her father or brother has given her (in  
 marriage), if she does not wish to remain  
 married to the one to whom they gave her,  
 although he is willing, then, in case she  
 has borne children, she may, dividing the  
 property as is written, marry another  
 of the tribe. — 24. ἐστετέκνῳται: perf.  
 subj. like πέπαται etc., 151.1.



ἐ[γ]ρατται [ἄλλ]οι ὀπνίε(θ)θ[αι τᾱ]ς [π]υ[λ]ᾱ[ς]. αἱ δὲ τέκνα μὲ  
 εἶε, πάντ' ἔκονσαν τῷ ἐπιβάλλον[τ]ι ὀπνίε(θ)θαι, αἶ κ' εἶ, αἱ δὲ μέ,  
 30 αἱ ἔγρατ[αι]. ἀνὲρ αἱ ἀποθάνοι πατρὸς ἐκὼς τέκνα καταλιπον, αἶ  
 κα [λ]εἶ, ὀπνίε(θ)θὼ τᾶς πυλᾶς ὅτιμί κα νύναται, ἀνάνκαι δὲ μέ.  
 35 αἱ δὲ τέκνα μὲ καταλίποι ὁ ἀποθανόν, ὁ ὀπνίε(θ)θαι τῷ ἐπιβάλ-  
 λοντι αἶ ἔγρατται. αἱ δ' ὁ ἐπιβάλλον τᾶν πατρὸς ἐκὼς ὀπνίεν μὲ  
 40 ἐπ[ι]δαμος εἶε, ἁ δὲ πατρὸς ἐκὼς ὁρίμα εἶε, τῷ ἐπιβάλλοντι ὁπνί-  
 ε(θ)θαι αἱ ἔγρατται.

Πατρὸς ἐκὼς δ' ἔμεν, αἶ κα πατέρ μὲ εἶ εἶ ἀδελπιδὸς ἐς τῷ αὐ[τῷ]  
 πατρός. τῶν | δὲ κρεμάτ[ω]ν κα[ρ]τερὸν ἔμεν τᾶς φεργα[σ]ία[ς] τὸς  
 45 π[α]τ[ρ]ῶαν, || [τ]ᾶς [δ'] ἐπικαρ[π]ίας δια[λ]α[ν]κά[ν]εν [τ]ᾶν ἐμίναν, ἁς  
 κ' ἄ[ν]θ[ρ]ο[ς] εἶ. | αἱ δ' ἀν[ό]ρῳ ἰάτται μὲ εἶε ἐπιβάλλον, τὰν πα-  
 50 τρὸς ἐκὼς κα[ρ]τερὰν ἔμεν τῶν τε κρεμάτ[ω]ν κα[ρ]πῶ, κᾶς  
 κ' ἄν[θ]ο[ς] εἶ, τράπε(θ)θαι [π]ᾶρ τᾶι ματρί. αἱ δὲ μᾶτέρ μὲ εἶε,  
 πᾶρ τοῖς [μ]άτρῳι | τράπε(θ)θαι[ι]. αἱ δὲ τις ὀπνίει τὰν πατρὸς ἐ-  
 55 κον, ἀλλὰ δ' [ἐγ]ρατται, || πεύθεν [πορ]τὶ κόσμ[ω]ν || τὸν ἐπιβά[λ]-  
 IX λονταν.

Ἀνὲρ αἶ | κ' ἀποθανόν πα[τ]ρὸς ἐκὼς κα[τ]αλίπει, εἶ αὐ[τῷ]ν εἶ πρὸ  
 5 αὐτᾶς τῶν π[α]τ[ρ]ῶαν εἶ τὸν μ[ά]τρῳαν[ς] καταθέμεν [εἶ ἀποδό(θ)θαι  
 τῶν | κρεμάτ[ω]ν καὶ] δικαίαν ἔμεν τᾶν ὄντων καὶ τὰν κα[τ]άθεσιν. αἶ |  
 δ' ἀλλὰ πρί[ν] αὐτό τις κρέματα εἶ | καταθεῖτο τῶν τᾶς πα[τ]ρὸς ἐκὼς,  
 10 τ[ῶ]ν [μ]ὲν [κρ]έματα ἐπὶ τᾶι πατρὸς ἐκὼς ἔμεν, ὁ δ' ἀποδόμενος εἶ  
 κα[τ]αθέμεν τῷ πριαμένῳ εἶ καταθε[μ]ένῳ, αἶ κα νικαθεῖ, διπλεῖ κα-  
 15 ταστασεῖ καὶ τί κ' ἄλλ' ἄτας εἶ, τ[ῶ]ν ἀπλόν ἐπικαταστασεῖ, αἶ  
 [τᾶ]δε τὰ γ[ρ]άμ[μ]ατ[α] ἔγρατται, τ[ῶ]ν δ[ε] πρό(θ)θα μ[ε]ν ἐνδίκον  
 ἔμεν. | αἶ δ' ὁ ἀντίμῳλος ἀπομ[ω]λό[ι] αἶ ν[π]ι τὸ κρέος ὁ κ' ἀνπιμῳ-  
 20 λ[ῶ]ντι μὲ τᾶς πατρὸς ἐκὼς [ἐμ]εν, | ὁ δ[ικ]αστὰς ὁμνὺς κρινέτω. αἶ |  
 δὲ νικάσαι μὲ τᾶς πατρ[ὸς] ἐκὼς ἐμ[ε]ν, μὲν ὅπερ κ' ἐπιβάλλει, εἶ |  
 φεκάστο ἔγρατται.

25 Αἱ ἀν[δ]εκσ[τ]ᾶμ[ε]νος εἶ νενικαμέν[ω]ς εἶ ἐνκ[ω]ν οἰδῶν ὁπέλ[ω]ν εἶ δια-  
 βαλόμενος εἶ διαφειπάμενος ἀπο[θ]ᾶνοι εἶ τούτῳ ἄλλος, ἐπιμῳλ[ῶ]ν

IX.24-X.32. Various subjects.

given as security or has been guilty of

IX.24 ff. If one dies who has gone  
 surety or has lost a suit or owes money

fraud (?) or conspiracy (?), or another  
 (stands in such relations) to him, one

ἰὸ πρὸ τῷ ἐνιαυτῷ· ὁ δὲ δικαστὰς δικαδδέτῳ πορτὶ τὰ [ἀ]ποπ[ωνιό- 30  
 μενα· αἱ μὲν καὶ νίκας ἐπιμολῇ, ὁ δικαστὰς κὼ μνάμῳν, | αἱ καὶ δόει  
 καὶ πολιτεύει, οἱ δὲ μαίτυρες οἱ ἐπιβάλλοντες, ἀνδοκ[ᾶδ] (δ) ἐκέν- 35  
 κοιῶτᾶν καὶ διαβολᾶς καὶ διρέσιος μαίτυρες οἱ ἐπιβάλλοντες ἀπο-  
 πωνιόντων. ἔ δέ κ' ἀποφείποντι, δικαδδέτῳ ὁμόσ[αντα] αὐτὸν καὶ  
 τὸν μαίτυρ[αν]ς νικὲν τὸ ἀπλόον. υἱὸς αἱ κ' ἀνδέκεται, ἄς κ' ὁ 40  
 πατὲρ(δ) δόει, | αὐτὸν ἀτέ(θ)θαι καὶ τὰ κρέματα | ἅτι κα πέπαται.  
 αἱ τίς κα πέρα | συναλ[λάκ]σει ἔ ἐς πῆρ[α]ν ἐπι[θέντι] μὲ ἀποδιδῶι, 45  
 αἱ μὲν κ' ἀποπῶνιόντι μαίτυρες ἐβίοντες τῷ ἑκατοστατέρῳ καὶ  
 πλῖονος τρεῖς, τῷ μείονος μέττ' ἐς τὸ δεκαστάτερον δύο, τῷ με[ί]ονος 50  
 ἑνδ, δικαδδέτῳ πορ[τ]ὶ τὰ | ἀποπῶ[ν]ιόμενα. αἱ δὲ μαίτυρε[ς] μὲ  
 ἀποπῶνιόειν, ἔ κ' ἔ[λ]θῃ ὁ συναλλάκσανς, ὅτερόν κ[α] κέλε[τ]αι  
 ὁ | μενπόμενος, ἔ ἀπομόσαι ἔ συν || [ll. 1-9, and most of 10-14, x  
 lacking] ματρὶ || δ' υἱὸν [ἔ ἄνδρα γυναικὶ δόμεν ἐ]κατὸν στα[τ]ῶ- 15  
 ρα[ν]ς] ἔ μείον, πλῖον δὲ μέ. αἱ δὲ πλῖα δοίῃ, αἱ | κα λείδντ' οἱ ἐπι-  
 βάλλοντες, τὸν ἄργυρον ἀποδόντες τὰ κρ[έ]ματ' ἐκόντων. αἱ δέ τις 20  
 ὁπ[έ]λῳν ἄργυρον ἔ ἀταμένος ἔ μ[ο]λιομένας δίκας δοίῃ, αἱ | μὲ εἰῇ τὰ  
 λοιπὰ ἄκσια τᾶς ἄ[τ]ας, μεδὲν ἐς κρέος ἔμεν τὰν || δόσιν. 25

shall bring suit against said person be-  
 fore the end of the year. The judge shall  
 render his decision according to the tes-  
 timony. If the suit is with reference to  
 a judgment won, the judge and the re-  
 corder, if he is alive and a citizen, and  
 the heirs as witnesses, (shall give testi-  
 mony), but in the case of surety and  
 pledges and fraud (?) and conspiracy  
 (?), the heirs as witnesses shall give tes-  
 timony. After they have testified, (the  
 judge) shall decree that (the plaintiff),  
 when he has taken oath himself and  
 likewise the witnesses, has judgment for  
 the simple amount. If a son has gone  
 surety, while his father is living, he and  
 the property which he possesses shall be  
 subject to fine. — 26-27. The precise  
 meaning of διαβαλόμενος and διαφειπάμε-  
 νος (cf. in ll. 35-36 διαβολᾶς, διρέσιος, the

latter with δι-, probably only an error,  
 for δια-) is uncertain. — 28-29. The third  
 letter in l. 29 is obscure, but the most  
 probable reading is ἐπιμολέν ἰὸ, with  
 νν as in τὰν ἐμῖαν II.48, and with ἰὸς  
 used like ἐκεῖνος as in VIII.8. — 43 ff.  
 If one has formed a partnership with  
 another for a mercantile venture (and  
 does not pay him his share), or does not  
 pay back the one who has contributed to  
 a venture, etc. — 50. ἑνδ: for ἐνς (= εἰς)  
 before following δ (97.4). — 53. ὅτερόν  
 κα κτλ.: whichever course the complain-  
 ant demands, either to take oath of denial  
 or—. X.15 ff. 'Special legacies are  
 not to exceed the value of 100 staters.  
 If one makes a gift of greater value, the  
 heirs, if they choose, may pay the 100  
 staters and keep the property.' — 24.  
 μεδὲν ἐς κρέος: to no purpose, invalid.

Αντρο[π]ον με̃ δ̃νε(θ)θα[ι] κατακείμενον, πρίν κ' ἀλλύσεται ὁ  
καταθένης, με̃δ' ἀμπίμῳλον, με̃δὲ δέκσα(θ)θαι με̃δ' ἐπισπένσα(θ)θαι  
30 με̃δὲ καταθέ(θ)θαι. αἱ || δέ τις τουτῶν τι φέρκσαι, με̃δ' ἐν ἐς κρέος  
ἐ̃μεν, αἱ ἀποπονώιειν δύο μαίτυρε(ς). |

Ἄνπανσιν ἐ̃μεν ὅπῳ κά τιλ λ̃ε̃ι. ἀμπαίνε(θ)θαι δὲ κατ' ἀγοράν ||  
35 καταφελμένῳν τῷμ πολιατᾶν ἀπὸ τῷ λάῳ ὁ ἀπαγορεύοντι. | ὁ δ' ἀμ-  
πανάμενος δότῳ τᾶι ἐταιρῆιαι τᾶι φᾶι αὐτῷ ἱαρῆιον καὶ πρόκοον  
40 φοινῶ. καὶ || μέν κ' ἀνέλεται πάντα τὰ κρέματα καὶ με̃ συννῆι γνέ-  
σια τέκνα, τέλλεμ μὲν τὰ θίνα καὶ | τὰ ἀντρόπινα τὰ τῷ ἀνπανα-  
45 μένῳ κᾶναιλέ(θ)θαι, ἀπὲρ τοῖς γ||νέσιος ἐγγραφται. αἱ [δ]έ κα με̃ |  
λ̃ε̃ι τέλλεν αἱ ἐγγραφται, τὰ κ[ρ]έματα τὸνς ἐπιβάλλοντανς ἔκεν.  
50 αἱ δέ κ' ἐ̃ι γνέσ[ι]α τέκνα τῷ ἀνπαναμένῳι, πεδὰ μὲν τῶν ἐρσ|ένῳν  
τὸν ἀμπαντόν, ἀπὲρ αἱ θ[ε]λέ[ι]αι ἀπὸ τῶν ἀδελπιῶν λανκᾶνοντι ·  
XI αἱ δέ κ' ἔρσενες με̃ ἴωντι, θε̃λείαι δέ, [φ]ισφόμοιρον ἐ̃||[μεν] τὸν ἀν-  
παντόν καὶ με̃ ἐπάνανκον ἐ̃μεν τέλλεν τ[ὰ] τῷ ἀνπαναμένῳ καὶ τὰ  
5 κρέματ' ἀναιλ(ἐ̃)(θ)θαι ἄτι κα καταλ[ί]πε̃ι ὁ ἀνπανάμενος · πλιν  
δὲ τὸν ἀνπαντόμ με̃ ἐπικῶρέν. [αἱ δ' ἀπο]θάνοι ὁ ἀνπαντὸς γνέσια |  
10 τέκνα με̃ καταλιπόν, πᾶρ τὸνς τῷ ἀνπαναμένῳ ἐπιβάλλοντανς  
ἀνκῶρέν τὰ κρέματα. αἱ δ[έ] κα | λ̃ε̃ι ὁ ἀνπανάμενος, ἀποφειπ[ά]θθῳ  
κατ' ἀγοράν ἀπὸ τῷ λά[ῳ] ὁ | ἀπαγορεύοντι καταφελμένῳν τῶν πο-  
15 λιατᾶν · ἀνθέμε[ν] δὲ || δέκ]α [σ]τατῆρανς ἐδ̃ δικαστ[έ]ριον, ὁ δὲ μνά-  
μῳν ὁ τῷ κσῆν[ί]ῳ ἀποδότῳ τῷ ἀπορρεθέντι. | γυνὰ δὲ με̃ ἀμπαινέθθῳ  
20 με̃δ' | ἀνῆβος. κρέ(θ)θαι δὲ τοῖδδε α̃|| τᾶδε τὰ γράμματ' ἐγγραφσε, |  
τῶν δὲ πρόθθα ὅπαι τις ἔκει ἐ̃ ἀμπαντύι ἐ̃ πᾶρ ἀμπαντῷ με̃ ἔτ' ἐν-  
δικον ἐ̃μεν.

X.33-XI.23. Adoption.

X.33 ff. Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.—41. συνν-ἔι: see 101.1.—42 ff. He shall perform the religious and social obligations of the one who adopted him.—XI.10 ff. If the adopter wishes, he may renounce (the adopted

son) in the market-place, etc.—16. ὁ τῷ κσενίῳ: sc. κόσμοντος, the clerk of the official who looks after the interests of strangers.—19 ff. These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption (i.e. of being the adopted son) or from the adopted son, there shall be no liability.



\*Αντροπον ὅς κ' ἄγει πρὸ δίκας, || αἰεὶ ἐπιδέκε(θ)θαι. 25

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρανς ἔγρατται δικάδδεν ἔ  
ἀπόμοτον, δικάδδεν αἰ ἔ|γρατται, τὸν δ' ἄλλῶν ὁμνύντ|α κρίνεν πορτὶ 30  
τὰ μολιόμεν|α.

Αἷ κ' ἀποθανεῖ ἄργυρον | ὁπέλῶν ἔ νενικαμένος, αἰ μέ|ν κα λεί-  
ῶντι, οἷς κ' ἐπιβάλλει | ἀναιλέ(θ)θαι τὰ κρέματα, τὰν ἄ|ταν ὑπερ- 35  
κατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὁπέλει, ἐκόντ|ῶν τὰ κρέματα.  
αἰ δέ κα μὲ λεί|ῶντι, τὰ μὲν κρέματα ἐπὶ τοῖς νικάσανσι ἔμεν ἔ οἷς  
κ' ὁ|πέλει τὸ ἀργύριον, ἄλλαν δὲ | μεδεμίαν ἄταν ἔμεν τοῖς ἐπιβάλ- 40  
λουνσι. ἀ[τ]έ(θ)θαι δὲ ὑπὲρ μ[ε]ν τῷ [πα]τρὸς τὰ πατρῷ|α, ὑπέ(δ)  
δὲ τὰς ματρὸς τὰ μα|τρῶια. | 45

Γυνὰ ἀνδρὸς ἄ κα κρίνεται, | ὁ δικαστὰς ὄρκον αἷ κα δικά|σει,  
ἐν ταῖς φίκαι ἀμέραις ἀπομοσάτῳ παριόντος τῷ δικα|στώ ὅτι 50  
κ' ἐπικαλεῖ. Προφ[ε]ριπάτῳ δὲ ὁ ἄρκων τὰ(δ) δίκας τῇ γυναῖ|κι καὶ  
τῷ δικαστῇ καὶ [τ]ῷ | μ[ν]ά|μονι προτέταρτον ἀντὶ μ||[αιτύρων ΧΠ  
ll. 1-15 lacking] ματρὶ νύ|νις ἔ ἀ[ν]ῆρ γυναικὶ | κρέματα αἰ ἔδοκε,  
αἰ ἔγρατ|το πρὸ τῷδε τὸν γραμμάτῳ, | μὲ ἔνδικον ἔμεν. τὸ δ' ὕστε-||  
ρον διδόμεν αἰ ἔγρατται. | 20

Ταῖς πατρῷόκοις αἷ κα μὲ | ἴδοντι ὀρπανοδικασταί, αἷς κ' ἀνόροι  
ἴδοντι, κρέ(θ)θαι κατὰ | τὰ ἐγραμμένα. ὅπῃ .. δέ κ' ἀ || πατρ[ῶ]ῖκος 25

XI.24-XII.35. Various supplementary regulations.

XI.24f. If one seizes a man before the trial, any one may receive him (i.e. may offer the man an asylum). — 26 ff. The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings. See note to I. 11 ff. — 31 ff. If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall

not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother. — 46 ff. When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge. — ὅτι : ὁτινος as in II.50. — XII.21 ff. The heiresses, if there are no ὀρπανοδικασταί, so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or ὀρπανοδικασταί, is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they



μὲ ἰόντος ἐπιβάλλοντος μὲδ' ὀρπανοδικ|αστῶν παρ τῇ ματρὶ τρά-  
 30 πῆται, τὸν πάτρῶα καὶ τὸμ μάτρῶα τὸνς ἐγραμμένους τ||ὰ κρέματα  
 καὶ τὰν ἐπικαρπ|αν ἀρτύνει ὅπαι κα (νύ)νανται κάλλιστα, πρίν  
 κ' ὀπνιῆται. ὀπνί|ε(θ)θαι δὲ δυῶδεκαφετία ἔ πρί|γονα.

111. Gortyna. III cent. B.C. SGDI. 5011. Inscr. Jurid. II, pp. 329 ff.  
 Halbherr, Am. J. Arch. 1897, 191 ff.

[Θιοί. | Τάδ' ἔφαδε τ]αῖ [πόλι] ψαφίδδουσι τρια[κατίων πα]ριόν-  
 των· νομίσματι χρητ|θαι τῶι καυχῶι τῶι ἔθηκαν ἂ πόλις· τὸδ ||  
 5 δ' ὁδελὸνς μὴ δέκετθαι τὸνς ἀργυρίος. | αἱ δὲ τις δέκοιτο ἢ τὸ νόμι-  
 σμα μὴ λείοι | δέκετθαι ἢ καρπῶ ὠνίοι, ἀποτεισεῖ ἀρ|γύρῳ πέντε  
 10 στατήρας. πύθεν δὲ | πορτὶ τὰν νεότα, τᾶς δὲ νεότας ὀμ||ύντες  
 κρινόντων οἱ ἐπτὰ κατ' ἀγοράν, | οἱ κα λάχωντι κλαρώμενοι. νικῆν  
 δ' ὅτερά κ' οἱ πλίς ὀμόσουσι, καὶ πράξαντες | τὸν νικαθέντα τὰν  
 μὲν ἡμίαν [τῶι νικᾶσ]αντι δόντων, τὰν δ' ἡμίαν [τῇ πόλι].

112. Hierapytna. III or II cent. B.C. SGDI. 5041. Michel 29.

....[ἐρπό]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - | ....  
 [οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θε-  
 δαισιών. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἐρπέτω Λυττοῖ ἐς τὸ  
 ἀρχεῖον· κατὰ ταῦτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἐρπέτω ἐν  
 Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἱ δὲ οἱ κόσμοι ἐλλίποιν τὰν θυ-  
 σίαν τὰν ἡγγραμμέναν, αἱ κα μὴ τι πόλε[μος κωλύσει, ἀποτεισάν]-||  
 5 των ὁ κόσμος ἕκαστος ἀργυρίῳ στατήρας ἑκατόν, οἱ μὲν Ἱεραπύ-  
 τνιοι τοῖς Λυττίοις τῇ πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις τῇ

can until she marries. She shall be mar-  
 ried when twelve years of age or older.

111. Decree of Gortyna regarding  
 the use of bronze coinage.

3 ff. One shall make use of the bronze  
 coin which the state has established, and  
 not accept the silver obols. If one ac-  
 cepts them, or is unwilling to accept the  
 (bronze) coin, or sells for produce (i.e.  
 trades by barter), he shall pay a fine of  
 five silver staters. Report shall be made

to the body of young men, and of this  
 body the seven who are chosen by lot as  
 supervisors of the market shall decide  
 under oath.

112. Treaty between Hierapytna  
 and Lyttos. This illustrates the mixed  
 dialect sometimes known as East Cre-  
 tan. See 273, 278.

1. Λυττίοις: note the interchange  
 of assimilated and unassimilated forms,  
 e.g. Λυκτίων l. 13. See 86 with l. —

πόλει. ὅτι δὲ καὶ δόξει ταῖς πόλεσιν ἐξελεῖν ἢ ἐνθήμεν, ὅτι μὲν ἐξέ-  
 λοιμεν μῆτε ἐνθινον μῆτε ἔνορκον ἤμεν, ὅτι δὲ ἐγγράφαιμεν ἐνθινόν  
 τε ἤμεν καὶ ἔνορκον. εἰ δέ τί καὶ θεῶν ἰλέων ὄντων λάβωμεν ἀπὸ  
 τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἑκάτεροι. μὴ ἐξέστω  
 δὲ ἰδίαί μῆτε πόλεμον ἐχφέρεσθαι χωρὶς μῆτε εἰρήναν τίθεσθαι, αἱ  
 καὶ μὴ ἀμφοτέροις δόξει. αἱ δὲ τινὲς καὶ ἰδίαί ἐξενέγκωνται, || αὐτοὶ 10  
 καὶ διαπολεμόντων, καὶ μὴ ἔνορκοι ἔστων οἱ μὴ συμπολεμόντες.  
 στασάντων δὲ τὰς στάλας ἑκάτεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν  
 Ἱεραπύτνιοι Ὡλεροῖ ἐν τῷ ἱερῷ, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύτ-  
 τιοι ἐν τῷ [ἱ]ερῷ τ[ῷ] Ἀπόλλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι.  
 στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῷ ἱερῷ τῷ  
 ..... Ὁρκος Λυκτίων. “ὁμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὁρά-  
 τριον καὶ τὰν Ἀθαναίαν Ὡλερίαν καὶ Ζῆνα | Μο[ννίτιον καὶ Ἡρ]αν  
 καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατῶ καὶ  
 Ἄρεα καὶ Ἀφροδίταν καὶ Κωρή|τας καὶ Νύμφας καὶ θεὸς πάντας 15  
 καὶ πάσας· ἢ μὰν ἐγὼ συμμαχισῶ τοῖς Ἱεραπυτνίοις τὸν πάντα  
 χρόνον ἀπλ[όως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ,  
 καὶ πολεμισῶ ἀπὸ χώρας, υἱ καὶ καὶ ὁ Ἱεραπύτνιος, | καὶ τὸ δίκαιον  
 δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱερά-  
 πυτνίων. ἐπιορκόντι μὲν | ἤμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι  
 πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἰλέος ἤμεν καὶ γίνεσθαι  
 πολ|λιλὰ καγαθά.” Ὁρκος Ἱεραπυτνίων. “ὁμνύω τὰν Ἑστίαν  
 καὶ Ζῆνα Ὁράτριον καὶ Ἀθαναίαν Ὡλερίαν κα||[2] Ζῆνα Μοννί- 20  
 τιον καὶ Ἡραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον  
 καὶ Λατῶ καὶ Ἄρεα καὶ Ἀφροδί|ταν καὶ Κωρήτας καὶ Νύμφας  
 καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχισῶ τοῖς Λυκτί-  
 οῖς τὸν | πάντα χρόνον ἀπλόως καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον  
 καὶ ἐχθρὸν ἐξῶ, καὶ πολεμισῶ ἀπὸ χώρας, υἱ | κα καὶ ὁ Λύττιος,  
 καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόν-  
 των καὶ Λυκτίων. ἐ|[π]ιορκ[κό]ντι τὸς θεὸς ἐμμανίας ἤμεν καὶ

13. Ὁράτριον: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for *φράτριος* with *o* for *f* as in \*Οαξος

(51 a). The epithet would then be of Elean source (cf. *El. φράτρα* = *ρήτρα*, 15), or else contain hyper-Doric *ā*. — 17. ἐπιορκόντι: see 42.5 d.

25 γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεῖ[[ὸ]ς ἰλέος ἡμεν  
καὶ γίνεσθαι πολλὰ καγαθά.”

113. Dreros. III or II cent. B.C., but copied from an earlier version.  
SGDI.4952. Ditt.Syll.463. Michel 23. Solmsen 31.

Θεός Τύχα. | Ἀγαθαὶ τύχαι. | Ἐπὶ τῶν Αἰθαλέων κοσμιόντων ||  
5 τῶν σὺν Κυαίαι καὶ | Κεφάλωι Πυρωιπίωι Βισίωνος, | γραμματέος |  
10 δὲ Φιλίππου, || τάδε ὥμοσαν | ἀγελαίοι πανάξωστοι ἐκατὸν ὀγδοή-  
15 κοντα· “Ὀμνύω || τὰν Ἑστίαν τὰν | ἐμ πρυτανειῶι | καὶ τὸν Δῆνα  
20 τὸν | Ἀγοραῖον καὶ τὸν Δῆ|να τὸν Ταλλαῖον || καὶ τὸν Ἀπέλλωνα |  
τὸν Δελφίνιον καὶ | τὰν Ἀθαναίαν τὰν | Πολιούχον καὶ τὸν | Ἀπέλ-  
25 λωνα τὸμ Ποίτιον || καὶ τὰν Λατοῦν καὶ τὰν | Ἀρτεμιν καὶ τὸν  
Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν Ἑρμᾶν καὶ τὸν Ἄλιον | καὶ  
30 τὰν Βριτόμαρτιν || καὶ τὸμ Φοίνικα καὶ τὰν | Ἀμφι[ώ]ναν καὶ τὰν  
Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἥρωας καὶ ἡρώσσας | καὶ κράνας καὶ  
35 ποταμους καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγὼ | ποκα τοῖς  
40 Λυττίοις | καλῶς φρονησεῖν | μήτε τέχναι μήτε μα|χαναὶ μήτε ἐν  
νυκτὶ | μήτε πεδ’ ἀμέραν. καὶ | σπευσίω ὅτι κα δύναμαι | κακὸν τᾷ  
45 πόλει τᾷ τῶν Λυττίων. ||| δικᾶν δὲ καὶ πρ[αξι]ῶν μὴθὲν ἔνορκον |  
ἡμην. καὶ τέλομαι | φιλοδρήριος καὶ | φιλοκνώσιος | καὶ μήτε τὰμ  
50 π[ό]λιν προδωσεῖν | τὰν τῶν Δρηρίων | μήτε οὖρεια τὰ | τῶν Δρη-  
55 ρίων | μὴδὲ τὰ τῶν Κυ[ω]σίων, μὴδὲ ἄνδρας τοῖς πολεμίοις προ-  
60 δω|σεῖν μήτε Δρη|ρίους μήτε Κυω|σίους, μὴδὲ στα|σιος ἀρξεῖν καὶ |  
65 τῶι στασίζοντι | ἀντίος τέλομαι, | μὴδὲ συνωμοσί|ας συναξεῖν | μήτε  
70 ἐμ πόλει | μήτε ἔξοι τᾶς | πόλεως μήτε | ἄλλωι συντέλε|σθαι· εἰ δὲ  
τινάς | κα πύθωμαι σὺνομνύοντας, | ἐξαγγελίω τοῦ | κόσμου τοῖς  
75 πλ[έ]ασιν. εἰ δὲ τάδε | μὴ κατέχοιμι, | τοὺς (τ)έ μοι θεοὺς, | τοὺς  
80 ὥμοσα, ἐμ|μανίας ἡμυχ|ιν || πάντας τε καὶ πά|σας, καὶ κακίστω(ι) |

113. Oath taken by the Drerian ephebi, promising loyalty to Dreros and the allied Cnossos, but enmity to Lyttos. The dialect shows a strong admixture of κοινή forms, but also retains many of the Cretan characteristics.

3. Αἰθαλέων: cf. Law-Code V.5.—  
6-7. Πυρωιπίωι: obscure.—11. ἀγε-

λάοι: for ἀγελαῖοι (see 31), *ephebi*, members of the ἀγέλαι or bands in which the Cretan youth were trained.—11-12. πανάξωστοι: cf. ἀξώστοι ll. 140-141. Whether or not meaning exactly *un-girded*, the epithet probably refers to some characteristic feature of the ephebes' dress.—45. δικᾶν δέ κτλ.: *but*

ὀλέθρῳ ἐξόλλυσθαι αὐτός τε | καὶ χρήια τὰμά, || καὶ μήτε μοι 85  
 γὰν | καρπὸν φέρειν || [μήτε γ]υναίκας | [τίκει]ν κατὰ φύ[σιν μήτ]ε  
 πάματα · || [εὐορκί]οντι δέ μοι | [τοὺς] θεοὺς, τοὺς | [ὥμοσα,] ἰλέους 90  
 ἦμεν | [καὶ πολ]λὰ κάγαθὰ | δι[δό]μ[ε]ν. ὁμνῶ δὲ || τὸς αὐτοὺς 95  
 θεοὺς · | ἥ μὰν ἐγὼ τὸν κόσμον, αἶ κα μὴ ἐξορκίζωντι τὰν ἀγέ|λαν  
 τοὺς τόκα ἐ|γδυομένους τὸν | αὐτὸν ὄρκον, τόν|περ ἄμες ὁμωμόκαμες, 100  
 ἐμβαλεῖν | ἐς τὰν βωλάν, αἶ || κα ἀποστάντι, | τοῦ μηνὸς τοῦ Κο|μνο- 105  
 καρίου ἡ τοῦ | Ἀλίου· ἃ δὲ β[ω]λὰ | πραξάντων ἕκα|στων τὸν 110  
 κοσμίοντα στατήρας | πεντακοσίους | ἀφ' ἃς κα ἐμβάληι | ἀμέρας  
 ἐν τριμήνῳ · || αἶ δὲ λισσὸς εἴη(ι), | ἀγγραφάντων | ἐς Δελφίνιον, | 115  
 ὅσσα κα μὴ πράξωντι χρήματα, || τοῦνομα ἐπὶ πατρὸς | καὶ τὸ πλή- 120  
 θος τοῦ ἀργυρίου ἐξονομαίνοντες · ὅτι δέ κα πράξωντι, ταῖς ἐται-  
 ρείαισιν || δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αὖ πεί | τινεν οὐρέυνωτι 125  
 Δρήριοι. || αἶ δὲ μὴ πρά[ξαι] | ἐν ἃ βωλά, α[ὕτο]ι || τὰ διπλόα ἀ[πο- 130  
 τε] | σάντων · πρα[ξάν]των δὲ οἱ ἐρευνταί | οἱ τῶν ἀνθρωπίνων | καὶ  
 δασσάσθωσαν || ταῖς ἐταιρείαισιν | κατὰ ταῦτά.” | 135

Τάδε ὑπομνάμα|τα τὰς Δρηρίας χώρας | τὰς ἀρχαίας τοῖς || ἐπι- 140  
 γινομένοις ἀζώ|στοις · τὸν τε ὄρκον ὁμνύμεν | καὶ κατέχειν. | καὶ οἱ  
 Μιλάτιοι || ἐπεβώλευσαν | ἐν τῇ νέαι νε|μονηλαί τῇ πόλῃ τῇ τῶν 145  
 Δρηρίων ἔνεκα τὰς | χώρας τὰς ἀ|μᾶς, τὰς ἀμφι|μαχόμεθα. | Νι- 150  
 κατήρ | τὰς ἀγέλας | ..... || καὶ ἐλαίαν ἕ|καστον φυτεύειν καὶ 155  
 τεθραμμέναν ἀποδεῖ|ξαι · ὃς δέ κα μὴ || [φ]υτεύσει, ἀπ|[ο]τεισεῖ 160  
 στα|τήρας πεν|τήκοντα.

nothing of lawsuits and executions shall be included in the oath. — 97 ff. αἶ κα μὴ ἐξορκίζωντι κτλ.: unless they impose the same oath upon the ἀγέλα, upon those who are passing out from it (?). It is generally assumed that the oath was imposed upon those entering the ἀγέλα, but it is difficult to reconcile ἐγδυομένους with such an interpretation. — 103. ἐμβαλεῖν: εἰσαγγελεῖν impeach. — 104–105. αἶ κα ἀποστάντι: after they have gone out of office. — 115. λισσός: metaphorical use, perhaps insolvent. — 127.

τινεν: τινες. 119.2 a. — 132–133. ἐ[ρ]ευ-  
 ταί οἱ τῶν ἀνθρωπίνων: the collectors of  
 public (in contrast to sacred) funds.  
 ἐρευνταί = ζητηταί, πράκτορες. Cf. ἐρεῶν  
 = ἐρευνάω Eustath. on H 127. — 137.  
 τάδε ὑπομνάματα: if this inscription is  
 a copy of an earlier one, we may as-  
 sume that the early boundaries of Dre-  
 ros were actually described in the  
 original, but omitted here. — 146–147.  
 νεμονηλαί: for νεομηλαί, with remark-  
 able metathesis, seen also in Νεμονήσιος  
 = Νεομήνιος of another inscription.





## APPENDIX

### SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

#### PERIODICALS

A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.

Am. J. Arch. = American Journal of Archaeology.

Am. J. Phil. = American Journal of Philology.

Annual British School = Annual of the British School at Athens.

Ἀθηνᾶ = Ἀθηνᾶ. Σύγγραμμα περιοδικὸν τῆς ἐν Ἀθήναις ἐπιστημονικῆς ἐταιρείας.

B.C.H. = Bulletin de correspondance hellénique.

Ber. Berl. Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.

Ber. Sächs. Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.

Ber. Wien. Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.

Berl. Phil. Woch. = Berliner philologische Wochenschrift.

Bz. B. = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.

Class. Journ. = Classical Journal.

Class. Phil. = Classical Philology.

Class. Quart. = Classical Quarterly.

Class. Rev. = Classical Review.

Diss. Argent. = Dissertationes philologicae Argentoratenses selectae. Strassburg.

Diss. Hal. = Dissertationes philologicae Halenses. Halle.

Eranos = Eranos. Acta philologica Suecana.

Ἐφ. Ἀρχ. = Ἐφημερίς ἀρχαιολογική.

Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.

- Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.  
 Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.  
 Greek Inscr.Brit.Mus. = The Collection of Ancient Greek Inscriptions in the British Museum.  
 Hermes = Hermes. Zeitschrift für classische Philologie.  
 I.F. = Indogermanische Forschungen.  
 I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.  
 J.H.S. = Journal of Hellenic Studies.  
 Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.  
 Jb.f.Ph. = Jahrbücher für klassische Philologie.  
 K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.  
 M.S.L. = Mémoires de la Société de linguistique.  
 Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.  
 Mus.Ital. = Museo italiano di antichità classica.  
 NeueJb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.  
 Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.  
 Philol. = Philologus. Zeitschrift für das klassische Altertum.  
 Rev.Arch. = Revue archéologique.  
 Rev.de Phil. = Revue de philologie.  
 Rev.Ét.Gr. = Revue des études grecques.  
 Rh.M. = Rheinisches Museum für Philologie.  
 Trans.Am.Phil.Ass. = Transactions of the American Philological Association.  
 Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.  
 Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.  
 Zt.oest.Gymn. = Zeitschrift für die oesterreichischen Gymnasien.

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1. Interrelation of the dialects. Ahrens I, 1 ff. Collitz, Die Verwandtschaftsverhältnisse der griechischen Dialekte mit besonderer Rücksicht auf die thessalische Mundart, 1885. Smyth, The Dialects of North Greece, Am.J. Phil. VII, 421 ff., 1887. Hoffmann, De mixtis Graecae linguae dialectis, 1888. Hoffmann I, 1 ff., 1891. Solmsen, Thessaliotis und Pelasgiotis, Rh.M.LVIII, 598 ff., 1903. Id., Eigennamen als Zeugen der Stammesmischung in Boeotien, Rh.M.LIX, 481 ff., 1904. Meister, Dorer und Achäer I, 1904. Thumb, Dialektforschung und Stammesgeschichte, Neue Jb. 1905, 385 ff. Buck, The Interrelations of the Greek Dialects, Class.Phil. II, 241 ff., 1907. Kretschmer, Zur Geschichte der griechischen Dialekte, Glotta I, 4 ff., 1907.

Cf. also the brief statements in the histories of Busolt, I<sup>2</sup>, 192 ff.; E. Meyer, II, 74 ff., 264, 284 ff.; Bury, 47 ff., 53 ff.; also Wilamowitz, Herakles<sup>2</sup> I. 6 ff. Beloch's extreme skepticism toward the tradition, and particularly his denial of the Doric migration, has fortunately found few adherents among

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<sup>1</sup> These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

In the notes some details are added which were intentionally omitted from the text, but also some few important forms which were omitted through oversight or became accessible too late to be incorporated in the text; these last including some forms from the new fragments of Corinna, Berliner Klassikertexte V. ii, 32 ff., which failed to reach me until recently.

The references, except those to the present work which are mostly by section numbers and in *Clarendon* type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's *Griechische Dialekte*, I. 135 would refer to no. 135, but I, 135 to p. 135.



the historians and none among students of the dialects. See Buck, *Am.J. Phil.* XXI, 319.

P. 2, note 2. The "much more problematical" view referred to is that of Kretschmer in the article cited above. Skepticism is now expressed also by Solmsen, *Beiträge zu griech. Wortforschung* I, 93, note 2.

Pp. 6, 7. As a general term covering the Aeolic and the Arcado-Cyprian or Achæan group, and corresponding to the use by some scholars of either Aeolic or Achæan in a wider sense, "Central Greek" has been proposed by Thumb in the article cited above, but has not met with favor. We prefer to differentiate the Aeolic of the north and the Achæan of the south, while recognizing their striking affinities, and, when a term covering both is desired, to speak simply of Aeolic-Achæan.

P. 6, note. The view referred to is that which is elaborated from the archaeological standpoint by Ridgeway, *Early Age of Greece*, and from the linguistic standpoint by Meister, *Dorer und Achæer*. Against this cf. Ed. Meyer II, 72 "Von archæologischer Seite hat man mehrfach eine 'vor-achæische' Bevölkerung und Cultur des Peloponnes und eine achæische Einwanderung Jahrhunderte vor der dorischen construiert. Das sind reine Luftgebilde, über die eine Discussion unmöglich ist, da ihnen jede historische Grundlage fehlt"; and, on the linguistic side, Fick, *Woch.f. Klass. Phil.* 1905, 593 ff.; Thumb, *Neue Jb.* 1905, 385 ff.; Schwyzler, *I. F. Anz. XVIII*, 46 ff.; Buck, *Class. Phil.* II, 245, note.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, *Die Makedonen*.

3. Kühner-Blass I, 26 ff. and the literature cited.

4. Kirchhoff, *Studien zu Geschichte des griechischen Alphabets*, 4th ed. Roberts, *Introduction to Greek Epigraphy*. Larfeld, *Handbuch der griechischen Epigraphik*, 316 ff. Fr. Wiedemann, *Zt. oest. Gymn.* LVIII, 222 ff., LIX, 673 ff.; *Klio* VIII, 523 ff.

4.4. On  $\tau = \sigma\sigma$  see Foat, *J. II. S.* XXV, 338 ff., XXVI, 286 ff.  $\tau\acute{\epsilon}\tau\alpha(\rho)\rho\epsilon\varsigma$  etc. in the sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) removes all suspicion from the reading  $[\theta]\alpha\lambda\acute{\alpha}\pi\eta\varsigma$  at Teos (no. 3 B 22-23).

5. Buck, *Class. Phil.* II, 275 ff., and, for further Lesbian examples, Hoffmann II, 355 ff.

8. Brugmann *Gr. Gr.* 29, 32. Hatzidakis, *K. Z.* XXXVI, 589.

9. Solmsen, K.Z. XXXII, 513 ff.; Rh.M. LVII, 600 ff. *θαρός* occurs in two late decrees of Coreyra and Epidamnus (Inscr. v. Magnesia, nos. 44, 46).

9.2a. Sadée, De Boeot. tit. dial., 80.

10. The change of *έν* to *ιν* has nothing to do with the position before vowel or consonant, as was once thought, but is probably due to the proclitic character of the word. Once established, *ιν* passed over to the compounds regardless of their accent. With regard to *ἀπεχομένος* etc., the *ε* was unaccented in the nom., and possibly in these acc. forms (our accentuation of them as *-μένος* is merely for convenience, see 103a). But other examples of *ι* are lacking even for unaccented syllables (cf. *ἐδικάσαμεν* also in no. 16), and without further material it is useless to attempt any more precise formulation of the conditions. Cf. Solmsen, Bz. B. XVII, 335; K. Z. XXXIV, 451. Baunack, Ber. Sächs. Ges. 1893, 118. Buck, Class. Phil. II, 268.

It is not accidental that Pamphylian, which agrees with Arcado-Cyprian in several important features (see p. 8, note), has not only *ι πόλυ* = *έν πόλει*, but also regularly *ις* = *ἐς*, *εις*, and that *ις* also occurs several times at Vaxos, but rarely elsewhere. Cf. Meister, Ber. Sächs. Ges. 1904, 23.

11. Kretschmer, K.Z. XXXI, 375 ff. For *ιστία* cf. also Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 191 ff., 213 ff.; Sommer, Griech. Lautstudien, 94 ff.; Ehrlich, K.Z. XLI, 289 ff.; Buck, I.F. XXV, 257 ff.

For Att. *χίλιοι* (cf. also 76, 117) the assumed *\*χίσιοι* may be dispensed with, if we adopt the view of Wackernagel, I.F. XXV, 329, that *ε* in *ἐλι* gives Att. *ῖλι* by assimilation, for which he cites also Att. *Μιλίχιος* for *Μελίχιος*, *Μηλίχιος*, *μέλλιχος* of the other dialects. Wackernagel also discusses the change of *ε̄* to *ῑ* in *ἱμάτιον*, which is the regular spelling in Attic, while elsewhere we find the spelling to be expected (cf. *εῖμα*), namely *ἑμάτιον* (our no. 8.2), *εῖμάτιον*, *εῖματισμός* (cf. Ditt. Syll. 653 passim, 939).

12. Cf. also the ethnonym *Παρόχθεος*, SGDI. 2524 = *Περόχθεος*, A.M. XXXII, 65.

A similar change before *λ* appears in *Δαλφικόν* of the earliest Delphian coins and *Δαλφοί* of an unedited Delphian inscription. Cf. Perdrizet, Rev. Ét. Grec. XI, 422.

13. Buck, Class. Phil. II, 253 ff.

13.3. Boeot. *ποκα*, *οὔποκα* occur in the new fragments of Corinna.

17. Schulze, Gött. Gel. Anz. 1897, 904.

19. Solmsen, K.Z. XXXIV, 554 ff.; Rh.M. LVIII, 612, LIX, 493 ff. Buck, Class. Phil. II, 270.

20. For *Ἀμφικτιόνες*, *Ἀμφικτιόνες*, see Kretschmer, K.Z. XXXI, 429, 669. For *αἰσμυνάτας*, *αἰσμυνήτης*, see Solmsen, Beiträge zur griech. Wortforschung

I,58 ff., where *μόλυβδος* beside *μόλιβος* and some other similar cases are discussed.

28. Until there is other evidence that Meg. *Ε* is used for the genuine diphthong *ει*, the forms *τεδε* and *αλε* of the early Megarian inscription (Wilhelm, A.M. XXXI, 89 ff.; cf. Solmsen *ibid.* 342 ff.; Baunack, *Philologus* LV, 474; Keil, *Gött. Nachr.* 1906, 231 ff.; Schwartz, *ibid.* 240 ff.), though taken as *τεῖδε* and *ἀλλεῖ* by Keil, are best understood, with Solmsen, *Beiträge zur griech. Wortforschung* I, 96, as *τῆδε*, which occurs IG. VII.52, and *ἀλλη*. Cf. 132.6, where they are so cited.

28a. The lexicons give *ἐκτίσις*, doubtless because of *τίσις*. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling *ἐκτεισις* is decidedly the more usual in the papyri (Mayser, *Gram. d. Papyri*, 91), thus agreeing with Ion. *ἐκτεισις* (SGDI.5532.17) and Arc. *ἔστεισις* (no. 18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

34a. For *τῶτο* = *τοῦτο*, cf. Kretschmer, *K.Z.* XXXIX, 553 ff.

35a. Cf. Schulze, *Quaestiones Epicae*, 52 ff.; *Gött. Gel. Anz.* 1897, 904. Hoffmann II, 430 ff. Solmsen, *Untersuchungen zur griech. Laut- und Verslehre*, 169 ff.

38. For Attic cf. Meisterhans 67 ff.

39. For Attic cf. Meisterhans 36 ff.

41.1a and 94.6. Cf. Buck, *Class. Phil.* II, 263 ff., where Arc. *κεπί*, A.M. XXXI, 229, was overlooked; and most recently, on the situation in Lesbian and Boeotian, Nachmanson, *Glotta* II, 135 ff. But further inscriptional evidence is wanted before the question can be regarded as settled.

41.2. For *ω* from *ao* in all dialects, not West Greek *ā*, cf. Buck, *Am. J. Phil.* XXI, 321; Ehrlich, *K.Z.* XL, 355 ff. Otherwise Jacobssohn, *Philologus* LXVII, 35. For Boeot. *Σαυκράτεις* etc. cf. also Buck, *I.F.* XXV, 262 ff.

41.4. It is the prevailing view that original *āfo* or *āfω* gives Att. *εω*, never *ω*, and that e.g. Att. *τιμωρός*, *κοινών* must be from \**τιμᾶ-φορός* or \**τιμᾶ-φωρός*, \**κοινᾶ-φών*. Cf. Wackernagel, *K.Z.* XXVII, 263; Johansson, *Bz.* B. XV, 169; Eulenberg, *I.F.* XV, 138. Against this rightly Ehrlich, *K.Z.* XL, 354 ff., although the conditions governing the distribution of Att. *εω* and *ω* are still in part obscure.

41.4a. Hoffmann III, 281, 522; Smyth 343 ff.; SGDI.5278, 5311.

41.4c. Buck, *Glotta* I, 181 ff.

42.1. For Dor. *η* even from *εφα*, cf. also Ahrens II, 193; Kühner-Blass I, 203; Thumb, *Griech. Sprache im Zeitalter des Hellenismus*, 93 ff.; Zupitza, *K.Z.* XLII, 75. The change is not merely late Doric. Aside from *ῆρ*, *βλῆρ* in Aleman, *κρῆς* in Aristophanes, etc., some of the inscriptional examples

are very early, e.g. Ther. Κληγόρας IG.XII.iii.1461. Delph. ἐννῆ, not previously quoted, occurs B.C.H.XXVII,22,26.

Like Rhod. Ἀγῆνας also Ion. Ἡγῆνας SGDI.5616.13 (Smyrna), Ἀρχῆνας ibid.5471b (Thasos) in contrast to Ἀρχεάνακτος ibid.5691 (Erythrae).

42.2. For Dor.  $\eta$  from  $\epsilon\bar{\alpha}$  cf. also Kühner-Blass I,203; Bechtel, Bz.B. XXI,231; Björkegren, De sonis dial. Rhod., 50; Solmsen, Berl. Phil. Woch. 1904,662; Wilhelm, Oest. Jhrb. IV,80 (Arc. Παργῆς = Meg. Παρέας). Note also Arg. Τονγῆς, our no. 82.

42.5 a. Sadée, De Boeot. tit. dial., 84 ff.

42.5b. For  $\omega$  in Tarentine writers, e.g.  $\tau\acute{\omega}\varsigma = \tau\acute{\epsilon}\varsigma$ , quoted from Rhinthon, cf. Solmsen, K.Z.XXXII, 544.

42.5*d*. J. Schmidt, K.Z. XXXVIII, 39 ff. Cret. κοσμώντες etc., Solmsen, K.Z. XXXII, 532 ff. Delph. ποιόντων, Heracl. ποιόντασσι, Buck, Glotta I, 130. Mess. ποιόντι occurs Inscr.v.Magnesia 43.29.

**42.6.** Delph., Heracl. ποιῶντι, Buck, Glotta I, 129.

**44.1.** It is commonly held that *oa* gives West Greek  $\bar{a}$ . But cf. Buck, *Class.Phil.* II, 255 ff.

46. J. Schmidt, K.Z. XXXII, 321 ff.

49.1. Πλοτοΐδανι, A.M:XXXII,304.

49.3. ὁδελός is also attested for Achaean, 'Εφ. Ἀρχ. 1908, 97. It was doubtless common to all the West Greek dialects.

50-55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX, 294 ff.

51. Meister, Dorer und Achäer I, 38 ff., 58, 87 ff.

52a. J. Schmidt, K.Z. XXXIII, 455 ff. Solmsen, K.Z. XXXII, 273 ff.; Untersuchungen zur griech. Laut- und Verslehre, 186 ff.

**52 b, c.** Thumb, I.F. IX, 336 ff.; I.F. Anz. XIV, 9, XIX, 19. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 187 ff. Sommer, Griech. Lautstudien, 90 ff.

54. Wackernagel, K. Z. XXV, 260 ff. Kretschmer, K. Z. XXI, 440 ff. Schulze, Quaestiones Epicae, 6 ff., 84 ff., 352 ff. Hoffmann III, 372, 391 ff., 407 ff. Solmsen, Untersuchungen zur griech. Lait- und Verslehre, 181 ff., 302 ff.

The history of  $\sigma f$  in  $\rho\acute{\iota}\sigma\phi\omicron\varsigma$  etc. is so nearly parallel to that of  $\nu f$  etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the  $f$  of  $\sigma f$  survives longer than that of  $\nu f$  etc., e.g. in the Law-Code  $\rho\iota\sigma\phi\acute{\omicron}\mu\omicron\iota\rho\omicron\nu$  beside  $\kappa\sigma\epsilon\tilde{\nu}\acute{\omicron}$  and  $\kappa\alpha\lambda\acute{\omicron}\varsigma$ ; and perhaps also in the case of Hom.  $\iota\sigma\omicron\varsigma$  and  $\nu\acute{\omicron}\varsigma\omicron\varsigma$ , on which most recently Jacobsohn, *Hermes* XLIV, 79 ff.

55.  $\beta\rho = \varphi\rho$ . Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 175 ff.



57, 58. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

58*b*. In connection with Argol. *ἰαρός* mention should have been made of *ἰκέρας*, no. 75. Cf. Sommer l.c., 24.

59.1. Meister, Dorer und Achäer I, 7 ff. Meister's view that the change was restricted to Sparta is untenable. A new exception is our no. 69. See also p. 288.

59.2. Meister *ibid.* 55 ff.

60. Weisschuh, De rhotacismo linguae Graecae.

60.1. Meister II, 49 ff.

60.3. Hoffmann III, 576 ff.

61. Kretschmer, K.Z. XXXII, 513 ff. Buck, Class. Phil. II, 247 ff.

61.6. *ἥμιος* (τὸ *ἥμιον*) in Phocis, Rhodes, and Astypalaea is probably a contamination of *ἥμισσος* with *ἥμιος* of the *κονή*.

63. On Cret. *Πύτιος*, Meister, Dorer und Achäer I, 78 ff.

64. Meister, Dorer und Achäer I, 25 ff.

67. Kretschmer, K.Z. XXII, 426 ff. Jacobsohn, K.Z. XLII, 264 ff.

68. Brugmann, Gr.Gr. 112 ff., with literature cited.

68.2. In calling the *γ* of *γέφυρα* unexplained I had overlooked for the moment the probable explanation that it is due to dissimilation from the *φ*. So also Dor. *γλέπω* (Alcman), *γλέφαρον* (Alcman, Pindar, etc.) = *βλέπω*, *βλέφαρον*. Cf. Solmsen, Ueber dissimilations- und assimilationserscheinungen bei den altgriechischen gutturalen, 5; Mansion, Les gutturales grecques, 60.

68.4*a*. *δαύχνα* is now attested for Cyprian also. Cf. *Δαυχναφορίω*, Meister, Ber. Sächs. Ges. 1908, 2 ff.

69.3. Schulze, K.Z. XXXIII, 318 ff. Kretschmer, K.Z. XXXV, 608.

69.4. Like *ἐππασις* is *ἀππασάμενος*, from *\*ἀν-ππᾶ-*, in the new fragments of Corinna.

71*a*. Brugmann, Gr.Gr. 80. Jacobsohn, K.Z. XLII, 274.

72. Solmsen, A. M. 1906, 347 ff.; Beiträge zur griechischen Wortforschung I, 106 ff.

73 ff. On relics of Aeolic *νν* etc. in Chios and other once Aeolic, later Ionic, territory in Asia Minor, see 184*a*; at Eleusis (*Ἰμμάραδος*), Solmsen, Rh. M. LVIII, 623; in Macedonian, Solmsen, I. F. VII, 48, Hoffmann, Die Makedonen, 125 ff.

76. On the difficult question whether in the intermediate stage of the development of *σμ* etc. *σ* became *z* or *h*, cf. Sommer, Griech. Lautstudien, 25 ff. and the literature cited.

77.2.  $\nu\sigma$  + consonant may arise in new formations and undergo the same development as secondary intervocalic  $\nu\sigma$ . Cf. Lesb. *ἔκκοιστος*, 116*a*, and Coreyr. *ἐκλογεύουσθω*, 140.3*b*.

77.3. *ἀνήκουσαν* etc. in a late inscription of Cyrene I suspect of being an artificial, not an inherited, Aeolism. Cf. *Class.Phil.* II. 272.

80. For  $\rho\rho$ , especially in Boeotian, cf. Solmsen, *Rh.M.* LIX, 486 ff. But in just what dialects, besides Attic, West Ionic, Arcadian, Elean, and Theran,  $\rho\rho$  is to be recognized as normal, cannot be determined with any certainty from the existing evidence. In some dialects where we find a few examples both of  $\rho\rho$  and of  $\rho\sigma$ , or even of  $\rho\sigma$  only, the latter may be so late as to be easily attributable to *κοινή* influence. But it is also possible that in some dialects  $\rho\rho$  was only an occasional colloquialism and that  $\rho\sigma$  was preserved, even without external influence, in careful speech. Cf. 86, p. 68. The isolated *κάρρων* (also in Tim. Locr. and Plut. Instit. Lac.) is especially significant. But we do not feel warranted as yet in assuming that  $\rho\rho$  was common to the West Greek dialects in general.

81. For  $\tau = \sigma\sigma$  in Ionic, cf. 4.4.

81*a*. On late Cretan *θάλαθθα* etc., cf. Thumb, *Neue Jb.* 1905, 391; Meister, Dorer und Achäer I, 68 ff. But against the latter's understanding of *εγραπσε* of the Law-Code as *ἐγράπισε = ἐγράφθη*, cf. Jacobsthal, *I.F.* XXI, Beiheft, 18 ff.

81*b*. Schulze, *Gött.Gel.Anz.* 1897, 900 ff.

82. Lagercrantz, *Zur griech. Lautgeschichte*, 19 ff. For  $\sigma\sigma$  add Coan *δσσος*, Calymn. *δικασσέω*.

84. On the question of Megarian  $\delta\delta$  or  $\zeta$ , cf. Lagercrantz, *Zur griech. Lautgeschichte*, 27. Meister, Dorer und Achäer I, 160. Earlier inscriptional evidence is needed to settle the matter.

The Rhodian vase with the inscription containing *Δεῖς* is now published by T. L. Spear in *Am.J.Phil.* XXIX, 461 ff. There seems to be no reason to doubt its Rhodian provenance.

84*a*. Note also Boeot. *φράττω* (Corinna) = *φράζω*.

85.1. Buck, *Class.Phil.* II, 266, with literature cited.

86 and 96. Mucke, *De consonarum in Graeca lingua praeter Asiaticorum dialectum Aeolicam geminatione*.

87. On *δάκτυλος*, cf. Brugmann, *I.F.* XI, 284 ff.

88. Kretschmer, *K.Z.* XXXIII, 603 ff.

89.1. G. Meyer, 304 f. A sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) shows a doubling of dentals after a consonant, e.g. *ὀκττώ, ἔκττη, ἡνείχθησαν*, and, in sentence combination, *ἐκ ττώ, ἐκ ττών*.

89.3. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 165 ff.

89.5. Brugmann, Grundriss II.i, 44 ff., with literature cited.

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss. Arg. IX, 351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.1. The type of crasis seen in *τᾶριστερόν*, that is really elision as we believe, is the usual one in Argolic. Another instance is seen in *Πολυμέδης ἐποίηε ἡαργείος* (ὁ Ἀργείος), B.C.H. XXIV, 448. Epid. *ταῖσκαπιεῖ* (τῶι Αἰσ-) is disputed, cf. IG. IV. 1203. Cf. also Rhod. *Ἀμοιβίχῳ* (ὁ Ἀμ-), no. 97; Arc. *τὰπόλλωνι* (τῶι Ἀπ-), Ἐφ. Ἀρχ. 1903, 178.

94.6. See above, p. 290.

94.7, end. In view of the frequent elision in Argolic (above, note to 94.1), Aegin. *hoikos* is more probable than *hōikos*.

95. Günther, Die Präpositionen in den griechischen Dialektinschriften, I.F. XX, 37 ff. Solmsen, Rh. M. LXII, 329 ff. Kretschmer, Die Apokope in den griechischen Dialekten, Glotta I, 34 ff.

*πέρ* before vowels, as in Delph. *πέροδος*, occurs also in Thess. *πὲρ ἱερῶν*, no. 28.40, Cypr. *περ' Ἐδάλιον*, no. 19.27, in Boeot. *περάγῃς* = *περιαγῃς*, in the new Corinna fragments, and in the Locrian or Aetolian ethnicon *Περόχθεος* A.M. XXXIII, 30.

With Thess. *ἀπ*, *ὑπ*, cf. *ἀππέμψει* and *ὑββάλλειν*, once each in Homer.

102. Sommer, Zum inschriftlichen *νῦ ἐφελκυστικόν*, Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner, Basel 1907.

105.1 a, 2 b. Solmsen, Rh. M. LIX, 494 ff.

106.1 a. Thess. -οι from -οιο, Ahrens I, 222; Hoffmann II, 533; J. Schmidt, K.Z. XXXVIII, 29 ff.; as original locative, Brugmann, Gr. Gr. 225; as original genitive in -οι and cognate with Lat. -i, etc., Kretschmer, Glotta I, 57 ff. I am convinced of the correctness of the first-named view, as preferred in the text. -οιο occurs IG. IX. ii. 458, 459, 511, 1036.

On Cypr. -ὄν, E. Hermann, I.F. XX, 354 ff., but the explanation is not convincing to me.

106.2. On distribution of -οι, Buck, Class. Phil. II, 266.

107.1. Keil, Gött. Nachr. 1899, 151 ff.

107.3. On -εσσι, Buck, Class. Rev. XIX, 249 ff.; Class. Phil. II, 273 ff. On -οις (cf. also 226, 279), G. Meyer 475, and most recently Sommer, I.F. XXV, 289 ff.

107.4. Buck, Class. Phil. II, 266 ff., with literature cited.

Cret. *θυγατέρας* etc. It is of course not accidental that the analogical introduction of -ας beside -ας (*θυγατέρας* also occurs) is found in just that dialect in which the *ā*-stems show by-forms in -ας and -ας (104.8).

108.2. On the question of Thess. Ἰπποκράτεις etc., cf. Hoffmann, Philologus LXI,245, LXII,155 ff.; Bechtel, Hermes XXXVII,631 ff.

Boeot. Μένει etc. (full material in Sadée, De Boeot. tit. dial., 50 ff.) are generally taken as  $\tau$ -stem forms, either vocatives or nominatives without  $s$ . Cf. Kretschmer, K.Z. XXXVI,268 ff.; Meister, Ber. Sächs. Ges. 1904,32. But as forms in  $-\eta$  are not found in the dialects which keep the  $\tau$ -inflection, while vocatives in  $-\eta$  from  $\sigma$ -stems are known and Boeotian shows the  $\sigma$ -inflection in other case-forms, we prefer to assume that these forms too belong to the adopted  $\sigma$ -stem type. Still different views, but too general and vague to carry conviction, are expressed by Sadée l.c., and Solmsen, Berl. Phil. Woch. 1906,181.

111.4.  $-\acute{\eta}s$  is probably not from  $-\eta\nu s$ , like  $\beta\acute{\omega}s$  beside  $\beta\acute{o}\nu s$  from  $*\beta\acute{o}\nu s$  (37.1), but owes its  $\eta$  to the analogy of  $-\eta\sigma$  etc. Dat. pl. Μαντινῆσι in an Elean decree (SGDI.1151.17) shows a similar extension of  $\eta$  at the expense of  $\epsilon\nu$ , and is perhaps the Arcadian, rather than a true Elean, form.

112.6. Cf. Lac. dual ἐπάκοε beside ἐπακόῳ, no. 67, note.

114.1. The new fragments of Corinna bring the first evidence of  $\acute{\iota}a$  in Boeotian. On the use of Cret.  $\acute{\iota}\acute{o}s$ , Buck, Class. Phil. I,409 ff. On πρῶτος, πρᾶτος, Buck, Class. Phil. II,255 ff.

114.3. With τρῖς as nom., and τέτορες as acc. (107.4), cf. τέτορας as nom. in inscriptions of Tauromenium, SGDI.5223 ff.

114.5. πεντός is attested also for Amorgos (IG. XII.vii.301.5), but here it is due to the analogy of πέντε, not to assimilation of  $\pi\tau$  to  $\tau\tau$  as in Crete.

116. On Lesb. εἰκοστός etc., Buck, Class. Rev. XIX,242 ff. Thess. ἵκοστος occurs IG. IX.ii.506.47.

119.2a. J. Schmidt, K.Z. XXXVI,400 ff.

122. On the distribution of τοί and οἱ, cf. Solmsen, Rh. M. LX,148 ff.; Buck, Class. Phil. II,253. But the West Thess. τοί there mentioned is to be taken as dat. sg. τῶι as read IG. IX.ii.241.

123. Cf. also Thess. οὔννε, IG. IX.ii.460.5.

125.1. Buck, Class. Phil. II,259 ff.

126. Elean should have been mentioned among the dialects which show the relative use of the article. Cf. no. 60.11,12.

129.2a. On Locr. φόρι, cf. Wackernagel, Rh. M. XLVIII,301 ff.; J. Schmidt, K.Z. XXXIII,455 ff.

129.3. Buck, Class. Rev. XIX,247.

132.2. Buck, Class. Phil. II,256. While it would be not at all surprising to find θραι etc. in other dialects than West Greek and Boeotian (cf. 224a), we know no certain examples as yet. Arc. τ[ε]ιδενί, as read by Wilhelm, A.M. XXXI,228, is very doubtful.



- 132.4. J. Schmidt, K.Z. XXXII, 412 ff.
- 132.9. Buck, Class. Phil. II, 255. Boeot. *ποκα*, *οὔποκα* are now attested in the new fragments of Corinna. Lac. *δῆκα*, 'Εφ. 'Αρχ. 1900, 159.
- 132.9a. Cret. *ᾄς* always means *so long as*, never *until*. Cf. Jacobsthal, I.F. XXI, Beiheft, 118. So in Heraclian (Heracl. Tab. I. 100), *until* being expressed by *ἄχρι ὧ*.
- 133.5. Delph. *ἕξος* (not in Wendel's Index) B.C.H. XXII, 321.
- 135, 136. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F. XX, 1 ff.
- 135.4. Buck, Class. Phil. II, 264, with literature cited.
- 135.6a. Of the numerous discussions of the relation of *πρός* to *πρότί* the most recent is that of Jacobsohn, K.Z. XLII, 279 ff.
- 135.6b. J. Schmidt, K.Z. XXXVIII, 17 ff. Thumb, Neue Jb. 1905, 396. Zubatý, I.F. Anz. XXII, 59 ff. Kretschmer, Glotta I, 41 ff.
- 136.2. In addition to Miss Kellermann l.c., 75, and Günther l.c., 132, cf. Solmsen, Rh. M. LXI, 495 ff.
- 136.8. On Delph. *ἀντὶ φέτεος*, Buck, I.F. XXV, 259 ff.
- 136.11 (addition). *ὑπό* instead of usual *ἐπί* with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).
- 138.3. Buck, Class. Phil. II, 256 ff.
- 139.2. For *-νθο* etc. we prefer the older explanation, as given in the text, to Schulze's suggestion quoted by Sadée, De Boeot. tit. dial., 23.
141. Buck, Class. Phil. II, 257 ff., with literature quoted.
142. Buck, Class. Phil. II, 251 ff.
143. Schulze, K.Z. XXXIII, 126 ff.
- 144a. For Ion. *ἦνεκα*, add *ἦνείχθησαν* from Ephesus (see above, to 89.1).
- 146.1. *λελάβηκα* is also Arcadian, cf. no. 18.14.
- 147.3a. Solmsen, K.Z. XXXIX, 215.
148. G. Meyer, 203, 413. Meisterhans 169. Hatzidakis, 'Αθηνά VIII, 458 ff.
150. Schulze, Hermes XX, 491 ff. Solmsen, Rh. M. LIX, 161 ff. Until recently all the known East Ionic examples were from Chios, Teos, or Erythrae. Now also from Miletus *ἐξαμόσει* SGDI. 5496, *κατακτείνουσιν* Jb. Arch. Inst. 1906, Anz., 16.
- 151.1. On aor. subj. *σᾶ* cf. Solmsen, Rh. M. LXI, 164 ff. That Arc. *βωλεύσανται*, Inscr. v. Magnesia 38.46, wrongly corrected to *βωλεύσ(ω)νται* by Kern, belongs here, is pointed out by Meister, Ber. Sächs. Ges. 1904, 10, and had also been recognized independently by me. But Epid. *πούησαι*, reckoned here by Solmsen, I prefer to regard as an optative (177).

151.2. There is no certainty that Thess. *δυνάεται* (no. 27) and Arc. *κακριθέε* (no. 16.15) are to be so understood, rather than as *δυνάεται*, *κακριθέε*, though we regard the former as more probable. The Arcadian form is also taken by some as *κακριθέε*  $\tilde{\epsilon}$ , and the contracted *ἐσδοθῇ* occurs in the later no. 18.52.

152.4. A still different type, with the optative sign added directly to  $\sigma$ , is seen in Cret. *φέρκσιεν* SGDI.4982, and also in *διαλύσιαν* ibid.5004, if the latter is really an optative.

157. Hoffmann I, 263 ff., II, 574 ff. Buck, Class. Phil. II, 274 ff.

158. Buck, Class. Phil. II, 265.

159. In Delphian there are several other examples of *-ώω* (see Wendel's Index 190 ff.) but none certain of *-ήω*. For *συλῆοντες*, which occurs twice among over two hundred instances of *συλέοντες*, is perhaps only a graphic variant. Cf. J. Schmidt, Pluralbildung d. idg. Neutra, 329. For Boeotian add *στεφανώμεν* from Thespieae, B.C.H. XXV, 361. *στεφανῶι* occurs also at Eleusis, but here only as the result of the confusion between *οι* and *ωι* (Meisterhans 66). It is not clear whether the late Lesb. *τίμαι*, *στεφάνοι* are from *-αι*, *-ωι* or from *-αι*, *-οι* (in either case we should expect *στεφανῶι*), or are simply the Attic forms and to be accented *τιμῶι*, *στεφανῶι*.

161.1. J. Schmidt, Ber. Berl. Akad. 1899, 302 ff.

161.2. J. Schmidt, Pluralbildung der idg. Neutra, 326 ff. For Dor. *μοιχᾶω* (Cret. *μοικῶν*) = usual *μοιχεύω*, cf. Wackernagel, Hellenistica, 7 ff.

164.3. For *-σις* cf. Buck, Class. Rev. XIX, 244 ff.

164.7. Solmsen, Beiträge zur griech. Wortforschung I, 116 ff.

164.8. Buck, Class. Phil. II, 267. Jacobsohn, Philologus LXVII, 29. Solmsen, Beiträge zur griech. Wortforschung I, 98 ff.

165.4. The origin of this class, which is of course to be distinguished from that of the agent-nouns in Att. *-ών*, Ion. *-ών*, but Dor. *-άν*, from *-άφων* (41.4), is obscure. Cf. Brugmann, Grundriss II, 301.

166.1. Buck, Class. Phil. II, 267. Solmsen, Beiträge zur griech. Wortforschung I, 98.

166.2. Solmsen, Rh. M. LIX, 498 ff.

168 a-d. Sadée, De Boeot. tit. dial. 17 ff. Solmsen, Rh. M. LVIII, 603 ff., LIX, 596 ff.

169-178. Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p. 296), may be mentioned: K. Meister, Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften, I. F. XVIII, 133 ff.; Rüttgers, De accusativi, genetivi, accusativi usu in inscriptionibus archaicis Cretensibus, Bonn 1905; Jacobsthal, Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften, I. F.

XXI, Beiheft; Edith Frances Claplin, *The Syntax of the Boeotian Dialect* (Bryn Mawr dissertation).

174. Jacobsthal, l.c., 87 ff., whose Arcadian examples, however, should be replaced by those given in our text.

176. Jacobsthal, l.c., 93 ff.

177. Jacobsthal, l.c., 90 ff.

178. Jacobsthal, l.c., 83 ff.

179. Buck, *Class. Phil.* II, 258 ff., with literature cited. Jacobsthal, I.F. XXI, Beiheft, 143 ff. Jacobsohn, *K.Z.* XLII, 153.

182. Among the important Ionic characteristics should have been mentioned: Contraction of *ση* to *ω*. 44.2.

274-280. Thumb, *Die griechische Sprache im Zeitalter des Hellenismus*. Buck, *The General Linguistic Conditions in Ancient Italy and Greece*, *Class. Journ.* I, 99 ff.<sup>1</sup> Wahrmann, *Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus*.

279. More commonly known as the Achaean-Doric *κοινή*, after Meister II, 81 ff. See Buck, *The Source of the so-called Achaean-Doric κοινή*, *A.J. Ph.* XXI, 193 ff.

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<sup>1</sup> The portion of this article which deals with Greece, and also the statements in the text, are condensed from a more comprehensive but unpublished study of this subject.

## CORRECTIONS AND ADDITIONS

### TO BUCK'S INTRODUCTION TO THE STUDY OF THE GREEK DIALECTS

Class-room use has disclosed to the author a number of misprints which had escaped notice in proofreading, and also some errors of statement. A few have been brought to his attention by others in private communications or reviews, for which thankful acknowledgment is made here.

The author also takes this opportunity to add from recently-discovered inscriptions a few forms which are of especial interest, in connection with certain sections of the grammar. The most important new sources, and those from which the new forms cited below are taken unless otherwise stated, are the following:

Arcadian. An inscription of about 300 B.C. from Orchomenos. Premierstein, A.M.XXXIV, 238 ff.; Meister, Ber.Sächs.Ges.1910, 11 ff.; Solmsen, *Inscriptiones Selectae*<sup>3</sup> no.2.

Argolic. A fifth-century inscription from Argos. Vollgraff, B.C.H. XXXIV, 331 ff.; cf. also Buck, *Class.Phil.* VI, 219 ff. A sixth-century epitaph from Methana. Premierstein, A.M.XXXIV, 356 ff.; Solmsen, *Inscriptiones Selectae*<sup>3</sup> no.25.

Cyprian. Various inscriptions published by Meister. *Abh.Sächs.Ges.* 1909, 305 ff.; Ber.Sächs.Ges.1909, 1 ff., 1910, 233 ff.; Ber.Berl.Akad.1910, 148 ff.

P. 18, 5. Cf. now Cypr. *πλότει* = *πλάτει*.

P. 20, 10. Cf. now Arc. *προδεδικασμί[ν]as*, *δ[ια]βωλενσαμίνος*, *Ἐρχομίνιοι*, *Ἰνάλιον*, Cypr. *Ἀρχομίνες*, *κάθιν* (= *κά-θεν*). But Cypr. *Μιγαλαθέω* (to *μεγαλο-*), *κάθισαν*, etc., show that the close pronunciation of *ε* was not confined to the position before *ν*; and this explains the fact that *Ἐδάλιον*, *Κέτιον* were rendered *Ἰδάλιον*, *Κίτιον* by other Greeks. Cf. especially Meister, Ber. Berl.Akad.1910, 153.

P. 21, 12. Cf. now Delph. *ματάρα*, Oest.Jhrh.XIII, 44.



- P. 25, **22**, last line. Cf. now Arc. ὄνδικα, and ὄν[τέλλη] A.M.XXXIV, 253 ff.
- P. 31, **37.1**. βῶς also Cyprian (βῶσί).
- P. 35, **41.3**. ἀέλιος also Arcadian, A.M.XXXIV, 253.
- P. 35, l. 20. λῆός does not occur in Homer, who has only λαός, but in Hipponax.
- P. 36, **42.1**, second paragraph, l. 4. Also Cypr. *ῥέρι*.
- P. 38, **43**, l. 11. For τεληος read τέληος.
- P. 45, **52 c**, l. 4. For Skt. *vac* read Skt. *vac-*.
- P. 46, **53**. A new Argolic example of especial interest is ὄρις, the first actual occurrence of *ῥ* in this word (cf. Lat. *ovis* etc.).
- P. 47, **55**. Cf. now Arc. ἐπὶ ῥήσι.
- P. 50, l. 2 from end. Delete "and perhaps" to end of line. See below, to p. 210.
- P. 51, **58 d**, l. 5 from end. For ἱερος read ἱερός.
- P. 56, **65**, l. 7. Delete θύσθεν to next comma. See below, to p. 177.
- P. 56, **65**, l. 3 from end. Cf. now Argol. (Methana) ἐντάδε = ἐνθάδε.
- P. 58, **68.4**, l. 3. But now ὁκοῖα in an inscription from Erythrae, Abh. Berl. Akad. 1909, II, p. 37.
- P. 64, **78**, last paragraph. Cf. now Argol. (Methana) ποιφέσανς.
- P. 66, l. 4 from end. For δ̂ read δι̂.
- P. 74, ll. 4 ff. Cf. now Arc. κεύορ[κ]έντι = καὶ εὐ̂.
- P. 88, **114.5**. For πεμπτός, πεντός read πέμπτος, πέντος.
- P. 93, **124**, ll. 3 ff. Also Arg. οὔτο = τοῦτο. Hence **220.3** belongs under **218**.
- P. 95, **132.2**. Also Arg. *hī* = εἶ. Cf. Buck, Class. Phil. VI, 220.
- P. 95, **132.4**. Also Arg. *hópni*.
- P. 95, **132.4**, l. 3. For πλίσι read πλίσι.
- P. 99, **135.4**, l. 3. Delete "but once" to end of line. Cf. Buck, Class. Phil. VI, 220.
- P. 106, **140.3 b**. Cf. now Arg. ποιγραφάνσθῳ, which, ranging itself beside Coreyr. ἐκλογιζούσθω, makes preferable the view presented in the text only as an alternative possibility, namely that we should read Epid. φερόσθῳ, early Att. ἐπιμελόςθων, etc.
- P. 110, **149**, and p. 115, **159**. Cf. now first singular subjunctive Arc. ἀψεν-δῆων. For different views as to the final ν cf. Schulze, A.M.XXXIV, 258; Meister, Ber. Sächs. Ges. 1910, 24; Solmsen, Rh. M. LXVI, 319 ff. Probably secondary ending added to regular -ω, as sometimes in Homer -ωμι beside -ω. Cf. opt. in -οιν beside -οιμι for earlier -οια.
- P. 112, **152**. First singular optative Arc. ἐξελαίνουα is the first occurrence of a form long since assumed by comparative grammar (cf. Skt. *bhareyam*).
- P. 112, **153.2**. Arc. -ην also at Orchomenos.

P. 113, 155.2. Delete "and Arcadian" and "Arc.  $\theta\acute{\upsilon}\sigma\theta\epsilon\nu$ " to end of paragraph. See below, to p. 177.

P. 132, 191.1). For  $\epsilon\acute{\upsilon}\chi\omicron\lambda\acute{\alpha}$  read  $\epsilon\acute{\upsilon}\chi\omega\lambda\acute{\alpha}$ .

P. 132, 191.2).  $\delta\acute{\omega}\mu\alpha$ , *temple*, and  $\acute{\alpha}\mu\alpha\rho$  are now attested for Cyprian also.

P. 133, 193.4. Delete. See correction of 155.2.

P. 134, 198.7. For  $\epsilon$  read  $\acute{\epsilon}$ .

P. 136, 206.10. Belongs under 207. See correction of 155.2.

P. 138, l. 6. For Thessaliotis read Pelasgiotis.

P. 146, l. 4.  $\gamma\rho\acute{\alpha}\phi\omicron\varsigma$  =  $\gamma\rho\acute{\alpha}\mu\mu\alpha$  is now attested for Arcadian also.

P. 146, 243.5. For 164 read 64.

P. 149, 253.5. For 165.7 read 164.7.

P. 164, no. 1 B. Change colon to position after  $\kappa\acute{\alpha}\gamma\acute{\omicron}$ , which certainly goes with the preceding, as long since suggested by Bentley and others. Cf. references in SGDI.5531, note.

P. 166, notes, l. 9 of first column. For "not" read "rarely." Cf. Thesaurus and Herwerden<sup>2</sup> s.v., also Hoffmann II, nos. 120, 156.

P. 169, no. 7. For  $\epsilon\mu\grave{\iota}$  read  $\acute{\epsilon}\mu\grave{\iota}$ .

P. 170, notes, l. 3 of first column. For  $\mu\epsilon$  read  $\mu\acute{\epsilon}$ .

P. 174, no. 16. For new readings and discussion, cf. now Hiller von Gärtringen, Abh. Berl. Akad. 1911 Anhang, and Meister, Ber. Sächs. Ges. 1911, 193 ff.

P. 175, ll. 1, 4, 5, etc. For  $\acute{\epsilon}\nu\alpha\iota$  read  $\acute{\epsilon}\nu\alpha\iota$ .

P. 177, note to ll. 23 ff. Delete "to the sacrifice" and the note on  $\theta\acute{\upsilon}\sigma\theta\epsilon\nu$ . This is to be taken as an adverb  $\theta\acute{\upsilon}\sigma\theta\epsilon\nu$  =  $\theta\acute{\upsilon}\rho\alpha\zeta\epsilon$ . Cf. Arc.  $\theta\acute{\upsilon}\rho\delta\alpha$ .  $\acute{\epsilon}\xi\omega$  (Hesychius). So already Ziehen, Leges Sacrae, p. 195, but without explanation of the formal relation, which was first supplied by Hatzidakis, *Ἐπετηρὶς τοῦ ἔθνηκού Πανεπιστημίου* 1906, pp. 62 ff., 384. It is from  $*\theta\acute{\upsilon}\rho\text{-}\sigma\theta\epsilon\nu$  formed after the analogy of  $\pi\rho\acute{\omicron}\sigma\theta\epsilon\nu$  etc.

P. 177, note to l. 28. An Arcadian  $\acute{\alpha}\pi\nu\delta\omicron\sigma\mu\acute{\omicron}\varsigma$  =  $\acute{\alpha}\pi\acute{\omicron}\delta\omicron\sigma\iota\varsigma$  is now quotable ( $\acute{\alpha}\pi$ ]υδοσμών A.M. 1909, 239).

P. 178, no. 18, lemma. Date fourth rather than third century B.C., according to Wilhelm, Beiträge zur griech. Inschriftkunde 21.

P. 179, l. 2. For  $\epsilon\acute{\iota}\ \kappa'$  read  $\epsilon\acute{\iota}\kappa$ .

Pp. 181 ff., no. 19, ll. 6, 16. For  $\acute{\epsilon}$  read  $\acute{\epsilon}$ .  $\acute{\epsilon} \dots \nu\upsilon$  like Hom.  $\eta\ \nu\upsilon$ . Cf. Skias, *Ἐφ. Ἀρχ.* 1893, 62.

P. 182, l. 1. For  $\acute{\alpha}\tau\epsilon\lambda\epsilon\nu$  read  $\acute{\alpha}\tau\epsilon\lambda\acute{\epsilon}\nu$ .

P. 191, notes, l. 4 of first column. For 167.9 read 164.9.

P. 197, l. 2. For  $\tau\acute{\omicron}$  read  $\tau\grave{\upsilon}$ .

P. 200, l. 11. For  $\omicron\upsilon\pi\acute{\epsilon}\rho$  read  $\omicron\upsilon\pi\acute{\epsilon}\rho$ .

P. 200, notes. For similar harsh anacolutha cf. Fraenkel, K.Z. XLIII, 212 ff.

- P. 204, notes, last line of second column. For 22.2 read 222.
- P. 205, no. 49, last line. For πεν[τέ]κεντα read πεν[τέ]κοντα.
- P. 206, no. 50. Instead of ἐς τὸ [Ἐ]υδρόμον the correct reading is ἐς τοῦ δρόμον. For resulting change in interpretation, see author's note in Class. Phil.VII,78 ff.
- P. 207, notes, last line of first column. For ἡδε read ἡόδε.
- P. 207, note to l. 45. Read *for each year, yearly*, to accord with the view preferred in 136.8 (cf. also App.).
- P. 209, l. 45 with note. The reading κῆσγόνων with σ is certain, and the query in 100*a*, last line, should be deleted. See Class.Phil.VII,81.
- P. 210, note to l. 47. Autopsy has shown that the reading τὰν ἀκρόθινα is certain. ἀκρόθινα also in Pind.Ol.2.4,10.57.
- P. 212, l. 3. For κυριέουσai read κυριεύουσai.
- P. 212, lines 5-6. For παρεψέτω read παρεχέτω.
- P. 212, l. 13. For Βάγχιος read Βάχχιος.
- P. 218, no. 56, lemma. For IG.IX.iii.333 read IG.IX.i.333; for Roberts 232 read Roberts 239.
- P. 218, no. 56, l. 6. For ἡ|μόλοιν read ἡ|μόλιον.
- P. 220, l. 4. For Ἑλληνοζίκας read Ἑλληνοζίκας.
- P. 221, no. 60, lemma. For Jhrb. read Jhrh.
- P. 224, note to l. 24. Better taken as a blending of two phrases ἄματα πάντα and τὸν πάντα χρόνον. Cf. Meister, Abh.Sächs.Ges.1909,326.
- P. 230, no. 73, last line. For μικιγιδδομένων read μικιχιδδομένων.
- P. 240, notes to no. 77, l. 5 of first column. For τελαμο read τελαμό.
- P. 243, l. 2. For φερόσθῳ read φερόσθῶ. See above, to p. 106.
- P. 243, l. 6. For θελειαν read θέλειαν.
- P. 247, notes, l. 5 of second column. For uncontracted read contracted.
- P. 248, no. 87, l. 4. For πένθησαν read πένθεσαν.
- P. 251, notes, l. 9 of second column. For 160 read 145.
- P. 262, last line of text. For στατέρα read στατῆρα.
- P. 265, next to last line of text. For κῶτι read κῶτι.
- P. 265, notes, first column, next to last line. For *half* read *double*.
- P. 266, l. 6. For ἀποθήμεν read ἀποθέμεν.
- P. 267, l. 9. For μὲ read μέ. Similarly p. 273, l. 11, p. 274, ll. 1, 14, 22, p. 275, l. 17. See p. 261, notes, second column.
- P. 267, l. 15. For ἐκοσμίων read ἐκόσμων.
- P. 270, next to last line of text. For ἄλλοι read ἄλλοι.
- P. 272, l. 3. For καταλιπον read καταλιπόν.
- P. 285. Under Boeotian add: Bittenweiser, Zur Geschichte des böotischen Dialekts, I.F.XXVIII,1 ff.

P. 286. Under Cretan add: Brause, Lautlehre des kretischen Dialekts, Halle 1909. Kieckers, Das Eindringen der κοινή in Kreta, I.F.XXVII, 72 ff.

P. 292, 61. For K.Z.XXXII, 513 ff. read K.Z.XXX, 565 ff.

P. 292, 67. For K.Z.XXII, read K.Z.XXXI; add Schrijnen, K.Z.XLIV, 17 ff.

P. 295, 114.5. For πεντός read πέντος.

P. 300. Delete *ἡκρόθινα*, leaving *ἀκρόθις*. See above, to p. 210.

P. 300. Delete *ἄματα* Aetol. = *ἄδόλως*. See above, to p. 224.

P. 301. Insert *ἀποπιπράσκω*, *sell*, with reference to p. 166, as corrected above.

P. 303. *γράφος* El., add Arc.

P. 308. Insert *θείκα* Boeot. (no. 44) = *διαθήκη*, *will, testament*.

P. 308. For *θύσθην* etc., read *θύσθεν* Arc. = *θύραζε*. See above, to p. 177.

P. 309. Insert *κα(λ)λίτερος* El. = *καλλίων*.

P. 310. Insert *κατακείμενος* Cret., used in technical sense of *one whose person is held for debt*.

P. 311. For *λάξομαι*, *λάξυμαι* read *λάζομαι*, *λάζυμαι*.

P. 314, col. 1. *πέτευρον* = *σανίς*. Other occurrences are cited by Wilhelm, Beiträge zur griech. Inschriftkunde p. 242. Cf. also *πετεύριον* (Erythrae), Oest. Jhrh. XIII, Beiblatt p. 25.

P. 314, col. 1. For *πατριῶιδκος* read *πατρῶιδκος*.

NOTE. — This list of corrections and additions will be furnished upon application to the publishers to any owner of "Greek Dialects."





## GLOSSARY AND INDEX

In the alphabetical arrangement the presence of  $\varsigma$  is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus (Ϝ)ικατι, i.e.  $\varsigma$ ικατι or ικατι, stands in the position of ικατι, and να(Ϝ)ός in the position of ναός. ϙ stands in the position of κ.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g.  $\tilde{\epsilon}$ ,  $\tilde{o}$ ,  $\tilde{h}$ , by η, ω,  $\tilde{c}$ , or Cret. π, κ, by φ, χ. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in Clarendon type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heracleian Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

ά = á. 58 a

ἀράταται Lac. 53

ἀβέλιος Cret. = ἥλιος. 41.3

ἀβλοπία Cret. = ἀβλαβία. 5

ἀγαῖος Delph., *admirable, wonderful* (?) Cf. Etym. Mag. ἀγαῖος ἐπιφθονὸν ἢ θαυμαστόν. No. 51 D38, note

ἄγαλμα = ἀνάθημα. No. 35, note

ἄγαλματοφῶρ El. = ἱερόσυλος. 107.1, no. 60.13, note

ἄγαρρις West Ion., *assembly*. 5, 49.2, 80 with a

Ἀγασιλέφῳ Eub. = Ἀγασίλω. 41.4, 53

ἄγέλαι Cret., *bands* in which the Cretan youth were trained

ἀγέλαοι Cret., *erhebi*, members of the ἀγέλαι. 31, no. 113.11, note

ἄγερσις East Ion., *assembly*. 49.2

Ἀγλαω-, Ἀγλω-. 41.2

ἀγνέω = ἄγω. 162.6. ἀχνηκός, 66

Ἀγόλαος Meg. = Ἀγέλαος. 167

ἀγορά Delph., Thess. = ἐκκλησία

ἀγορανομέω Thess., *preside over the assembly*, like Att. ἐπιστατέω. See preceding. In other states the ἀγορανόμοι were officers in charge of the market etc.

ἀγόρασις Boeot. 164.3

ἀγρέω Lesb., El., ἀνγρέω Thess. = αἰρέω. Lesb. ἀγρέθεντες, καταγ[ρ]έθηι, κατὰγρεντον, προαγρημένω. El. ἐξαγρέον. Thess. ἐφάνγρευθην. So also Lesb. ἀγρεσις, Thess. ἀνγρεσις = αἵρεσις. Cf. Hom. παλινάγρετος, αὐτάγρετος. Akin to ἄγρα

ἀδεαλτώαιε El., from ἀδεαλτώω = ἀδηλῶω, ἀφανίζω. 59.3, 152.4, no. 61.12, note

ἀδελφεός = ἀδελφός. 164.9

ἀδευπιαί Cret. = ἀδελφαί. 71, 164.9

ἀδηλός Heracl., *make invisible*

ἀδηνέως without fraud, plainly. Chian

ἀδηνέως γεγωνόντες, *calling out plainly*, no. 4 B. Cf. Hesych. ἀδηνέως· ἀδόλως, ἀπλῶς, χωρὶς βουλῆς

ἄδος ὁ Ion., *decree*. See ἀνδάνω

ἄελιος = ἥλιος. 41.3

ἄζαθός Cypr. = ἀγαθός. 62.4

ἄζετώ Delph., *convict*. 77.2, no. 53.17, note

Ἀθαββος Delph. = Ἀθαμβος. 69.3

ai West Greek, Aeol. = ei. 134.1, 2 c

ai Dor. etc. = ἦ adv. Cret. ai also final and temporal. 132.5, 8a, 9a

ai Lesb., ai Ion., ai Thess. = ai, 133.6

ἀἰδασμος Ion., *under perpetual lease*. 133.6

αἰφεῖ Cypr., Phoc. = *αἰε*. 53, 133.6

αἰλέω Cret. = *αἰρέω*. 12

αἶλος Cypr. = *ἄλος*. 74b

αἰλότρια El. = *ἀλλότρια*. 74b

αἰμάτιον Coan, *coagulated blood and meat, sausage-meat*. Cf. Hesych. αἰμάτια· ἀλλάντια

αἰμίονος Lesb. = *ἡμίονος*. 17

αἰμις Lesb. = *ἡμις*. 17, 61.6

αἶν Thess. = *αἰε*. 133.6

αἶνος Delph., Meg., *decree*. Cf. Et.

Mag. αἶνος· ψήφισμα and Hesych. s.v.

αἰρεθές Ther. = *αἰρεθελς*. 78

αἶσα, *share*. 191

αἰσιμνάτας, αἰσιμῶντες Meg. = *αἰσινμήτης* etc. 20 with App., 258

Αἰσιόδοος Lesb. = *Ἡσιόδοος*. 17

ἀκεύω Cret. = *ἀχέω*

ἀκρατής Ion. = *ἄκρος*. Cf. καρτερός

ἡακρόθινα τὰ Delph. = *ἀκρόθινα* (or *ἀκρόθις*, reading τὰν ἀκρόθινα). 58c, no. 51D47, note

ἡάκρος Coreyr. = *ἄκρος*. 58c

ἡακροσκίριαι Heracl., *heights covered with brushwood*. 58c

ἄρλανέος El., *wholly, in full*. 55, no. 59.4, note

ἀλία assembly. (1) Delph. (no. 51), used of the meeting of the phratry; (2) Acarn., Coreyr., Heracl., Gela, Agrig., Rheg. = *ἐκκλησία*

ἀλιαία Arg., Mycen. = *ἐκκλησία*

ἀλλασμα. (1) Gela, Agrig., *assembly* (not in technical sense, cf. βουλᾶς ἀλλασμα); (2) Rheg., *decree of the ἄλια*

ἀλλασσις Arg., *act of the ἀλιαία*. 164.3

ἀλιασταί Arc., in form = Att. ἡλιασταί, but title of Tegean officials who enforced penalties, etc. (no. 18)

ἡάλιος Arg. 56

ἄλινσις Epid., *stuccoing*. 77.3a

ἄλιος Dor., ἄλιος Lesb. = *ἥλιος*. 41.3

ῥαλίσσικομαι Thess. = *ἀλίσκομαι*. 52c, 89.1

ἄλλα Lesb., *elsewhere*. 132.5

ἀλλᾶι Cret., Coreyr., *otherwise*. 132.5

ἀλλεῖ Meg., Delph., *elsewhere*. 132.2

ἀλλοπολία Cret. = *ἀλλοθημία*. Cf. Cret. πόλις = *δήμος*

ἀλλότερος Lesb. = *ἀλλότριος*. 19.2

ἀλλόττριος Cret. 89.4

ἄλλυ Arc. = *ἄλλο*, 22

ἄλλυι Lesb., *elsewhere*. 132.4

ἄλυν Cypr., *plantation*. No. 19.9, note

ἄλοργός Ion. = *ἀλουργός*. 44.4

ἄλωμα Boeot. = *ἀνάλωμα*. Not an original uncompound form, but abstracted from ἀνάλωμα. Hence the absence of *φ*

ἄμᾶρα Locr. = *ἡμέρα*. 12, 58b

Ἀμάριος Ach. 12

ἄματα Aetol. = *ἀδόλως*? No. 62.2, note

ἄμβρ[ό]την Lesb. = *ἀμαρτεῖν*. 5, 49.2a

ἄμει Delph. = *ομοῦ*. 132.2

ἄμέν late Cret. = *ἡμεις*. 119.2a

ἄμερα with lenis. 58b

ἄμές, ἄμές. 57, 58b, 76, 119

ἄμθρέω Ion. = *ἀριθμέω*. 88

ἄμμες, ἄμμε Lesb., ἄμμέ Thess. = *ἡμεις*, *ἡμέας*. 76, 119

ἄμμόνιον Delph., *penalty for delay*. From ἀναμένω. Cf. Hom. καμμονή = *καταμονή*

ἄμοιρά Corinth. = *ἀμοιβή*. 51a

ἄμπ- in early Cretan words, see under ἄμφ-

ἄμπελωργικός Heracl. = *-ουργικός*. 44.4

ἄμπώλημα Heracl., *rebate*. Heracl. Tab. I.108ff., note

ἄμφαίνομαι Cret. (e.g. ἀμπαίνε(θ)θαι, ἀμπανάμενος, ἀπανάμενος, ἀμπαντος, ἀνπαντος), *adopt*

ἄμφανσις Cret. (ἀνπανσιν), *adoption* (act of). 77.3a

ἄμφαντός Cret. (ἀνπαντός), *adoption* (condition of, i.e. state of being an adopted son)

ἄμφι. 136.7

ἄμφίδημα Cret., *ornament*, gen. sg. ἀνπιδῆμας. 112.5

Ἀμφικτόνες, -κτόνες. 20

ἄμφιλέγω = *ἀμφιλέγω*. 89.3

ἄμφιμωλέω Cret. (e.g. ἀμπιμωλέν), *contend about* (in law), *litigate*. See μωλέω

ἄμφιμωλος Cret. (ἀμπιμωλον), *subject to lawsuit*

ἄμφίσταμαι Heracl., *investigate*. Cf. Hesych. ἀμφίστασθαι· ἐξετάζειν

ἄν = *ἀνά*. 95

ἄν Arc. = *ἄ ἄν*. 58a

ἄν Arc. = *ἄν*. 58d

ἄνάατορ El., see *ἀνατος*

ῥάναξ = *ἀναξ*. 52

ἀνασκηθής Arc., see *ἀσκηθής*

ἄνατος *immune from punishment*. El.

ἀνάατορ, Locr. adv. ἀνάτω(ς). 53

- ἀνδάνω = δοκέω *be approved, voted*, as in Hdt., Cret. ξραδε, Ion. ξαδε = ξδοξε, Locr. *φερδεκτότα* (146.1) = *δεδογμένα*, *ψηφισμένα*. Cf. Ion. *ἄδος* = *δῶγμα*.  
 ἀνδιχάζω Locr., *be of divided opinion*. Cf. Hdt. 6.109 *δίχα γίγνονται αἱ γνώμαι*.  
 ἀνέθαν, ἀνέθιαν, ἀνέθειαν Boeot. = ἀνέθεσαν. 9.2, 138.5  
 ἀνεθείκαιν Thess. = ἀνέθηκαν. 138.5  
 ἀνέθεικε Boeot., Thess. = ἀνέθηκε. 16  
 ἀνεκκλήτως Delph. = ἀνεγκλήτως. 69.3  
 ἀνελόσθο Lac. = ἀνελέσθων. 140.3b  
 ἀνεπίγραφος Heracl. = -γραφος. 5  
 ἀνέστηκε Lac. = ἀνέθηκε. 64  
 ἄνευν Epid. = ἀνευ. 133.6  
 ἄνευς El. = ἀνευ. 133.6, 136.4  
 ἀνῆώσθαι Heracl., from ἀνήμι. 146.4  
 ἀνῆρίθεντος Ion. = ἀνερίθεντος *not venal*. 167 a  
 ἀνιοχῶ Lac. = ἡριοχέω. 9.5  
 ἀννίομαι Cret. = ἀννέομαι. 86.5  
 ἀνόςια Cyp., *impiety*. No. 19.29, note. But neut. pl. *ἀνόσια* also possible; cf. SGDI.3538,3544  
 ἀνπ- in early Cretan words, see under ἀμφ-  
 ἀνταποδιδῶσσα El. = -διδούσα. 89.3  
 ἀντί. 136.8  
 ἀντίμολος Cret., *opponent, defendant*. See μωλέω  
 ἀντιτυγχάνω Arg., Boeot., Delph., Lac. = *παρτυγχάνω happen to be present, or in office* (so nos. 45, 78)  
 ἄντομος Heracl., *road, path*  
 ἄντορος Heracl., *a counter-boundary*  
 ἀντρήιον Cret. = ἀνδρεῖον. 66  
 ἄντρώπος Cret. = ἀνθρωπος. 66  
 ἀνφότερος Locr. = ἀμφότερος. 12  
 ἀνώγω Cyp., 191  
 ἄνδ' Arc., probably ἀνωδα = ἀνωθεν. 133.2  
 ἄνωθα Heracl. = ἀνωθεν. 133.1  
 ἄνῶρος Cret., *not of marriageable age*  
 ἀξιάω Lesb. (ἀξιάσει) = ἀξιώω. 162.2  
 αὐτός East Ion. = αὐτός. 33  
 ἀπ Thess. = ἀπό. 95  
 ἀπαγορεύω Cret., *proclaim*  
 ἄπατος Cret. = ἀνατος, used impersonally, e.g. *ἀγοντι ἀπατον ἔμεν, there shall be no fine for the one who seizes*. 53  
 ἀπελάδονται Locr. = ἀπελαύνονται. 162.4  
 ἀπελευθερίζω Delph., Thess. = ἀπελευθερώω. 162.1. Thess. ἀπελευθεροσθένσα, 18, 77.3  
 ἀπέλλαι Lac. = ἐκκλησίαι. Cf. Ἀελλαιος, name of a month. Ἀπέλλαι Delph., name of a festival corresponding to the Attic Ἀπατούρια  
 ἀπελλαῖα Delph., *victims for the Ἀπέλλαι*  
 ἀπέλλω Lesb. = ἀπειλέω. 75  
 Ἀπέλλων = Ἀπόλλων. 49.3  
 ἀπέταιρος Cret., *one who is not a member of a ταιρεία*. Law-Code II.5, note  
 ἀπεχομένος Arc. = -μένους. 10  
 Ἀπλουν Thess. = Ἀπόλλων. 49.3  
 ἀπόγραφον Cret. = ἀπόγραφον. 5  
 ἀποδεδῶσθαι Boeot. = -δεδῶκασι. 139.2, 146  
 ἀποδείγνυσθαι Eretr. = -δεικνυσθαι. 66  
 ἀποδόσσαι El. = ἀποδοῦσθαι. 85.2  
 ἀπόδρομος Cret., *a minor*. See δρομεύς  
 ἀπορηλέω El. = ἀπειλέω. 75  
 ἀπολογίτασθαι Boeot. = ἀπολογισασθαι. 82, 85.1, 142  
 ἀπομωλέω Cret., *contend in denial, deny*. See μωλέω  
 ἀποπονίοι etc. Cret., see ἀποφωνέω  
 ἀποροαί Heracl., *springs or torrents*  
 ἀποστράψαι Delph. = ἀποστρέψαι. 49.2  
 ἀποτίνοιαν El. = ἀποτίνοιεν. 12 a  
 ἀποφορά Coan, *carrying off*  
 ἀποφωνέω Cret. (ἀποτονίοι etc.), *bear witness*. See φωνέω  
 ἀπασάμενος Boeot. = ἀνακτησάμενος. App. 69.4  
 ἀππεισάτου Thess. = ἀππεισάτω. 68.2  
 ἀπό Arc., Cyp., Lesb., Thess. = ἀπό. 22  
 ἀπυδεδομίν[ος] Arc. = ἀποδεδομένους. 10  
 ἀπυδῶας Arc. = ἀποδούς. 144  
 ἀπυδόςμ[ιον] Arc., meaning uncertain. No. 17.28, note  
 ἀπυτεῖω Arc. = ἀποτίνω. 162.12  
 ἀπύω Arc., *summon* = poet. ἡπύω, ἀπύω. 191  
 ἀπώματος Cret., *under oath of denial*  
 ἄρατρον Cret. = ἄροτρον. 162.2  
 ἀράω Heracl. (ἀράσσοντι) = ἀράω. 162.2  
 φάργον El. = ἔργον. 12  
 ἀργύριος Lesb. = ἀργύρεος. 164.6. ἀργυρα, 19.4  
 ἄργυρρον Thess. = ἀργύριον. 19.3  
 ἀρέσμιον Phoc., *fee, perquisite*. From ἀρέσκω  
 ἡρέσται Locr. = ἐλέσθαι. 12, 85.1  
 φρήν Cret. = φρήν (Att. inser.), nom. of ἀρνός. 52  
 ἄφρέτευε, ἀρήτευε Arg., *presided*. 55



- Ἄρισταιχνος Coan. 69a  
 ἡρήνησις Heracl. = ἄρησις. 58d  
 ἄρρέντερος Arc. = ἄρρη. 80, 165.1  
 ἄρρη Att., ῥάρρη El. 49.2, 80  
 ἄρρη Ther. etc., ἄρης Lac. = ἄρρη. 49.2, 80  
 Ἄρταμης = Ἄρτεμης. 13.2  
 Ἄρταμίτιος = Ἀρτέμισιος. 61.3  
 Ἄρτεμῖα Eretr. = Ἀρτεμῖα. 60.3  
 ἀρτύω Heracl., *devise by will*. Cf. Hesych. ἀρτυμα· διαθήκη, and ἀρτύναι· διαθεῖναι. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare, provide*. Cf. the official titles Arg. ἀρτύναι (no. 78.2, note), Epid. ἀρτύνοι, Ther. ἀρτυτήρ  
 ἀρχιδανυχαφορέω Thess., see δαύχνα  
 ἀρχιτολιάρχῳ Thess., *be the first toliarch*. See τολιάρχοι  
 Ἀρχοκράτης Rhod. = Ἀρχεκράτης. 167  
 ἀρχός Boeot., Cret., Ion., Locr. = ἀρχων magistrate  
 ᾄς = ἔως. 41.4, 45.4, 132.9a  
 ᾄσαντός reflex. pron. 121.4  
 Ἀσκαλαπίς Thess. = Ἀσκληπίς. 48  
 ἀσκηθής Arc., used of animals *without blemish*  
 ᾄ(σ)ίστα El., Lac. = ἀγχιστα. 113.3. Lac. τοί's ᾄ(σ)ίστα πόδικες, El. τοῖρ ἐπ' ᾄ(σ)ίστα, those next of kin. Cf. Cret. οἱ ἐπ' ἀνχιστα (οἱ ἐπ' ἀνχιστα) πεπαμένοι the nearest owners, Locr. ἐπ' ἀνχιστος next of kin  
 ἀσπός Epid. = ἀνασπός. 77.2  
 φαστός = ἀσπός. 52  
 ᾄτα Cret., *penalty, fine*. 53  
 ἀταγία Thess., *time when there is no τᾱγός*, hence *time of peace*. No. 33, note  
 ἀτάω Cret. (ἀταμένοι, ἀτάθειε), *fine*. 53  
 ᾄτε Lac. (hār) = ἦτε as. 132.5a  
 ἀτελὲν Cypr. = ἀτελῆ. 108.2  
 ἀτερόπτιλος (and -ίλλος) Epid., see ὀπτιλος  
 ἄτερος = ἔτερος. 13.3  
 Ἀθόνειτος Thess. = Ἀφθόνιος. 86.2  
 ᾄτι Cret. = ᾄτινα. 129.3  
 ᾄττάμιος El. = ἀζήμιος. 84  
 αὔατα Lesb. = ᾄτη. 53  
 αὔθιν Rhag. = αὔτις. 133.6  
 αὔρηκτος Lesb. = ἀρηκτος. 55a  
 αὔσαντός, reflex. pron. 121.4  
 αὔσος Cret. = ἄλσος. 71  
 αὔσωτός Delph., reflex. pron. 33a, 121.4  
 αὔταμαρόν Locr. = αὔθημερόν. 12, 58b  
 αὔταμῆριν Cret. = αὔθημερόν. 133.6  
 ᾄφυτά Coreyr. = αὔτην. 32  
 ᾄφτάρ Att. = αὔτάρ. 32, 50  
 αὔταντός reflex. pron. 121.4  
 αὔτεϊ W. Grk., αὔτι Boeot. = αὔτοῦ. 132.2  
 αὔτεϊς Boeot. = αὔτοις. 30  
 αὔτιν Cret. = αὔτις. 133.6  
 αὔτός. 121.3, 4, 125.2  
 αὔτοσαντός reflex. pron. 121.4  
 αὔτούτα Sicil. = αὔτοῦ. 121.4  
 αὔτάντα Sicil. = αὔτων. 121.4  
 αὔως Lesb. = ἔως. 35  
 ἀφεδριατεύω Boeot., *serve as ἀφεδριά-τας or official dedicator*. No. 42, note  
 ἀφῆροντι Heracl., *shut off* (water by damming). Heracl. Tab. I. 130ff., note  
 ἀφῆσθω Arc., from ἀφήμι. 146.4  
 Ἀφορδίτα Cret. = Ἀφοδίτη. 70.1  
 ἀφφάνω Cret. = ἀμφάνω. 69.3  
 ᾄφωνος Heracl., *intestate*  
 ᾄχι Dor., *where*. 132.5a  
 ᾄχύριος *building to hold chaff*. Cf. Hesych. ἀχυρος· ὁ ἀχυρών. ἀχυροδόκη· ἀποθήκη τῶν ἀχυρών  
 ᾄ(φ)ῶς Dor. etc. = ἔως. 35, 41.4  
 Βαδρόμιος Coan, Rhod. = Βοηδρομιών. 44.2  
 βαθοέω Lesb. = βοηθέω. 44.2  
 βανά Boeot. = γυνή. 68.1  
 βάρναμαι = μάρναμαι. 88  
 βασιλάες El. = βασιλῆες. 15  
 βασιλεύς, official title in many states. In some the chief magistrate; in others restricted to religious functions, like the ἀρχων βασιλεύς at Athens, e.g. at Chios (no. 4C) and Miletus; βασιλεῖς an official body, e.g. in Mytilene (no. 22) and Elis (no. 57)  
 βάω Dor. = βαῖνω. Heracl. ἐπιβῆι, Cret. ἐμβῆι (cf. 161.2), also ἐκβῶντας Thuc. 5.77, ἔμβη Ar. Lysistr. 1303, etc.  
 βεβαιωτήρ Delph. = -τής. 164.5  
 βεῖλομαι Boeot. = βούλομαι. 49.3, 68.2, 75  
 βέλλομαι Thess. = βούλομαι. 49.3, 68.2, 75. 3 pl. subj. βέλλονθεν, 27, 139.2  
 Βέλφαιον Thess. = \*Δέλφαιον, Δελφίνιον. 68.2  
 Βελφοί Lesb., Boeot. = Δελφοί. 68.2  
 βενέω El. = βινέω. 18b  
 βέντιστος Dor. = βελτιστος. 72  
 βεττόν Lac. = \*ρεστόν. 86.4

- βέφυρα Boeot. = γέφυρα. 68.2  
 βίδοι, βίδνοι Lac., title of officials. 51  
 βίετος Cret. = βίος. 167  
 βοαθῶν, βοαθῶν = βοηθῶν. 44.2 with *a*  
 βοιηθῶν = βοηθῶν. 31 *a*  
 βοικίαι El. = οικίαι. 51  
 βόλιμος Delph., Epid. = μόλιθος. 88  
 βόλλα Lesb. = βουλή. 75  
 βολλεύω Lesb. = βουλεύω  
 Βολοέντα Cret. 44.4, 51  
 βόλομαι Arc., Cypr., Ion. = βούλομαι.  
 75 *b*  
 Βόρθιος Cret. = Ὀρθιος. 51  
 βουαγόρ Lac., leader of the βοῦναι, the  
 bands in which Spartan boys were  
 trained. Nos. 70-73, note  
 βοών Heracl., cow-shed. 165.4  
 βροχὺς Boeot., Thess. = βραχὺς. 5  
 βυβλία Heracl., *parryus marsh*. τὰν βυ-  
 βλίαν Heracl. Tab. I.58 = τὰν βυβλίαν  
 μασχάλαν I.92. See μασχάλα  
 βύβλιος Heracl., see μασχάλα  
 βυβλίον = βιβλίον. 20  
 βωθῶν Ion. = βοηθῶν. 44.2  
 βωλά Boeot., Cret., Arg., etc. = βουλή.  
 25 with *a*, 75  
 Βωρθέα Lac. = Ὀρθία. 51  
 Βωρσέα Lac. = Ὀρθία. 64  
 βῶς Dor. = βοῦς. 37.1  
  
 γά W.Gr.k., Boeot. = γέ. 13.3  
 Γαίφοχος Lac. = γαιφός. 53  
 γαιών Heracl., heap of earth, mound.  
 165.4  
 γάμελα Delph. = γαμήλια, wedding cakes.  
 164.9  
 γεγράψαται Heracl. = γεγράφαται.  
 146.3  
 γεγωνέω Chian, call aloud. 184  
 γέλαιμι Lesb. = γελᾶω. 47  
 γέλαμι = γελᾶω. 162.4  
 γενεά family, offspring, also in plural  
 descendants. No. 60.1, note  
 γερεφόρος Coan, title of a priestly  
 official. γερεφόρος occurs also in  
 Pserimos near Calymna  
 γίνομαι = γίγνομαι. 86.7  
 γίνος Rhod. = γίνωσ. 12 *a*  
 γίνυμαι Boeot., Thess. = γίγνομαι. 86.7,  
 162.5  
 γινώσκω = γιγνώσκω. 86.7  
 γνῶμαν El. = γνῶμεν. 12 *a*  
 γραμματιδῶ Boeot. = γραμματεῖω. 84.  
 So γραμματιστάς = γραμματεὺς in  
 Boeot., Ach., Delph., Epir. as in Hdt.  
 γράσσημα Arg. = γράμμα. 164.4  
 γραφῆς Arc. = γραφεύς. 111.4  
 γράφος El. = γράμμα. 241  
 γροφεύς El., Argol., Sicyn. = γραφεύς.  
 5  
 γροφεύω Argol. = \*γραφεῖω. 5  
 Γρόφων Mel. 5  
 γυμνάδομαι Lac. γυμνάζομαι. 84  
 Γυνόπαστος Boeot. 69.4  
  
 δαίσις Cret., division  
 δακτύλιος Boeot. = δακτύλιος. 87  
 δάλτος Cypr. = δέλτος. 49.3  
 δαμέτας Carpath. = δημότης. 167  
 δαμιεργός Astyp., Nisyr. = δημιουργός.  
 44.4  
 δαμιουργός = δημιουργός. 44.4  
 δαμιώμεν, δαμιώντες Boeot. = ζημιούν  
 etc. 159 with App.  
 Δαμοκρέτω Lesb. = Δημοκρίτου. 18  
 δαμοσιότα El. = δημοσιότη. 15, 157 *b*  
 δαμοσιώμεν El. = δημοσιούν. 157 *b*  
 δαμοτέλην Lesb. = τέλη. 108.2  
 δαράτα Delph., a ceremonial cake. No.  
 51A5, note  
 δαρκνά Cret., see δαρχνά  
 δάρμα Delph. = δέρμα. 12  
 δαρχνά = δραχμή. Arc., Cypr., El.,  
 Corcyr. 49.2 *a*  
 δαρχνά Cret. (δαρκνά) = δραχμή. 49.2  
*a*, 69 *a*  
 δάττασθαι, δάττονται Cret. = δάσασθαι,  
 δάσωνται. 82  
 δαύχνα Thess., Cypr. = δάφνη. ἀρχι-  
 δαυχαφορείσας, συνδαυχαφόροι, Δαυ-  
 χνα[ου]. 68.4 *a* with App.  
 δέατοι Arc. = δοκή. 139.1, 151.1, 191  
 δειλομαι Delph., Locr. = βούλομαι.  
 49.3, 68.1, 75  
 δέκεσθαι Cret. = δέχεσθαι. 66, 85.3  
 δέκνυμι Ion. = δέκνυμι. 49.1  
 δέκο Arc. = δέκα. 6, 114.10, 116 *a*  
 δέκομαι = δέχομαι. 66  
 δέκοτος Arc., Lesb. = δέκατος. 6, 114.  
 10, 116 *a*  
 δέκων Lesb., Chian = gen. pl. of δέκα.  
 116  
 δέλλω Arc. = βάλλω. 49.3, 68.1  
 δεμελεῖς Epid., leeches. Cf. Hesych.  
 δεμβλεῖς· βδέλλαι  
 Δρηνίας Corinth. = Δεινίας. 28, 54 *d*  
 δέρεθρον Arc. = βάρεθρον. 68.3  
 Δεύς Boeot., Lac., Rhod. = Ζεύς. 84  
 with App.  
 δέω Lesb. = δέω want. 35

- δέφυρα** Cret. = γέφυρα. 68.2  
**δήλομαι** = βούλομαι. 25 with *a*, 49.3, 68.1, 75. El. δηλομήρ, no. 60.5, note  
**δημορίων** Orop. = δημοσίων. 60.3  
**Δήνα** Cret. = Ζήνα. 84, 112.1  
**διακνόντων** Heracl. = διαγνόντων. 66  
**διάλαμψις** = διάλψις *distinction*, in late Lesb., Cret., etc. Cf. And., Thess. λάμφομαι = λήφομαι, as also in Hdt.  
**διαλαινώ** Boeot., see -λαινώ  
**διέ** Thess. = διά. 7  
**διεγέλα** Epid. 162.4  
**Διεί** = Διί. 112.1  
**Διφείθεμις** Cypr. 112.1  
**Διὲ κί** Thess. = διότι. 131  
**διηκόσιοι** Ion. = διακόσιοι. 117.2  
**δικάδδω** Cret., El. = δικάζω. 84  
**δίκαια** El., *legal penalties, fines*. ζίκαια, 62.2  
**δικάσζω** Arg. = δικάζω. 89.1  
**δικάσκοποι** officials at Mytilene, *inspectors of justice*  
**δικαστήρ** Locr., Pamph. = -τής. 164.5  
**δικάως** Lesb. = δικαίως. 31  
**δίκνυμι** Cret. = δέκνυμι. 49.1  
**δίκρεας** Cos, Chios, *double portion of flesh, a double cut*  
**δινάκω** El., *change, amend*. Cf. δίνω  
**Διόδοτος** Boeot., Thess. = Διόδοτος. 166.2  
**δίομαι** Cret. = διώκω. 162.10  
**διορθωτήρ** Coreyr. = -τής. 164.5  
**διοόο** Boeot. = δύο. 24  
**διπλεῖ** Cret., Heracl. = διπλῆ. Cf. 132.2  
**διπλείος** Locr. = διπλός  
**διρέσις** Cret. = διάρρησις in form. Law-Code IX.26, note  
**δίφυις** El. = διπλάσιος. 241. ζίφυις, 62.2  
**δορέναι** Cypr. = δοῦναι. 154.1  
**δόκημα** Arg. = δόγμα. No. 81  
**δοκιμάδδω** Boeot. = δοκιμάζω. 84  
**δουλιζώ** Boeot., Phoc. = δουλόω. 162.1  
**δρίφος** Syrac. = δίφρος. 70.2  
**δρομεύς** Cret., *one who is of age*. Boys under seventeen were not allowed to enter the gymnasia, which the Cretans called δρόμοι, and so were termed ἀπόδρομοι  
**δυράνω** Cypr. = δίδωμι. Cf. Lat. *duim*  
**δύε** Lac. = δύο. 114.2  
**δυεῖν** = δυοῖν. 114.2  
**δύο**, plural forms δυῶν, δυοῖς, δύας. 114.2  
**δυόδεκα** = δώδεκα. 115  
**δυώδεκα** = δώδεκα. 115  
**δυωδεκαῖς**, **δωδεκαῖς** Delph. = Ion. δωδεκῆς *sacrifice consisting of twelve victims*  
**δώκω** Cypr. = δίδωμι. 162.11  
**δῶλα**, **δῶλος** Dor. = δούλη, δούλος. 25 c  
**δωός** Cret. = ζωός. 84  
**δῶω** Boeot., Cret. = ζῶω. 84.1, 162.7  
**ἐ** Locr. = ἐκ. 100  
**ἐα** El. = εἴη. 15, 31  
**εραδεκότα** Locr., see ἀνδάνω  
**ἔασσα** Arc., Arg., Mess. = οἶσα. 163.8  
**ἐβδεμαῖος** Epid. = ἐβδομαῖος. 114.7  
**ἐβδεμήκοντα** Delph., Heracl. = ἐβδομήκοντα. 114.7  
**ἐβδεμος** Delph. = ἐβδομος. 48, 114.7  
**ἐγγροφον** Cret. = ἐγγραφον. 5  
**ἐγρηληθῶντι** Heracl., to ἐξειλέω *prevent*. 75, 151.2  
**ἐγκτασις** = ἐγκτησις. 49.5  
**ἐγραμμαι** Cret. = γέγραμμαι. 137  
**ἐγρασφεν** = ἐγραψεν. 87  
**ἐγρατται** Cret. = γέγραπται. 86.2, 137  
**ἐδούκαεμ** Thess., **ἔδωκαν** Delph. = ἔδωκαν. 138.5  
**ἐδραμα** Epid. = ἔδρα. Cf. the rare ἐδρασμα  
**ἐθεν** Epid. = οὐ gen. 3 pers. pron. 118.3  
**εἰ** W. Grk. = οὐ adv. 132.2  
**εἰζός** El. = εἰδός. 62.2  
**εἰκ** Arc. = εἰ. 134.2a  
**εἰκατι** Heracl. = εἰκοσι. 116  
**εἰκοιστος** Lesb. = εἰκοστός. 116 with *a* εἰλω, εἰλέω. 75  
**εἰμάτιον** = ἱμάτιον. App. 11  
**εἰματισμός** = ἱματισμός. See preceding  
**εἴμειν** Rhod. = εἵναι. 163.7  
**εἴμεν** = εἵναι. 163.7  
**εἴν** Eub. = εἵναι. 160  
**εἵνατος** Ion. = ἑνατος. 54  
**εἵνεκα** Ion. = ἔνεκα. 54  
**εἵνιξαν** Boeot. = ἤνεγκαν. 144a  
**εἵπ-** (Cret. *εἵποντι* etc.) = εἵπ-. 52  
**εἰρήται** Ion. = εἰρεάται. 43, 139.2  
**εἰσχημαι** = ἔσχημαι. No. 19.14, note  
**ἑκαδάμοε** Boeot. 30, 46, 52b  
**ἐκαθθα** Cret. = ἐκούσα. 163.8a  
**ἐκαστος**, **ἐκαστος**. 52b  
**ἐκατέρω** Coan, adv. *on each side of*. 132.7a  
**ἑκέδαμος** Thess. 46, 52b  
**ἐκεχηρία** = ἐκεχειρία. 25b  
**εφρόντας** Locr. = ἐκόντας. 52



ἑκατόν Arc. = ἑκατόν. 6, 116a, 117  
ἐκπέωντι Heracl. = ἐκπέωσι. Heracl.  
Tab. I.120, note

ἐκτεισις, not ἐκτισις. 28a with App.

ἐλαμι = ἐλάω, ἐλαύνω. 162.4

ἐλεξε = εἶπε. So regularly in Boeotian  
and Thessalian decrees, where Attic  
and most dialects have εἶπε. Some-  
times also in decrees of Oropus

ἡλέσται Locr. = ἐλέσθαι. 85.1

ἐλέσταιν Thess. = ἐλέσθαι. 85.1, 156

Ἐλευθεναῖος Cret. = Ἐλευθερναῖος. 86.5

Ἐλευθῖνια Lac. = Ἐλευθῖνια. 20, 59.1

ἐλουθερός Cret. = ἐλευθερός. 33a

ἐμέθεν Dor. = ἐμοῦ. 118.3

ἐμέος Dor. = ἐμοῦ. 118.3

ἐμετρώμες Heracl. = ἐμετροῦμεν. 9.6,  
42.5b

ἐμὴν W. Grk. = ἐμολ. 118.4

ἐμμεν Thess. = εἶναι. 163.7

ἐμμεναι Lesb. = εἶναι. 154.2, 163.7

ἐμμι Lesb., ἐμμί Thess. = εἰμί. 76

ἐμπαν Dor. = ἐμπαν. 133.6

ἐμπασις Coreyr., Meg. = ἐγκτησις. 49.5

ἐμπάω El., see ἐπεπτάω

ἐμπροσθα Heracl. = ἐμπροσθεν. 133.1

ἐμφανίσσω Thess. = ἐμφανίζω. 84a

ἐν = εἰς. 135.4

? ἐναγος Delph., ceremony for the dead.

Cf. ἐναγίζω. No. 51C38, note

ἐνατρός Delph., Ther. = ἐνατός. 58c,  
114.9

ἐνδεδιωκόμενα Heracl. = ἐμβεβιωκόμενα alive.  
68.1

ἐνδειγνύμενος Ther. = ἐνδεικνύμενος. 66

ἐνδέρω Coan, see no. 101.38, note

ἐνδεύω Lesb. = ἐνδέω want. 35

ἐνδικάζομαι, Arc. Ἰνδικάζομαι (10), be  
subjected to suit. No. 18.34, note

ἐνδικος Cret., Ἰνδικος Arc. (10) = ὑπόδι-  
κος, ἐπίδικος, but used impersonally  
with dative of the person who is lia-  
ble to suit. No. 18.34, note

ἐνδοθεν Att.-Ion., Cret., within. 133.  
1.4

ἐνδοθῆδρος Cret., belonging within. 165.2

ἐνδοι Lesb., Epid., Syrac., within.  
133.4

ἐνδορα Coan, see no. 101.48, note

ἐνδός Cret., Delph., Syrac., within.  
133.4

ἐνδόσε Ceos = εἰσω. 133.4

ἐνδοσθῆδρα Epid., entrails. 165.2

ἐνδυσ Delph., within. 132.4, 133.4

ἐνδω Delph., within. 132.7a, 133.4

ἐνενηχθεῖα Boeot. = εἰσενεχθῆ. 144a,  
151.2, no. 43.49, note

ἐνετέρια Locr., taxes of admission (to  
citizenship). From ἐνίημι, like Att.  
εἰσιτήρια from εἰσεμι

ἐνεφάνισσεν Thess. = ἐνεφάνισον. 84a,  
138.5

ἐνῆβόηαι Lac. from ἐνηβάω. 41.2, 59.1

ἐνθαῦθα Att. (inscr.) = ἐνταῦθα. 65

ἐνθαῦτα Ion. = ἐνταῦθα. 65

ἐνθεῖν Arc., Dor. = ἐλθεῖν. 72

ἐνθινος Cret. = ἐνθεος. 164.9

ἐνθω Boeot. = ἔστων. 139.2, 163.6

ἐνιαύτιος Coan, Delph. = ἐνιαύσιος. 61.3

ἐνιαυτός (1) end of the year, anniversary,  
(2) year. For the former and more  
original meaning, which the word  
sometimes has in Homer, cf. Delph.  
no. 51C47, Cret. Law-Code I.35, IV.4

ἐνκοιδῶναι Cret., sc. δαρκναί, money given  
as security. Cf. Hesych. κοῖον ἐνεχυ-  
ρον, κοιάζει· ἐνεχυράζει. Deriv. of  
κείμεναι

ἐννέα Heracl. = ἐννέα. 58c, 114.9

ἐννεκα Lesb. = ἐνεκα. 54b

ἐννή Delph. = ἐννέα. 42.2, with App.,  
114.9

ἐνοτος Lesb. = ἐνατος. 6, 114.9, 116.9

ἐντοῖ El., see ἐπεπτάω

ἐνς Cret. = εἰς. 114.1

ἐν τάν Boeot., until. 136.1, no. 43.49,  
note

ἐντασις Thess. = ἐγκτησις. 49.5

ἐντασσιν Heracl. = οἶσιν. 107.3

ἐνταῦτα El. = ἐνταῦθα. 65

ἐντε Locr., ἡέντε Delph. = ἔστε, ἔως.  
58c, 132.9a, 135.4

ἐντες Dor. = ὄντες. 163.8

ἐντὶ W. Grk. = εἰς. 163.2

ἐντιμος Locr., in office. Cf. Plat. Rep.  
528c

ἐντῶθα Orop. = ἐνταῦθα. 34a, 65

ἐντοῦθα Cumae = ἐνταῦθα. 65, 124. ἐν-  
τῶθα Orop., 34a

ἐντοφῆα Delph. = ἐντάφια, funeral  
rites. Cf. Hesych. ταφῆα· ἐντάφια,  
εἰς ταφὴν ἐνθέντα ἱμάτια. 6

ἐντω = ἔστων. 163.6

Ἐνυμακρατίας Lac. = Ὀνυμα-. No. 66.  
35, note

ἐνυφαίνω Cret. (ἐννύανει), weave within  
(the house)

ἐξ = ἐξ. 50b, 52b, 114.6

ἐξαγρέω El. = ἐξαγρέω. See ἀγρέω

ἐξάν Coan, Rhod., Ther. = ἐξῆς. 133.6



ἐξαρχίδιος Cret. 165.2  
 ἔξει Lac. = ἔξω. 133.5  
 ἐξήκοιστος Lesb. = ἐξηκοστός. 116  
 ἐξανακά(δ)έν Thess. = ἐξαναγκάζειν.  
 69.3, 84, 89.1  
 ἔξοι Cret., Syrac. = ἔξω. 133.5  
 ἐξομεινον Thess. ἐξάμνηον. 6  
 ἐξ ὀρύξῃ Cypr., *expropriate*. Probably  
 from an ἐξορύσσω used in a figurative  
 sense (cf. Eng. *root out*). But many  
 assume ἐξορύξω as a by-form of ἐξ-  
 ορ(φ)ίζω  
 ἔξος Dor., Delph. = ἔξω. 133.5  
 ῥέος Locr. = εἰντοῦ. 118.3  
 ἐπ Thess., Boeot. = ἐπὶ. 95  
 ἐπαβολά Cret., *share*. 167a  
 ἐπάκοος Lac., dual of ἐπάκοος. No. 67,  
 note  
 ἐπάνακκον = ἐπάναγκες. 69.3  
 ἐπανιτά El., *return*. Cf. ἱητέον = ἱτέ-  
 ον, and Hesych. εἰτακεῖν = ἐηλυθέναι  
 ἐπάνχιστος Locr., *next of kin*. See  
 ἄ(σ)ισστα  
 ἔπαργμα Thera = ἀπαργμα *offering*. Cf.  
 Att. (inscr.) ἐπαρχή beside ἀπαρχή  
 ἐπειδέ Meg. = ἐπειδή. 93  
 ἔπειτε Ion. = ἔπειτα. 132.9  
 ἐπέλαμι = ἐπελαύνω. 162.4. Coan ἐπε-  
 λάντω *drive up*, but Heracl. ἐπελάσθω  
 and Arc. ἐπελασάσθων *mean collect*,  
*enforce* (fines). Cf. also Arg. ποτε-  
 λάτῳ *enforce*, Ion. ἐνηλάσιον *rental*  
 ἐπελευσεῖ (fut.), ἐπέλευσαν (aor.) Cret.,  
*bring*. 162.9  
 ἐπεμπάω El. (ἐπενπῶι, ἐπενπέτω) *enforce*  
 or *declare*. Also ἐνπῶι from simplex  
 ἐμπάω. Probably related to ἐμπάζω  
 ἐπές Arc., *just for*. 136.10  
 ἐπεστάνοντα Thess. = ἐφεστηκότα. 58 b,  
 147.3  
 ἔπετον Dor. etc. = ἔπεσον, aor. of πίπτω.  
 See no. 74.120, note  
 ἐπεχει Delph. = ἐφεξῆς. 132.2  
 ἐπε El. = ἐπεῖ  
 ἐπηρειάζω = ἐπηρεάζω. This spelling  
 with ει, as in no. 18.46 and also in pa-  
 pyri (ἐπηρειάσαντος, Berlin Aeg. Urk.  
 II. 589.9), is the etymological one (cf.  
 ἐπήρεια), while ἐπηρεάζω of our texts  
 is like δωρεά beside δωρεά (31)  
 ἐπὶ Boeot. = ἐπεῖ. 29  
 ῥέπια Cypr. = ῥεα. 9.3  
 ἐπίαρον El. = \*ἐφίερον *sacred penalty*  
 ἐπιατές (\*πιατές) Locr., *for the year*.  
 No. 55.35, note

ἐπιβάλλον Cret., short expression for ὧι  
 ἐπιβάλλει. Sometimes = ὧι ἐπιβάλ-  
 λει (τὰ χρήματα), i.e. *heir-at-law*;  
 sometimes = ὧι ἐπιβάλλει (ὀπνιεν), i.e.  
*groom-elect*  
 ἐπιδαί Boeot. = ἐπειδή. 29  
 ἐπιδημέωριν Eretr. = ἐπιδημῶσιν. 60.3  
 ἐπιδικατοί Lac. = οἷς ἐπιδικάζεται *those*  
*to whom property is adjudged by law*,  
*heirs-at-law*. For -ατός cf. θανατός  
 beside θαναστός  
 ἐπιζήμιωμα Heracl. = ἐπιζήμιον *penalty*  
 ἐπιζύγιον Arc. = ὑποζύγιον  
 ἐπιθεῖαν El. = ἐπιθεῖν. 12a  
 ἐπιθυιάει Arc. = ἐπιθυγάνη. 62.3  
 ἐπικαταβάλλω Heracl. = ἐπιβάλλω *im-*  
*pose upon*.  
 ἐπιλεκταρχέω Aetol. No. 62.16, note  
 ἐπιφοικία Locr. = ἐποικία  
 ἐπίφοικος Locr. = ἐποικος  
 ἐπιικοδομά Heracl., collective, used of  
 the buildings belonging to the land.  
 No. 74.150, note  
 ἐπιπὴν Epid. = καταπάσσειν. Cf. He-  
 sych. πῆ καὶ πῆν ἐπὶ τοῦ κατὰ πασσε καὶ  
 καταπάσσειν  
 ἐπιπῆρῶ Cret. (ἐπιπῆρῆται) = πειρώ  
 ἐπιτόλαια χρήματα Cret., *movable prop-*  
*erty*. Cf. Harpocration ἐπιπλα τὴν  
 οἶον ἐπιτόλαιον κτήσιν καὶ μετακομίζε-  
 σθαι δυναμένην  
 ἐπιπρεῖγιστος Cret., *the next oldest*. See  
 πρεῖγιστος  
 ἐπισκεάζειν Corcyr. = ἐπισκευάζειν. 36  
 ἐπισπένδω Cret., *solemnly promise*. Cf.  
 Lat. spondeo. ἐπέσπενσε, 77.3  
 ἐπιχύτας Arg. = ἐπίχυνος *beaker*. No. 82  
 ἐπόρῃε Arg. 53, 59.2  
 ἐπόρῃσε Boeot. 53  
 ἐποίκια τὰ Heracl. *farm buildings*  
 ἐποίσῃ Arc., aor. subj. to fut. οἶσω.  
 No. 17.21, note  
 ῥέπος = ἔπος. 52  
 ἔπασις Boeot. = ἔγκτης. 49.5, 69.4  
 ηεπτάκιν Lac. = ἐπτάκισ. 133.6  
 ἐπομόται Locr., *jurors*  
 ῥέργον = ἔργον. 52  
 ἐπνῆτα Cret. = ζητητά *collectors*. No.  
 113, 132, note  
 ῥεφρέμένα Arg. = ἐληφμένα. 55  
 ῥερετάσату Cypr., see ῥερετάω  
 Ἑρμῶνοσσα Chian = -ασσα. Cf. 46  
 ἑροτός Boeot., Thess. = ἐπατός. 5  
 ἔρω = εἰμι. Sometimes in tragedians,  
 Theocr., etc., but also a regular

- prose use in many dialects, as Arc., Argol., Astyp., Cret., Cypr., Delph., Mess.
- ἐρρηγεία Heracl. = ἐρρωγυία. 49.5, 146.4, 148
- ἐρρω El. = ἔρρω = φεύγω. 52, 241
- ἐρσινάτερος El. = ἄρρην. 49.2, 80, 165.1
- ἔρσην = ἄρρην. 49.2, 80
- Ἐρχομενός Arc., Boeot. = Ὀρχομενός. 46
- ἐς = ἐκ. 100
- ἔσγονος = ἔκγονος. 100
- ἔσδῆλλω Arc. = ἐκβάλλω. 49.3, 68.1, 100
- ἔσδοκά Arc. = ἐκδοχή. Cf. 66, 100
- ἔσδοτῆρες Arc. = \*ἐκδοτῆρες *those who give out the contracts*
- ἔσκηδεκάτη Boeot. = ἐκκαϊδεκάτη. 100
- ἔσκλητος Sicil., title of a select official body. 100 a, no. 100.2, note
- ἔσλαινω Boeot., see λαινω
- ῥεσπάριος Locr. = ἐσπέριος. 12, 52 c
- ἔσπεράω Arc. = ἐκπεράω *transgress*
- ἔσπρεμνίττω Cret. = ἐκπρεμνίζω. 84, 86.6
- ἔς Boeot. = ἐξ. 100
- ἔσσα Lesb., Epid. = οὔσα. 163.8
- ἔσσομαι = ἔσομαι. 83
- ἔστε *until*. 132.9 a, 135.4
- ἔστεις Arc. = ἔκτεις. 28 a with App.
- ἔστελλα Lesb., Thess. = ἔστειλα. 79
- ἔταλον Lesb., ἔτελον Coan, *yearling*. Cf. Lat. *vitulus*. 49.3
- ἐτάξαι Thess. = ἔταξαν. 138.5
- ῥέτας El. = ἔτης *private citizen*
- ῥέτος El. = ἔτος. 52. Cret. *ῥέτεθθι*, 81 a
- ἔτος = ἔτος. 58 c
- ἔττε Boeot. = ἔστε. 86.4
- εὐάμερος ᾶ Cret. = εὐορτή
- Εὐβάκης Lac. 36
- εὐεργετής Thess. = εὐεργετέων. 78, 157
- εὔιδε Lesb. εἶδε. 35 a
- ῥεφυκονομεῖντων Boeot. = ὠκονομηκόντων. 146.1, 147.3
- ῥευμένος Cret. = ῥελμένος, *assembled*, to εἰλέω. 71, 75
- εὐνόα = εὐνοία. 81
- εὐῤῥετάσαι Cypr., see ῥῥετάω
- εὐσαβέοι El. = εὐσεβέοι. 12 a
- εὐσχάμενος = εὐξάμενος. 87
- εὐτοῦ Thess. = εἰντοῦ. 121.2, no. 28.16, note
- Εὐτρητις Boeot. = Εὐτρησις. 61.3
- εὐχολά Arc.-Cypr., *prayer or imprecation*. 191
- ἐφαβος pseudo-dial. = ἐφθος. 280
- ἐφακέομαι Delph., *repair*. 58 c
- ἐφάνγρενθην Thess. = ἐφαιρούνται, *κατηγοροῦνται*. 27, 58 c, 139.2, 157, no. 28.41, note, see also ἀγρέω
- ἐφέροντι Heracl., *shut in* (water by damming). Heracl. Tab. I. 130 ff., note
- ἐφθορκώς Arc. = ἐφθαρκώς. 5
- ἐφιορκέω = ἐπιιορκέω. 58 c
- ἐχεπάμων Locr., *hair*. 49.5 a
- ἐχθός Delph., Locr., ἔχθω Epid., Delph., ἔχθου Epid. = ἐκτός. 66, 133.3
- ἐψαφίττατο Boeot. = ἐψήφισατο. 82, 142
- ἔωκα = εἴκα. 49.5, 146.4
- ζά Lesb. = διά. 19.1
- ζᾷ Cypr. = γῆ. 62.4
- ζαμοργία El. *the body of demiurgi*. 44.4, 62.2
- ζαν Cypr., see no. 19.10, note
- ζέλλω Arc. = βάλλω. 68.3
- ζέρεθρον Arc. = βάραθρον. 68.3
- Ζήνα, Ζηνός, etc. 37.1, 112.1
- ζικαία El., see δίκαια
- ζίφυιον El., see δίφυνος
- Ζόννυσος Lesb. = Διόνυσος. 19.1
- ζώω = ζῶ. 162.7
- ἦ Boeot. = αἶ. 134.1
- ἦ *whether*, ἦ Cypr. = εἰ. 132.6, 134.1 with a
- ἦ Cret. *where, when*. 132.6, 134.1 a
- ἦγραμμαι Cret. = γέγραμμαι. 137
- ῥῆμα Cret. = εἶμα. Gen. sg. *ῥῆμας*. 112.5
- ἦμεν = εἶναι. 163.7
- ἦμην Cret. = εἶναι. 154.4, 163.7
- ἦμην 1 sg. imperf. mid. of εἶμι. 163.9
- ἦμι = εἶμι. 25, 163.1
- ἡμιδιμνον Epid. = ἡμέδιμνον. 88 a, 89.4
- ἦμίνα Cret. *the half*. 164.9
- ἡμηνρναία Delph., fem. deriv. of following. 55 a
- ἡμηνρνήνιον Delph., probably *half-grown sheep*, i.e. such as are midway between lambs and full-grown sheep. 55 a
- ἦμισος = ἦμισος. App. 61.6
- ἦμισσος = ἦμισος. 61.6, 81 a
- ἡμίτεια Epid. = ἡμισεία in sense of ἡμιέκτον. 61.6, 164.9

ἡμιτυέκτο Cret. = ἡμιέκτου. 61.6  
 ἡμυσυ = ἡμυσυ. 20  
 ἦν Ion. = ἔαν. 134.2b  
 ἦν = ἦσαν. 163.4  
 ἦναι Arc. = εἶναι. 154.1, 163.7  
 ἦνατος Cret. = ἔνατος. 54, 114.9  
 ἦνεκα = ἦνεγκα. 49.1, 144a  
 ἦνείχθησαν Ephes. App. 89.1, 144a  
 ἦνικα = ἦνεγκα. 49.1, 144  
 ἦνται Mess. = ᾠσι. 151.1, 163.8  
 ἦς Heracl. = εἶς. 114.1  
 ἦς = ἦν. 163.3  
 ἦστω El. = ἔστω. 163.5  
 ἦται Delph. = ἦ. 151.1, 163.8  
 ἦτω = ἔστω. 163.5  
 ἦτων Coan = ἐαντων. 121.2  
 ἦχοι Orop. = ὅπου. 132.3  
 ἦως Ion. = ἔως. 41.4b  
 θάλαθθα Cret. = θάλαττα. 81a  
 θάλαττα. 81  
 θαρρέω El. = θαρσέω, θαρρέω, but in technical sense of be secure, immune. So θάρπος security, immunity. 80, no. 57.1, note  
 Θα(ρ)ρήs Ther. 42.2, 80  
 Θε- Meg. etc. = Θεο-. 42.5d  
 θαρός = θεωρός. 41.4  
 θέμιον Locr., Elean = θέσμιον. 65, 164.4  
 θεμός Epid., Lac. = θεσμός. 65, 164.4  
 Θεσπιαί, Θεσπιεύς Boeot. = Θεσπιαί, Θεσπιεύς. 9.2a  
 Θεόζωτος Boeot., Thess. = Θεόδωτος. 165.2  
 θεομοιρία Coan = θεοῦ μοῖρα the part consecrated to the god  
 Θεόδωτος Thess. = Θεόδωτος. 60.4  
 θεωρός, θεωρός = θεωρός. 41.4a  
 θέρσος = θάρσος. 49.2  
 θέστων Phoc. (Stiris) = θέσθων. 85  
 θηναυρός Arg. = θησαυρός. 59.2  
 θηλύτερος El. = θήλυς. 165.1  
 θιαωρία Boeot. = θεωρία. 44.4  
 θιγάνα Delph., lid., cover (?). Cf. Hesyech. θίγανος κιβωτοῦ. See no. 51 C 38 ff., note  
 διθέμενος Cret. = τιθέμενος. 65  
 θίνος Cret. = θεῖος. 164.9  
 Οἰόπαστος Boeot. 69.4  
 θιός = θεός. 9  
 Οἰόφειστος Boeot. = \*Θεόφειστος. 9.2a, 68.2  
 Θε- Meg. etc. = Θεο-. 42.5d  
 θοσία Boeot. = θυσία. 24

θύρδα Arc. = θύραζε. 133.2  
 θύρωτον Epid. = \*θύρωτρον. 70.3  
 θύσθεν Arc. = τυθήναι. 65, 155.2  
 θυφλός Cumae = τυφλός. 65  
 θύχα Cret. = τύχη. 65  
 θωάδδω El. (θαά(δ)δοι) impose a fine. See following  
 θω(ι)άω impose a fine. Locr. θωῖέστω, Att. θωάν, Delph. θωέντων. 161.2. Cf. Att. θω(ι)ά, Ion. θωυή (37), Delph. θωίσις  
 ΰ Cypr. = ἦ. 93  
 ΰa Lesb., Thess., Boeot. = ψα. 114.1 with App.  
 ΰαθθα Cret. = οὔσα. 81a, 163.8  
 ΰαριάδδω Boeot., serve as priest. 84  
 ΰαρέs Cyren. = ΰαρέs. 111.3  
 ΰαρο(μ)ννάμονες, see ΰερονήμων  
 ΰαρός, ΰαρός = ΰερός. 13.1, 49.2, 58b  
 ΰασσα = ΰούσα. 163.8a  
 ΰατήρ Cypr. = ΰατρός. 56, 164.5  
 ΰατρα τά Epid., perquisites for healing. 165.3  
 ΰαττα Cret. = οὔσα. 81, 163.8  
 ΰγνυος Arc. = ΰγγυος. 10  
 ΰγκεχηρήκοι Arc., from ΰγγειρεύω. 10, 25b  
 ΰδδιος Thess. = ΰδιος. 19.3, 58c  
 ΰδέ Cypr., then, and. 134.6  
 ΰδδιος = ΰδιος. 52  
 ΰέρεω Mil. = ΰερέω. 43, 111.5  
 ΰέρηα = ΰερεία. 28b  
 ΰέρηια Ion. 37.2  
 ΰέρης Arc., ΰερέs Cypr. = ΰερέs. 111.4  
 ΰερητεύω = ΰερατεύω. 167. ΰερητεύκατι Phoc., 138.4  
 ΰεριτεύω, ΰαριτεύω = ΰερατεύω. 167  
 ΰεροθυτέω Arc., Phoc., Rhod., etc., be ΰεροθύτης. Arc. ΰεροθυτές, 78, 157  
 ΰεροθύτης (-ας), official title. Sometimes applied to priestly attendants, sometimes to priestly officials of high rank, who were even, in some places, the eponymous officers  
 ΰερονήμων, -μνάμων, title of certain superior officials, primarily in charge of religious matters, sacred commissioners, ministers of religion, but in some states the chief magistrates. Arc. ΰερονμνάμονσι, 77.1a. Arg., Epid. ΰαρο(μ)ννάμονες, 58b, 89.4  
 ΰεροποιός, title of officials in charge of religious matters, sometimes regular magistrates, sometimes extraordinary commissioners



ἱερός, ἱερός. 58b

ἱερωτεύω = ἱερατεύω. 167

ἰθόαντες Cret. = ἰσάντες. 81a

ἰθὺς Ion., Boeot. = εὐθύς. As in lit. Ion., so also inscriptional ἰθὺς (Ephesus), ἰθύνῃ (Chios), though εὐθύς, εὐθύς also occur. Proper names in ἰθύν- are Ionic and Boeotian

ἰκάς = εἰκάς. 116. Ther. *ἡκάδι*, 58c

(φ)ικαστός Boeot. = εἰκοστός. 116 with a

(φ)ῖκατι = εἰκοσι. 52, 61.2, 116

ῖκατῖδεις ὁ Heracl., name of a particular (twenty-foot) road

ῖκατῖπενος Heracl., twenty feet wide, used with *ἄντομος*

ἰκέτας Arg. = ἰκέτης. App. 58b

ἰκαμένος Cypr., stricken (in battle), *hit*. Denom. from \*ἰκαῖ. Cf. *ἔκταρ* at one blow, at once, Hesych. *ἰκτέα* ἀκόντιον, Lat. *icō*

ἰκοστός Thess. = εἰκοστός. 116 with App.

ἴκω = ἦκω. As in Hom. and lit. Dor., so also in Arc., Delph., Locr., Corinth., Epid., Lac. Cf. also Delian ἴκο[ν] = ἀνήκον, and Ion. (Paros) perf. part. τὰ παρικότα, the past

ἴλαος, ἴλεος, ἴλος (Lac. *ἡλέφος*) = ἴλεως. 49.5, 53, 58d

ἡλαξάστω Delph., from ἡλάσσομαι. 85.1

ἡλέφος Lac., see ἴλαος

ἡμάσσω El., probably maltreat, related to ἡμάς, ἡμάσσω

ἡν Arc.-Cypr. = ἔν. 10, 135.4

ῖν = *oi* dat. 3 pers. pron. 118.4

ῖν αὐτοῦ Cret. = εἰν. 121.1

ἡνάγω Arc. = εἰσάγω. 10.

ἡναλῖω Cypr., write upon. 10. Cf. Hesych. ἀλίνειν ἀλείφειν, and ἀλειπτήριον γραφεῖον. Κύπριοι

ἡνδικάζομαι Arc., see ἐνδικάζομαι

ἡνδικος Arc., see ἐνδικος

ἡνμενφής, ἡνμενφός Arc., blameworthy, *impious*. 10

ἡνπασίς Arc. = ἡμπασίς. 10, 49.5

ἡνπολά Arc. = ἡμπολή. 10

ἡνφαίνω Arc. = ἡμνῶ inform in legal sense. Cf. *εἰσφαίνω* Ath. 75A

ἡνφορβίω, ἡνφορβισμός Arc., impose a pasture tax, the imposition of a pasture tax. No. 17, note

ἰός Cret. = ἐκεῖνος. 114.1

ἰουῖα Boeot. = ἰουή. 24

ἰππέδαμος Rhod. = ἰππίδαμος. 167

ἰρεία Lesb. = ἰερεία priestess. 13.1

ἰρεὺς Lesb. = ἰερεὺς. 13.1

ἰρητεύω Lesb. = ἰερατεύω. 13.1, 167

ἰρός Lesb., ἰρός, ἰρός Ion. = ἱερός. 13.1, 76a

ἰρών Cypr. (ῖρῶν) district

ῖσος, ῖσφος, ἴσος = ἴσος. 52, 54, 50b. Lesb. ἴσσοθέοισι, 54c

ἰστία, ἰστία = ἑστία. 11

ἰστιατόριον Rhod. = ἑστιατόριον banquet-hall. Cf. Hesych. ἰστιατόρια· δειπνητήριον. 11

ῖστωρ Boeot., witness. 52c

ἴτω Boeot. = ἴστω. 86.4

ἰών = ἔών. 9

ἰών Boeot. = ἐγών. 62.3, 118.2

κα. W. Grk., Boeot. = κε, ἄν. 13.3, 134.2

κά = κατά. 95 with a

κά Arc.-Cypr. = καί. 97.2, 134.3

κα(δ)δαλέομαι El. = καταδηγέομαι injure, violate

κάδδῖε, gen. κάδδῖχος, Heracl., Mess., a measure. Cf. Hesych. κάδδῖχον ἡμέκτον, and Lac. κάδδῖχος urn (Plut. Lyc. 12)

καδίκκορ Lac. = καδίσκος. 86.3

καθεστάκατι Delph., 3 pl. perf. 138.4

κακριθέε Arc. = κατακριθῆ. 151.2

καλαῖς Epid., probably hen. From \*καλαῖς to καλέω as Eng. hen to Lat. *canō*

καλλύ[σμα]τα Ceos, sweepings. Cf. Hesych. σάρματα· καλλύσματα

καλφός Boeot. = καλός. 54

κάρζα Lesb. = καρδία. 19.1

καρπῶ offer, especially a burnt offering, in late inser. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα. — καρπωμα· θυσία. Coan καρπῶντι, 25a

κάρρυν = κρείττων. 80, 113.1

καρταῖπος, pl. καρταῖποδα, Cret. large cattle, in contrast to πρόβατα used of sheep and goats. Cf. καρταῖπος bull, in Pindar. 49.2a

καρτερός Ion., Cret. = κρατερός, in meaning often = κύριος valid. Cf. also Ion. ἀκρατής invalid, κρατεῖν be valid, Cret. κάρτων q.v. 49.2a

κάρτος = κράτος. 49.2a

κάρτων Cret. (κάρτονας) = κρείττων, in meaning = κυριώτερος, as κάρτονας ἔμεν, shall prevail, be of greater



- authority*. Cf. *καρτερός*. 49.2 a, 81, 113.1
- Καρυκέρϊο** Boeot. = *Κηρυκείον*. 53, 164.1
- κάς** Arc.-Cypr. = *καί*. 134.3
- κασίγγητος** Arc., Lesb. 191
- κάσιοι** Arc. = *-κόσιοι*. 116 a, 117.2
- κασσηρατόριν, καθθηρατόριν, καθθηρατόριον** Lac., *the hunt*, name of an athletic game. 64. Nos. 70-73, note. Nouns in *-is, -in*, for earlier *-ios, -ion*, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*
- κάτ** = *κατά*. 95
- κατ' Cypr.** = *καί*. 134.3
- καταγέλαμενος** Epid. 162.4
- καταγρέω** Lesb. = *καθαίρω convict, condemn*. See *ἀγρέω*
- καταδουλίτταση** Boeot. = *-δουλίσσασθαι*. Cf. 82, 85.1, 142
- καταφελμένον** Cret., *assembled, to κατειλέω*. 75
- καταθένης** Cret. = *καταθéis*. 78
- καταιφέι** Locr. 53
- κατάκλητος** Heracl., *summoned*. *κατάκλητος ἄλλα* = Att. *σύνκλητος ἐκκλησία*
- καταλλάσσω** Arc., *intrans., act otherwise*
- καταλοβεύς** Epid. = *\*καταλαβεύς support*. 5
- καταλυμακόω** Heracl., *cover over with stones*. Cf. Hesych. *λύμακες πέτραι*. *-λυμακωθής*, 78
- κατάπερ** = *καθάπερ*. 57 a. Also for *κατάπερ*, cf. 95 a, 126
- κάταρρος** Arc. = *κατάρατος*. 54
- κατατίθημι** Cret., Mess. = *ὑποτίθημι mortgage*, mid. *take a mortgage*
- κατέθιαν** Cypr. = *κατέθεσαν*. 138.5
- κατείρων** Lesb. = *καθιεροῦν*. 13.1, 155.3
- κατέροργον** Cypr., aor. of *κατείργω*. 5
- κατιαραίω** El. (*κατιαραίων, κατιαραύσειε*) = *καθιερεύω* in form, but in meaning = *κατηγορεύω*. 12 a, 161.1, no. 57.2, note
- κατίγγ[ειτος]**? Thess. = *κασίγγητος*. 191
- κάτιοι** W. Grk. = *-κόσιοι*. 61.2, 116 a, 117.2
- κατιστάμεν** Cret. 57 a
- κατοικέουνθι** Thess. = *κατοικῶσι*. 139.2, 159
- κατόπερ** Ion. beside *κατάπερ* = *καθάπερ*
- κατόρρέντερον** Arc., see *ἀρρέντερος*
- κατύ** Arc. = *κατά*. 22, 95
- καυχός** Cret. = *χαλκός*. 65, 71
- κε** Lesb., Thess., Cypr. = *άν*. 13.3, 134.2
- κείνος** = *ἐκεῖνος*. 125.1
- κέλεξ** Lac. = *κέλης*. 142 a
- κέλευθος** Arc., *road*. 191
- κέντο** Dor. = *κέλτο*. 72
- κεραίω** Delph. = *κεράννυμι*. 162.8, 229
- κέρναν** Lesb. = *κιρνάναι*. 18 a, 155.3
- κή** Boeot. = *καί*. 26
- κῆνος** = *ἐκεῖνος*. 25 with a, 125.1
- κέρευσις** Cret. = *χῆρευσις divorce*
- κιζαλλεύω** Ion., *act as highwayman*
- κιζάλλης** Ion., *highwayman*. Used with *ληιστής* in no. 3 B 19, as in Democr. fr. 260 ed. Diels. Probably of Carian or Lycian origin
- κίς** Thess. = *τίς*. 68.4, 128, 131
- Κιτιτής** Eub. 81
- κίων ἄ** Thess., often used instead of *στάλλα* = *στήλη*
- κλαικτός** Argol., Mess. = *κλειστός*. 142 a
- κλαίξ** Argol., Mess. = *κλείς*. 142 a
- κλᾶρος** Cret., *the body of κλαρῶται or serfs attached to the estate*
- κλέας**, proper names in. 166.1
- κλεφές, -κλής, -κλῆς**, proper names in. 108.1 a
- κλέφος** Phoc. 53
- Κλεύας** Thess. etc. 35 a
- κλίνη** Naples, Cumae, *tomb or niche in a tomb*
- κοθαρός** Heracl. etc. = *καθαρός*. 6
- κόθαρσις** El. = *κάθαρσις*. 6
- κοινάν, κοινανέω** = *κοινών, κοινωνέω*. 41.4
- κοινάω** Thess., Dor. = *κοινῶ*. 162.2
- κόμιστρα τά** Cret., *gifts*. 165.3
- κομιττάμενοι** Boeot. = *κομισάμενοι*. 142
- κόρρα** Arc. = *κόρη*. 54
- κορῖα** Cypr. = *καρδία*. 5, 19.1
- κοσμέω (-ίω)** Cret., *be a member of the κόσμος*. See following. *κοσμόντες*, 42. 5 d
- κόσμος** Cret., *the body of chief magistrates* (collective; a single member was called *κοσμίω*, see preceding); later used of a single member of this body, with pl. *κόσμοι*
- κότερος** Ion. = *πότερος*. 68.4
- κοτυλέα** Coan = *κοτύλη*
- κούρη** Ion. = *κόρη*. 54
- κραμάσαι** Epid. = *κρεμάσαι*. 12 b

κρέννω Thess. = κρίνω. 18, 74

κρέτος = κράτος. 49.2

κρίννω Lesb. = κρίνω. 74. Aor. ἔκριννα, 77.1

κτέννω Lesb. = κτείνω. 74

κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. κτίζω, κτίσις

κτοινάτας Rhod., member of the κτοίνα.

κυκάν Epid. = κυκεών. 41.4

ὠόνυς Chalcid. 22c, 24a

κυμερέναι Cypr. = κυβερνᾶν. 88, 157

κύρρος Thess. = κύριος. 19.3

κόρα Cret. = κόρη. 25, 54

κῶς Ion. = πῶς. 68.4

Λᾱ- from Λᾱο-. 41.4, 45.3

λάβωσιν Chian = λάβωσιν. 77.3

λθαβόν Aegin. = λαβών. 76b

λαγαίω Cret. (λαγαίεν), release; aor. λαγάσαι. 162.8

λάξομαι, λάξυμαι Ion., Meg., Boeot. (λάδδουσθη) = λαμβάνω

Λαππαίων Cret. 69.3

λᾶς, gen. Cret. λᾶδ. 112.4

Λασαίος Thess., Λαρισαίος. No. 28.19, note

λατραι[όμενον], λατρεύμενον El. = λατρευόμενον consecrated. 12a, 161.1

λαφυροπώλιον Arc., plundering. No. 18.11, note

λειτορεύω Thess. = ιερατεύω. Cf. Hesych. λειτροες· ἱερείαι, and λητήρες· ἱεροὶ στεφανοφόροι. Ἀθαμᾶνες. Thess. εἰ = ηἰ (16, 38). Probably related to Att. λειτουργέω (39)

λειτωργός Boeot. = λειτουργός. 44.4

λείω, see λέω

λειδής Rhod., accused. No. 93, note

λεκχοί Delph., dat. sg. of λεχώ. 63

λελάβηκα Arc., Ion., Epid. 137, 146.1 with App.

λέσχα Rhod., grave. No. 94, note

Λεσχαίος Thess., epithet of Apollo. No. 26, note

Λεπτινᾶιος Thess. = Λεπτινᾶιος. 86.2

λεύτον or λεύτον Arc., wittingly (?). No. 17.3, note

λέω, Cret. λείω = θέλω. Doric (Cret., Lac., Meg., Corcyr., Coan, also in Epicharmus and Theocritus) and Elean. Cret. λείω (but subj. λῆι), El. λούταν, elsewhere only contracted forms as λῆι, λῶμες, λῶντι, etc.

-λαίνω Boeot. = -λαίνω, but in sense

(act.) canceling, giving a receipt for, (mid.) having canceled, taking a receipt for. Cpds. with ἀπό, διά, ἐς

λίθιος Thess. = λίθινος. 164.6,9

λιμήν Thess. = ἀγορά market-place (Thess. ἀγορά = ἐκκλησία)

λιποτελέω Locr., leave taxes unpaid. Cf. λιποστρατία etc.

λίσσος Cret., insolvent (?). No. 113. 115, note

λοπίς Arg., some kind of shallow vessel. Cf. λοιπάς and λεπὶς

Λύττος Cret. = Λύκτος. 86.1

λωτήριον Heracl. = λουτήριον. 44.4

μά El. = μή. 15

μά Thess. = δέ. 134.4

μαίτυς Cret. = μάρτυς. 71a

μάν El. = μέν. 12a

μάντοι Epid. = μέντοι. 12b

μαστράα El., accounting, or body of μαστροί. Cf. Hesych. μαστρία· αἱ τῶν ἀρχόντων εὐθυναί. 12a, 31

μαστροί title of (1) officers with special function, (2) at Rhodes the highest officials of the state. Cf. nos. 95, 96

μασχάλα Heracl., hollow, marsh. βυβλίνα μασχάλα papyrus marsh

μέ Cret. = μή. 93

μέδιμνον Epid. 89.4

μέζων Arc., Ion. = μέζων. 113.1

μεθάμερα Epid. = μεθ' ἡμέραν. Adverb formed like ὑπερκέφαλα from ὑπὲρ κεφαλάν

μεῖ Boeot., Thess. = μή. 16

μειά[αν] Pamph. = μεγάλην. 62.3

μεινός, μινός Thess. = μινός. 77.1, 112.3

Mhelios Corcyr. 76b

μείς Ion., Corcyr., Meg. = μήν. 112.3

μεισιθώσωνται Heracl. 146.3

Μέννει Boeot. = Μένης. 89.5, 108.2

Μενοκράτης Cret. = Μενεκράτης. 167

μέντον = μέντοι. No. 28.38, note

μέρεια Heracl. = μερίς

μέρος Locr., real estate. No. 55.44, note  
μεσέγγυος Boeot., adj. with a third party. Cf. μεσεγγυάω L.&S.

μεσόμενη Att. = μεσόδη. 87

μέσποδι Thess., until. 132.9a

μέσσορος Heracl., intermediate boundary

μέστα Arc., Cret. until. 86.4, 132.9a

μεταφοικέω Locr. = μετοικέω. 53

μέτερος Lesb. = μέτριος. 19.2

μετριώμεναι Heracl. = μετριοῦμεναι. 42.  
5b

μέττ' ἔς Cret., until. 86.4, 132.9a

μέττος Boeot., Cret. = μέσος. 82

μέυς El. = μήν. 112.3

μηδαμεί Delph. = μηδαμοῦ. 132.2

μηδεῖα Lesb. = μηδεμία. Cf. 114.1

μηθεῖς = μηδείς. 66

μήννος Lesb. = μηνός. 77.1, 112.3

μής Heracl. = μήν. 112.3

μικκιδδόμενος Lac. = μικκίζόμενος, a term applied to Spartan boys in the third year of their public training. 84, nos. 70-73, note

Μίντων Arg. = Μίλτων. 72

Μίργος Eretr. = Μίργος. 60.4

μιστός Cret. = μισθός. 85.1

μναμμεῖον Thess. = μνημεῖον. 89.3

Μνασσά Thess. = Μνασία. 19.3

μοῖσα Lesb. = μοῦσα. 77.3

μοιχέω Cret. (μοικίδν etc.) = Dor. μοιχάω = μοιχεύω. 161.2 with App.

μοῦνος Ion. = μόνος. 54

μυχός Heracl., storehouse, granary

μῶα Lac. = μοῦσα. Cf. 59.1, 77.3

μωλέω Cret. (μωλέν, μωλέν, etc.), contend (in law). So also Cret. ἀμφιμωλέω, ἀμφιμωλος, ἀντίμωλος, ἀπομωλέω, adv. ἀμωλεῖ. Cf. Hesych. μωλήσεται· μαχήσεται. Related to Hom. μῶλος contest. Cf. ἀγωνίζομαι as a law-term in Attic

μῶσα = μοῦσα. 77.3

ναεύω Cret., take refuge in a temple

νακόρος, see νεωκόρος

να(φ)ός = νεός. 41.4, 53, 54f

ναποῖαι, see νεωποῖης

ναῖος Lesb. = νεός. 35, 54f

νεμονηλία Cret. = νεομηνία. No. 113.146, note

νεότας Cret., an official body of young men, gen. νεότας, acc. νεότα. 88a

νεωκόρος Ion., Delph. ναοκόρος, Delph., Epid., Coan νακόρος (41.4, 45.3), custodian of the temple, sacristan. In some places the office became one of considerable rank and honor

νεωποῖης Ion., Coan ναποῖαι. 31, 41.4.

Cf. also Ion. νεωποῖς, Boeot. ναποῖς. Title of officials in general charge of the affairs of the temple

νικάhas, νικάap Lac. = νικάσας. 59.1, 60.2

νίν = ξ. 118.5

νιουμεινία, νινμεινίος Boeot. = νουμηνία, νουμήνιος. 42.5a

νόμαιος Ion. = νόμιμος. 164.9

νόμιος Locr. = νόμιμος. 164.9

νόμος Heracl., a coin. Cf. Lat. nummus

νοσσός Ion. νεοσσός. 42.5d

νοστίτω El. = \*νοστιζω, νοστέω. 84

νυ Cypr., Boeot. 134.5

νύναμαι Cret. = δύναμαι. 88

νυττί Cret. = νυκτί. 86.1

ξείνος Ion. = ξένος. 54

Ξενφάρης Coreyr., El. 54

ξέννος Lesb. = ξένος. 54b

ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of ξένοι. ξενοδίκης is used by a late writer to translate the Latin praetor peregrinus

ξύν = σύν. 135.7

ξυνός Ion. = κοινός. 135.7

ὀ = ὁ. 58a

ὀαξος = φάξος. 51a

ὀβελός Boeot., ὀβελλός Thess. = ὀβαλός.

49.3, 68.1, 89.2

ὀγδόλης, ὀγδοῖήκοντα. 31a

ὀγδῶι Ion. = ὀγδῶ. 44.2

ὀγδῶκοντα Ion. = ὀγδοῖήκοντα. 44.2

ὀδελός = ὀβολός. 49.3 with App., 68.1

ὀέγω Lesb. = οἶγω. 49.1

ὀξος Cret. = ὀσος. 82

ὀθθάκιν Cret. = ὀσάκιν. 81a, 133.6

φοῖ = οἰ dat. 3 pers. pron. 118.4

φοικάτας = οἰκέτης. 167

φοικεύς Cret. = οἰκέτης. 167

φοῖκος = οἶκος. 52

φοῖκω Delph. = οἰκόθεν. 132.7

φοῖνος = οἶνος. 52

οἶφος Cypr. = οἶος alone. 53, 191

οἶπεν, οἶπης, see οἶφω

οἶς Delph. = οἶ. 132.3

οἰσονται Heracl. = οἰσονται. 58d

οἶφω Cret. (οἶπεν, οἶπει), Ther. (οἶπης etc.), Lac. (Hesych.), have sexual intercourse

ὄκα W.Gr.k. = ὄρε. 13.3, 132.9

ὄκαι Lesb. = ὄπη. 68.4

ὄκα for ὄκα κα = ὄταν. 132.9

ὀκτακάτιοι Heracl. = ὀκτακόσιοι. 58c

ὀκτάκιν Lac. = ὀκτάκιν. 133.6

ὀκτό Lesb. = οκτώ. 114.8

ὀκτώ Ephes. App. 89.1

ὀκτώ Heracl., Ther. = ὀκτώ. 58c, 114.8



ὀκτωκόσιοι Lesb. = ὀκτακόσιοι. 117.2  
 ὀλλος = ὀλγος. 62.3  
 ὀλυππίχην = ὀλυμπίχην. 69.3  
 ὀμολογὰ ἄ, ὀμόλογον τό, Boeot. = ὁμολογία  
 ὀμονόεντες Lesb. = ὁμονοῦντες. 44.4, 157  
 ὄν Lesb., Thess., Cypr. = ἀνά. 6  
 ὀνάλα, ὀνάλωμα Thess. = ἀνάλωμα. 164.9  
 ὀνγράψειν Thess. = ἀναγράψαι. 27, 156  
 ὄνε Thess. = ὄδε. 123  
 ὀνεθείκαεν Thess. = ἀνέθηκαν. 138.5  
 ὄνι Arc. = ὄδε. 123  
 ὄνιουμα Boeot. = δνομα. 22b, 24  
 ὄννιθα Cret. = δρνιθα. 86.5  
 ὄνυ Arc.-Cypr. = ὄδε. 123  
 ὄνυμα = δνομα. 22b  
 ὄπαι = ὄπη. Cret. ὄπαι also final. 132.5, 8a  
 ὄπαι W.Gr.k. = ὄπου  
 ὄπέρ Boeot. = ὄπέρ. 24  
 ὄπε Cret., where, when, Lac. ὁπῆ as. 132.6  
 ὄπι Cypr. in ὄπι σις = ὄστις? 131, no. 19.29, note  
 ὄπιδόμενος Lac. = ὀπιζόμενος. 84  
 ὄποντι, ὄποντιους, ὄποντιών Locr. = ὄποντι, ὄποντιους, etc. 44.4, 45.4, 53, 58d  
 ὄπόταρος El. = ὄπότερος. 12  
 ὄπότης Boeot., ὄπότης Cret. = ὄπόσος. 82  
 ὄππα Lesb. = ὄπη. 129.2, 132.5  
 ὄππας Lesb. = ὄπας. 129.2  
 ὄπτίλος Dor. = ὄφθαλμός. Occurs in Epidaurian (-ίλος and -ίλλος, no. 92 passim), as Laconian in Plut.Lyc. 11, and in the writings of Archytas and Phintias. ὄπ-τ-ίλος (cf. ὄπ-τήρ etc.) like ναυ-τ-ίλος beside ναύ-της  
 ὄπτῶ El. = ὀκτώ. 114.8  
 ὄπυι Cret. = ὄποι. 132.4  
 ὄπυς Rhod. = ὄποι. 132.4  
 ὄπω Dor. (Cret. ὄπῶ, Lac. ὁπῶ) = ὄπόθεν. 132.7  
 ὄπωρ Eretr., ὄπωρ El. = ὄπας. 60.1, 3, 97a  
 ὀράτριος Cret. = \*ῥήτριος? No. 112.13, note  
 ὀρβος Coreyr. = ὄρος. 51  
 ὀρκίζω = ὀρκώ. 162.1  
 ὀρκιότερος Cret., having preference in the oath  
 ὀρκόμονται Locr., jurors  
 ὀρνήξ = ὄρνις. 142a

ὀρβος Coreyr., ὄρος Heracl. = ὄρος. 54, 58d  
 ὀρτή Ion. = ἑορτή. 42.5d  
 ὀρύξε Cypr., see ἐξ ὀρύξε  
 ὀρφανοδοκασταί Cret. (ὀρπανοδοκασταί), officers appointed to look after the affairs of orphans or minors. Cf. Att. ὀρφανοφύλακες  
 ὀρς Cret. = ὄς. 120.2, 121.1  
 ὄσια Arc., Locr. = ὄσια. 58d  
 ὄτα Lesb. = ὄτε. 13.3, 132.9  
 ὄτειος Cret. = ὀπιός, ὄστις. 68.1, 130  
 ὄτερος Cret. = ὄποτερος. 127  
 ὄτι Locr. = ὄτι. 129.2a  
 ὄτιμι Cret. = ὄτιμι. 128, 129.2  
 ὄττι, ὄττινες Lesb. = ὄτι etc. 129.2  
 ὄττος Cret. = ὄσος. 82  
 οὐδές Lac. = οὐδέις. 114.1  
 οὐθαμεί Epid. = οὐδαμού. 132.2  
 οὐθείς = οὐδέις. 66  
 οὐλομέτ[ριον]? Coan, barley measure. Cf. Hesych. οὐλοχόιον· ἀγγεῖον εἰς δ' αἱ οὐλαὶ ἐμβάλλονται πρὸς ἀπαρχὰς τῶν θυσίων  
 οὐλος Ion. = ὄλος. 54  
 οὐρειον, ὠρειον Cret., guard-house. From οἶρος watcher, like Att. φρούριον from φρουρός  
 οὐρεύω Cret., watch  
 οὔρος Ion. = ὄρος. 54  
 οὔτο, οὔτα, etc. Boeot. = τοὔτο, ταῦτα, etc. 124  
 ὀφέλω in aorist and perfect, be condemned to pay, be adjudged guilty. So Arc. aor. infin. ὀφλέν, perf. [φο]-φλέασι, [φο]φλέοι, φοφλέκοσι. 52a, 138.4, 146.1  
 ὀφρύς Arg., ramp. No. 82. Cf. L.&S. s.v. II

παῖ, παῖ = πῆ, πη. 132.5  
 παῖριν Eretr. = παισίν. 60.3  
 παῖς = υἱός, or, sometimes, θυγάτηρ. Frequent in Lesbian and Cyprian, occasionally elsewhere  
 παῖσα Lesb. = πᾶσα. 77.3  
 πᾶμα = κτήμα. 49.5a, 69.4  
 παματοφαγέομαι Locr. = δημοσιεύομαι. 49.5a  
 παμώχω Heracl., possess. Cf. Hesych. παμώχος· ὁ κύριος. Ἰταλολί, and παμώχων· κεκτημένος. 41.2  
 Παναγόρσις Arc., name of a month  
 πανάγορσις Arc. = πανήγυρις. 5, 49.2, 80a



πανάξωστοι Cret., *ungirded*? No. 113.  
11, note

Πάναμμος Thess. = Πάνημος, name of a month

πάνσα Arc., Arg., Cret., Thess. = *pāsa*. 77.3

παντάι Heracl. = πάντη. 132.5

πανόνιος Cypr., *with all salable products* (cf. *ὄνος*). No. 19.9, note

πάρ El. = περί. 12, 95

πάρ = παρά. 95

παρά with acc. for dat. 136.2

παραμαξέω Arc., *drive in a wagon off (the highroad)*. Cf. *ἐπαμαξέω*, *καθαμαξέω*. No. 17.23, note

παραπροστάτας Agrig., *an adjunct προστάτας* or presiding officer of the council. Cf. *παραπρυτάνεις* in Teos

παρβάλλω Delph. = *παραβαίνω* *transgress*

πάρδειγμα Epid. = *παράδειγμα*. 66

παρείαν Boeot. = *παρήσαν*. 138.5

παρείς Boeot. = *παρήν*. 163.3

παρετάζω Arc., *examine into* (cf. *ἐξετάζω*), and so *approve*. *παρετάξωσι* (no. 19.29), 142. *παρηταξαμένος* (no. 17.20), 173

παρίς Boeot. = *παρήν*. 16a

παρκα(θ)θήκα Lac. = *παρακαταθήκη*

Παρόχθεος, see *Περόχθεος*

Πασιάδαρο Gela. 105.2a

πάσσω El. = *πάσχω*. 66

πασσυνδιάζω Lesb., *assemble*. 96.2

πασσυνδίη Ion. = *πανσυνδίη*. 96.2

πάστας Cret., *owner*. 49.5a

πατάρα Locr. = *πατέρα*. 12

πάτρα Arc., Dor. = *γένος* *gens*. Ion. *πάτηρ* also, rarely, in this sense

πατριά Delph., Elean = *γένος* *gens*, as in Hdt. 1.200

πατριόδικος Cret. = *ἐπικληρος* *heiress*. Law-Code VII.15, note (p. 270)

πέ Arc. = *πεδά*, *μετά*. 95, 135.5

πεδά = *μετά*. 135.5

Πεδαγέτινος = *Μετα-*. 135.5

πεδάροικοι Arg. = *μέτοικοι*. 53, 135.5

πεδίη Cypr. = *πεδίον*

πεδιόν Arg. = *μετεών*. 9.7, 135.5

πεί, πει W. Grk. = *ποῦ*, *που*. 132.2

Πειλεστροτίδας Boeot. 68.2

πέισσαι Thess. = *τεῖσαι*. 68.2

πέισσι Cypr. = *τεῖσει*. 68.1

πελανός, originally a cake offered to the gods, but also applied to an offering of money. So in no. 82, as in

some inscriptions of Delphi and Amorgos

πέλεθρον = *πλέθρον*. 48

πέλεκυς (or *πέλεκυ*) Cypr., used of a sum of money equal to 10 minae. Cf. Hesych. *ἡμιπέλεκκον* . . . τὸ γὰρ δεκάμνον πέλεκυ καλεῖται παρὰ Παφί-  
οις. Used elsewhere with other values; cf. Hesych. s.v. *πέλεκυς*

πελτοφόρας Boeot. = *πελταστής*

πέμπε Lesb., Thess. = *πέντε*. 68.2, 114.5

πενταητηρίς Heracl. = *πενταετηρίς*. 58c

πενταμαριτεύω Delph., *serve as πενταμαρίτας*. 12, no. 51D16, note

πεντηκόντων Chian = gen. pl. of *πεντήκοντα*. 116

πεντορκία Locr., *quintuple oath, oath sworn by five gods*. 58d

πέντος Cret., Amorg. = *πέμπος*. 86.2, 114.5 with App.

πεπίσσειν Thess. = *πεπέσθαι*. 85.1, 156

πεποιόντεισσι Boeot. = *πεποιηκόσι*. 9.2a, 146

πέποκα Lac. = *πώποτε*. 132.6,9

περ = *περί*. 95 with App.

περαιόω Cret., *set aside, repudiate* (the purchase of a slave). Law-Code VII.10, note

περιβολιβόω Rhod., *fasten round with lead*. 88

περίδρομοι, officials at Mytilene, *clerks of the court*

Περγοθαρίαί Locr. 6, 95

πέροδος Delph. = *περίοδος*. 95

Περόχθεος, Παρόχθεος, Locr. or Aetol. *ethnicon*. App. 12, 95

Πέρραμος Lesb. = *Πρίαμος*. 19.2

πέσσυρες Lesb. = *τέτταρες*. 68.2, 114.4

Πεταγέτινος = *Μετα-*. 135.5

πέτευρον Orop. = *σανίς* *wooden tablet*. Same word as *πέταυρον* *springboard* and *perch for fowls*

Πετθαλός Thess. = *Θεσσαλός*. 65, 68.2, 81b

πετράμεινον Boeot. = *τετράμεινον*. Cf. 68.2

πέτρατος Boeot. = *τέταρτος*. 49.2a, 68.2, 114.4

πέτταρες, πετταράκοντα Boeot. = *τέτταρες*, *τετταράκοντα*. 68.2, 114.4, 116

πεύθω Cret. (*πέυθεν*), *inform*. 162.9

πεφειράκοντες Thess. = *τεθηρακότες*. 68.2, 147.3

- πεφυτεκήμεν Heracl. 147.2  
 πήλυι Lesb. = τήλε. 68.2, 132.4  
 πιθόω Boeot. = πέθω. 162.3  
 πίσυρες Hom. = τέτταρες. 11, 68.2  
 πλάγος Heracl., *side*  
 πλαθύοντα El. = πληθύοντα. 15  
 πλάν Dor. etc. = πλὴν  
 πλέες Lesb. = πλέονες. 113.2  
 πλευριάς, -άδος Heracl. = πλευρά  
 πλέθα ᾧ Locr. = πλήθος *majority*  
 πληθύς = πλήθος, as in Homer. Cret.  
*the amount*, Locr. *the majority*  
 πλῆς Cret. = πλέες = πλέονες. 9.4, 42.  
 3, 113.2  
 πλίυι Cret. = πλέον. 113.2, 132.4  
 πλός Arc. = πλέον. 42.5d, 113.2  
 ποιῆ, ποιήσω, etc. = ποιέω etc. 31  
 ποεχόμενον Cypr. = προσεχόμενον *adja-*  
*cent to*. Cf. προσεχής. 59.4  
 πόθικες Lac. = προσήκοντες. For stem  
 πόθικ- to ποθίκω, cf. προίξ, προίκός  
 ποθίκω Boeot. = προσήκω. Cf. ἔκω  
 πόθοδος = πρόσδοδος. Cf. ποτί = πρόσ  
 πόθοδωμα Boeot., Epir. = πρόσδοδος.  
 164.9  
 ποί Argol. etc. = πρόσ. 135.6b  
 ποιείνται Phoc. = ποιούνται. 158  
 ποίονσι Arc. = ποιούσι. 77.3, 157  
 ποιρέω Arg., Boeot., El. = ποιέω. 53  
 ποιήσασαι El. = ποιήσασθαι. 59.3, 85.2  
 ποιήταται El. = ποιήθηται. 59.3, 151.1  
 ποικεφάλαιον Delph. = προσκεφάλαιον.  
 Cf. πολί = πρόσ, 135.6b  
 ποιόντων Delph. = ποιούντων. 42.5d  
 Ποίτιος Cret. = Πόθιος. 63  
 πόκα W. Grk., Boeot. = πότε. 13.3  
 with App., 132.9  
 πόκ κί Thess. = δτι. 131  
 πόλερ El. = πόλις. 18b  
 πολιανόμοι Heracl., title of municipal  
 magistrates in charge of public build-  
 ings, streets, etc., like the Roman  
 aediles. Called ἀστυνόμοι at Athens,  
 Rhodes, etc.  
 πολιάτας Cret., Epid. = πολίτης. 167  
 πολιάχος Lac. = πολιούχος. 167  
 πόλις = δήμος. Especially frequent in  
 decrees of Phocis, Locris, Thessaly,  
 and other parts of Northwest Greece,  
 and notably in Crete, where it is al-  
 most constant  
 πόλις Lesb. nom. pl. 109.3  
 πόλιστος Heracl. = πλείστος. 113.2.  
*hως πολίστων = ως πλείστων*  
 πολιτήα = πολιτεία, 28a
- πόλλιος Thess. = πόλιος (πόλεως). 19.3  
 πονεῖ, πόνιοι, etc. Cret., see φωνένω  
 Ποιοιδάν, Ποιοίδαία Lac. = Ποσειδών,  
 Ποσειδώνια. 41.4, 49.1, 59.1, 61.5  
 ποιππάν Cret. = ποιμπήν. 69.3  
 πόρνοψ Boeot., Lesb. = πάρνοψ. 5  
 πορτί Cret. = πρόσ. 61.4, 70.1  
 πός Arc.-Cypr. = πρόσ. 61.4  
 Ποσειδαν Lesb., Ποσειδάν late Dor. =  
 Ποσειδών. 41.4, 49.1, 61.5  
 Ποσειδέων Ion. = Ποσειδών. 41.4, 49.1  
 Ποσιδεῖος, Ion. Ποσιδήιος. 49.1  
 Ποσοιδάν Arc. = Ποσειδών. 41.4, 49.1,  
 61.5  
 πότη = ποτί, πρόσ. 95  
 ποταποπιπιάτω Boeot. = προσαποτεισά-  
 τω. 68.2  
 Ποτειδά(φ)ων, Ποτειδάν = Ποσειδών. 41.  
 4, 49.1, 53, 61.5  
 Ποτειδουν Thess. = Ποσειδών. 41.4c  
 ποτειχει Heracl. = προσεχώς. 132.2  
 ποτελάτῳ Arg. *enforce*. See ἐπέλαμι.  
 162.4  
 ποτί = πρόσ. 61.4, 135.6  
 Ποτίδαιον Carpath. 49.1  
 ποτικαλαίω Heracl., be close to, *adja-*  
*cent to*. 142a  
 ποτισκάπτω Heracl. = \*προσκαπτω *dig*  
*up to, heap earth upon*  
 Ποτοιδανι Lesb.(?). 49.1  
 ππάματα Boeot. = πάματα. 69.4  
 πράδδω Cret. = πράττω. 84a  
 πρασσόντασι Heracl. 107.3  
 πρᾶτος W. Grk., Boeot. = πρώτος. 114.1  
 πρέιγυς, πρειγευτάς, πρεγγευτάς, πρέι-  
 γων, πρέιγιστος Cret. = πρέσβυς, πρεσ-  
 βυτής, πρεσβύτερος, πρεσβύτατος. 68.  
 1, 86.3 with a  
 πρεῖν Cret. = πρίν. 86.3a  
 πρεισβέλα Thess. = πρεσβέλα. 86.3a  
 πρήγιστος Cret., πρηγιστεύω Coan. 86.3  
 πρήξουσιν Chian = πρήξωσιν. 77.3, 150  
 πρήσσω Ion. = πράττω. Cf. 8, 81  
 πρήττω Eub. = πράττω. 81  
 πρήγμα Chian = πρήγμα, πᾶγμα. 66  
 πρίω Heracl. = πρίω. 162.3  
 πρισγείες Boeot. = πρέσβεις. 68.1, 86.3  
 προαγορέω Agrig., be προάγορος, presid-  
 ing officer of the ἀλια  
 προαγρημένω Lesb. = προαιρουμένω.  
 89.3, 157a. See ἀγρέω  
 προάνγρεσις Thess. = προαίρεσις. See  
 ἀγρέω  
 προειπάσας Lac. = προειπάσας. 51,  
 59.1

**πρόθηα** Cret. = πρόσθεν. 133.1  
**προξενιούν** Thess. = προξενιῶν. 19.3, 41.4c  
**πρόξενος** Coreyr. = πρόξενος. 54  
**πρόξηνος** Cret. = πρόξενος. 54  
**πρόσθα** Dor. = πρόσθεν. 133.1  
**προσθαγενής** Arc. (προσσταθαγενής) of prior date. Cf. ἐπιγενής, μεταγενής, etc. 133.1, no. 16.30 ff., note  
**προσθίδιος** (προστιζίδιον) El. 165.2  
**προσμέτρεις** Lesb. = προσμετρέων. Cf. 78, 157  
**πρόστα** Delph. = πρόσθεν. 85.1, 133.1  
**προστάτης**. (1) As at Athens, one who looks after the rights of aliens. So in no. 55.34. (2) The chief magistrate of a city or state. (3) προστάται = Att. πρόταεις. So in Cos, Calymna, Cnidus, etc.  
**[προστί]θησ[θον]** Lesb. = προστιθέσθων. 157a  
**προσφάγιον** Ceos = πρόσφαγμα sacrifice  
**πρότανις** Lesb. (rarely Att.) = πρότανις.  
 The more usual prefix *προ-* replaces here the related but uncommon *πρν-*.  
**προτερεία** Heracl. = προτερεια the day before  
**προτηνί** Boeot., formerly. 123, 133.1  
**πρυτανιον** = πρυτανειον. 164.1  
**πρωγγυεύω** Heracl., be surety  
**πρώγγυος** Heracl. = \*πρόγγυος surety. 44.4  
**πτόλεμος** = πόλεμος. 67  
**πτόλις** Cypr. etc. = πόλις. 67  
**πύας ὁ** Boeot. = πόλα. 30  
**Πύρρος, Πυρρίας, Πυρραλίδον** = Πύρρος etc. 54c  
**πῦς** Dor. = ποῦ. 132.4  
**Πύτιος** Cret. = Πύθιος. 63  
**πῶ** Dor. etc. = πῶθεν. 132.7  
**φράτρα** El., see ῥήτρα  
**φρέτα, φρετάω** Cypr., see ῥήτρα  
**ῥήτρα**, originally speech or verbal agreement, but in dialects other than Attic-Ionic also used of a formal agreement, compact, decree, law. Cf. Heracl. κατὰ τὰς ῥήτρας καὶ κατὰ τὰν συνθήκαν according to the laws and the contract, Photius ῥήτραν Tapαντινοὶ δὲ νόμους καὶ δὶον ψηφίσματα, and L.&S.s.v.II. So El. φράτρα compact, decree, Cypr. φρέτα compact, promise, φρετάω promise. 15, 55, 70.3  
**phoraioti** Coreyr. 53, 76b

**ρογός** Heracl., granary. Cf. Hesych. ῥογοί· σιροὶ σιτικοί, σιτοβολῶνες, and Pollux IX.45 σιτοβόλια· ταῦτα δὲ ῥογὸς Σικελιώται ὠνόμαζον  
**ρόφος** Cypr. 53  
**ρόπτον** Epid. = ῥόπτρον. 70.3  
**σά** Meg. = τίνα. 128  
**σαδράπας** = σατράπης. Still other variations in the transcription of the Persian word (χσδθ' arānā) are seen in ἐξαιθαραπεύοντος, ἐξασατραπεύοντος, ἐξασατράπης  
**Σακρέτης** Arc. 41.2  
**Σαλαμόνα** El. = Σαλμώνη. 48  
**σαρμένω** Heracl., make mounds or pits (?). Cf. Hesych. σαρμός· σῶρος γῆς καὶ κάλλυσμα, but Etym.Mag. σάρμα· χάσμα  
**Σαυνέινες, Σαυκράτεις** Boeot. 41.2  
**σελάνα** Dor. etc., σελάννα Lesb. = σελήνη. 76  
**Σελινόεντι, Σελινόντιοι.** 44.4  
**σιός** Lac. = θεός. 64 \*  
**σις** Cypr., σῖς Arc. = τις. 68.3, 128  
**σιταγέρται** Heracl., receivers and inspectors of grain. So ἀγέρται οἱ ἀπὸ σιτωνίας at Tauromenium, σιτοφύλακες at Athens, Tauromenium, etc., σιτώναι at Athens, Delos, etc.  
**σίτηριν** Eretr. = σίτησιν. 60.3  
**σκενάων** El. = σκενέων. 12a  
**σκευώω** = σκενάζω. 162.3  
**σποφδδάν** Cret. = σπουδήν. 32, 89.3  
**σπυρός** Coan, Epid., Syrac., Ther. = πυρός  
**στάλα** Dor. etc., στάλλα Lesb., Thess. = στήλη. 75  
**σταρτός** Cret., a subdivision of the tribe. 49.2a  
**στέγα** Cret., house. Law-Code III.46, note  
**στέγασσις** Epid. = στέγασιν. 164.3  
**στέπτω** Coan = στέφω. No. 101.29, note  
**στεφανίζω** = -δω. 162.1  
**στεφάνοι** Lesb. App. 159  
**στεφανώω** = -δω. 159 with App.  
**στεφών** Ion., ridge. 165.4  
**στοίχεις** Lesb. = στοιχείων. 78, 157.1  
**στονός(σ)αν** Coreyr. 164.2  
**στορπά, στορπάος** Arc. = ἀστραπή, ἀστραπαῖος. 5, 31  
**στρόταγος** Lesb. = στρατηγός. 5  
**στροτεύομαι** Boeot. = στρατεύομαι. 5  
**στροτιώτας** Boeot. = στρατιώτης. 5



στρότος Lesb., στροτός Boeot. = στρα-  
τός. 5  
στροφέ Delph., *turn of the road* (?). See  
no. 51 C 33, note  
σύγγραφος Arc., Boeot., Argol. = συγ-  
γραφή *contract*  
συγχαί Ion. 144  
συλαίε El. 157b  
συμπιπίσχω Delph., *invite to drink to-  
gether*  
συναρτῶ Arg., *belong to the body of*  
*ἀρτύναι*. No. 78.2, note  
συναρξοστατέω Phoc., *join in appoint-  
ing magistrates*  
συνδανυαφόροι Thess., *fellow δαφνη-  
φόροι*. See δαύχνα  
συνιέρροντι Heracl., *enclose, cut off* (the  
roads). Heracl. Tab. I. 130 ff., note  
συνεσσάδδω Cret. = συν-εκ-σάττω *assist  
in carrying off*. Cf. χρήματα ἐκσκευά-  
ζειν Strabo. 84a  
συνκλείς, -εἶτος Thess. = σύγκλητος ἐκ-  
κλησία. 164.9  
συντέλεσθαι Cret. (Dreros) = συνέσεσθαι.  
163.10  
σφάδδω Boeot., σφάζω Ion. = σφάττω.  
84a  
σφεις Arc. = σφίσι. 119.4  
σφηνοπούς Ceos, *having wedge-shaped  
feet*  
σφυχή = ψυχή. 87  
σῶς, σω-, Σω-. 41.2  
ταγά Thess., *time when there is a ταγός*,  
hence *time of war*. No. 33, note  
ταγεύω Delph., Thess., *hold the office  
of ταγός*  
ταγός, official title, Cypr., Delph.,  
Thess. In Thessaly applied to (1) a  
military leader of the united Thes-  
salians appointed only in time of  
war (cf. no. 33, note), (2) city offi-  
cials like the ἀρχοντες of many places.  
At Delphi, officials of the phratry of  
the Labyadae (no. 51)  
ταί = αἱ. 122  
ταῖ El. = τάδε. 122  
ταῖς Lesb., El. = τὰς. 78  
τάμνω = τέμνω. 49.4  
τάμος Thess., *of the present time* (τὸ τᾶ-  
μον the present one, no. 28.44). Cf. τῆ-  
μος to-day, Apoll. Rh. 4.252  
τάνε Thess. = τάδε. 123  
τανί Boeot. = τήνδε. 122  
τάννυν Arc. = τήνδε. 123

τάνς = τὰς. 78  
τάνυ Arc. = τάδε. 123  
ταότα East Ion. = ταῦτα. 33  
τὰς = τὰς. 78  
ταυτᾶ Lac. = ταύτη thus. 132.5a  
ταῦται = αὐται. 124  
ταῦτέ El. = ταύτη here. 132.6  
ταύτων El. = τούτων. 124  
τέθμιος Dor. = θέσμιος. 164.4  
τεθμός Dor. = θεσμός. 164.4  
τεῖδε W. Grk. = τῇδε here. 132.2  
τειμά, τειμή = τιμή. 21  
τείω Arc. = τίνω. 162.12  
τέκνα Locr. = τέχνη. 66  
τελαμό(ν) Arg., *support*. No. 77, note  
τελεστά El. *official*. Cf. τέλος *office*.  
105.1a  
τέλεστρα τά Ion., Coan, *expenses of  
inauguration*  
τελεσφορέντες Cyren. 157  
τέλεως Coan = τέλειος. 43, 276  
τέλομαι Cret. = έσομαι. 163.10  
τέος Dor. = σοῦ. 118.3  
τέός Dor., Lesb., τῖός Boeot. = σός.  
120.2  
τέρπος Lesb. = τρίτος. 18  
τέρχυνια (or τρέχυνια) Cypr., *shrubs,  
trees*. Cf. Hesych. τέρχυνεα· φυτὰ νέα  
and τρέχυν· στέλεχος, κλάδος, φυτόν,  
βλάστημα  
τέσσαρες, τέσσερες. 54e, 81, 114.4  
τεσσερακόντων Chian, gen. pl. of τεσσε-  
ράκοντα. 116  
τεταρτεύς Coan, a measure, like ἐκτεύς  
τέταρτος, τέτρατος. 49.2a, 114.4  
τέτορες W. Grk. = τέτταρες. 54e, 114.4.  
Acc. pl., 107.4  
τετράκιν Lac. = τετράκις. 133.6  
τετρώκοντα W. Grk. = τετταράκοντα. 116  
τέτρωρον Heracl., *group of four bound-  
ary stones*. 41.2  
τέδε El. = τῇδε here. 132.6  
Τῆμοι Ion. 37  
Τῆνα, Ττήνα Cret. = Ζῆνα. 84, 112.1  
τηνεῖ = ἐκεῖνη there. 125.1, 132.2  
τήνος = ἐκεῖνος. 125.1  
τιθηντι Mess. = τιθῶσι. 151.1  
τίμαι Lesb. App. 159  
Τιμακλῆς, Τιμακράτης, Τιμᾶναξ = Τιμο-  
κλῆς etc. 167  
τίν Dor. = σοί. 118.4  
τίνω, fut. τέλω, aor. έτεισα (not τίσω,  
έτίσα) in Attic and elsewhere, 28a.  
τέλω, έπεισα, 68.1, 2. Arc. pres. τέω,  
162.12



- τιούχα Boeot. = *τύχη*. 24  
 τιρ El. = *tis*. 60.1  
 Τλασίαιο Corcyr. 105.2a  
 τνατός Cret. = *θυητός*. 66  
 τόξ Rhod. = *τόδε*. 62.2  
 τοί = *ol*. 122  
 τοί El. = *τόδε*. 122  
 τοίτ Boeot. = *οἶδε*. 122  
 τοίνεος Thess. = *τούδε*. 123  
 τοινί Arc. = *τῶδε*. 123  
 τόκα W. Grk. = *τότε*. 13.3, 132.9  
 τόκιος or τόκιον Delph. = *τόκος interest*  
 τόνε Thess. = *τόδε*. 123  
 τόνς = *τούς*. 78  
 τός = *τούς*. 78  
 τόννιν Arc. = *τούςδε*. 123  
 τῶτο = *τούτο*. 34a  
 τού Boeot. = *σύ*. 61.6  
 τοῦννεον Thess. = *τῶνδε*. 123  
 τοῦτα Eub., Delph. = *ταῦτα*. 124  
 τούτας Delph. = *ταῦτας*. 124  
 τουτεί W. Grk. = *ταύτη here*. 132.2  
 τούτει Eub. = *ταύτη*. 124  
 τούτοι = *οὔτοι*. 124  
 τουτῶ Dor., *thence*. 132.7  
 τοφιῶν Heracl. = *ταφεῶν burial-place*.  
 6, 165.4  
 τρακάδι Thess. = *τριακάδι*. 19.4  
 τράφη Amorg. = *τάφρη*. 70.2  
 τράφος Heracl. = *τάφος*. 70.2  
 τρέες Cret. = *τρέις*. 42.3  
 τρέπεδδα = *τράπεζα*. 18, 84  
 τρέω Arg. = *φείγω* in technical sense.  
 No. 78, note  
 τρής Ther. = *τρέις*. 25, 114.3  
 τριάκοιστος Lesb. = *τριακοστός*. 116  
 τριακοντάπεδος (sc. ὁδός) Heracl., *a road*  
*thirty feet wide*  
 τριηκόσιοι Ion. 117.2  
 τρίνις Cret. = *τρέις*. 114.3  
 τρικῶλιος Coan = *τρίκωλος*. ὀβελὸς τρι-  
 κῶλιος *three-pronged fork*  
 τριπανάγορσις Arc. See *πανάγορσις*  
 τρίς = *τρέις*. 114.3  
 τρίτρα τά Cret., *the threefold amount*.  
 165.3, Law-Code I.36, note (p. 262)  
 ττολαρχοι Thess. (Phalanna), for *πτο-*  
*λαρχοι*. 67, 86.2. City officials (like  
 the *ταγοί* of other Thessalian cities,  
 also sometimes *ταγοί* at Phalanna).  
 Cf. the *πολιτάρχαι* of Thessalonica  
 (Acts 17.6) and other Macedonian  
 towns (Ditt. Syll. 318)  
 τύ Dor. = *σύ, σέ*. 61.6, 118.2, 5  
 τύ, τῦς Boeot. = *τοί, τοῖς*. 30  
 τυί Boeot. = *τοῖδε*. 122  
 τυῖδε Lesb. = *τῇδε here*. 132.4  
 τύμος Corcyr. = *τύμβος*. No. 89, note  
 τυρεία Heracl., *cheese-press*  
 τῶνι Arc. = *τούδε*  
 τῶς = *τούς*. 78  
 ὕ Cypr. = *ἐπί*. 135.8  
 ὕραις Cypr., *forever*. 133.6  
 ὕβρίστας Thess. = *ἑβρίστας*. 18  
 ὕδαρέστερον Lesb., *less pure*. Used with  
*κερνάν* of mixing water and wine, and  
 so applied also to the debasement of  
 coinage. No. 21, note  
 ὕδρια Locr. 58d  
 υἷ Cret. = *οἷ*. 132.4  
 υἷς Rhod. = *οἷ*. 132.4  
 υἷς = *υἷος*. 112.2  
 φυκία Boeot. = *οἰκία*. 30  
 ηυλορέοντος Thess., from *ὕλωρ* *be ὕλω-*  
*ρος*, the official in charge of the public  
 forests (cf. Arist. Pol. 6.8.6). 41.4c,  
 53, 157, 167  
 ὕμέν late Cret. = *ὕμεῖς*. 119.2a  
 ὕμέ, ὕμέ = *ὕμεῖς, ὕμεας*. 119.2, 5  
 ὕμμε etc. Lesb. = *ὕμεῖς* etc. 119  
 ὕμοῖως, ὕμολογία Lesb. = *ὁμοῖως* etc.  
 22a  
 ὕνέθηκε Cypr. = *ἀνέθηκε*. 22  
 ὕνέθυσε Arc. = *ἀνέθηκε*. 22, no. 15, note  
 ὕός, ὕός = *υἷος, υἷός*. 31  
 ὕπ Thess. = *ὑπό*. 95  
 ὕπά El., Lesb. = *ὑπό*. 135.3  
 ὕπαρ Pamph. = *ὑπερ*. 12  
 ὕπό El., Lac. = *ἐπί* with gen. in expres-  
 sions of dating. App. 136.11  
 ὕποδιασύρω Epid. = *διασύρω ridicule*  
 ὕπόθεμα = *ὑποθήκη security*. No. 109,  
 note  
 ὕπρὸ τᾶς Thess., *just, previously*. 136.  
 1, 10. No. 28.43, note  
 ηυτύ Cumae = *ὑπό*. 22c  
 ὕς Arg. = *οἷ*. 132.4  
 ὕσταριν El. = *ὑστερον*. 12, 133.6  
 ὕστερομεινία Thess., *ὑστερομεινία* Boe-  
 ot., *the last day of the month*  
 ὕστερος Arc. 58d  
 ὕσωπος Ceos = *ὕσωπος*. Semitic loan-  
 word, hence variation in spelling  
 ὕχερος ἡ Cypr. = *ἐπίχειρον*. 25b, 135.8  
 φαῖμι Lesb. = *φημι*. 47  
 Φανατεύς, Φανοτεύς Delph. 46  
 φᾶος. 41.2  
 φαρθένος Arc. = *παρθένος*. 65

φάρξις Epid. = \*φράξις. 49.2a  
 φάργμα Epid. = φράγμα. 49.2a, 66  
 φάρω Locr., El., Delph. = φέρω. 12  
 φατρία = φατρία. 70.3  
 φαωτός Delph., *light-gray*. 31, no. 51  
 C6, note  
 φέρνα Epid. = φέρνη, but meaning *portion* (for the god)  
 φερόσθω Epid. = φερέσθων. 140.3b  
 Φετταλός Boeot. = Θεσσαλός. 68.2  
 φεῶν Dodona = θεῶν. 68.5  
 φήρ Lesb. = θήρ. 68.2  
 φθέραι Arc. = φθεῖραι. 80  
 φθέρρω Lesb. = φθειρω. 74  
 φθήρω Arc. = φθειρω. 25, 74  
 φίντατος Dor. = φίλτατος. 72  
 Φίντων, Φιντίας = Φίλων, Φιλτίας. 72  
 φοινικήια Ion. = γράμματα. Cf. Hdt. 5.58. 164.1  
 φονές Arc. = φονεύς. 111.4  
 φράττω Boeot. = φράζω. App. 84a  
 φρήταρχος Naples = φρατρίαρχος. 70.3  
 φρίν Locr. = πρίν. 66  
 φρονέοι Cypr. = φρονέωσι. 59.4  
 φροντίδω, φροντίτω Cret. = φροντίζω. 84  
 φυγαδεύω El. = φυγαδεύω. 161.1. Aor. subj. *φυγαδεύαντι*, 151.1  
 φύοντες Dodona = θύοντες. 68.5  
 φωνέω Cret. (πῶναι etc.) *declare, bear witness*. Cf. ἀποφωνέω  
 χάλκιος Lesb. = χάλκεος. 164.6  
 χάραδος Heracl. = χαράδρα *ravine*. Cf. Hom. χέραδος  
 χαρίετταν Boeot. = χαρίεσαν. 53, 164.2

χέλιοι Ion. etc. = χήλιοι. 76, 117.3  
 χέλλιοι Lesb., Thess. = χήλιοι. 76, 117.3  
 χερρ- Lesb. = χερ-. 79  
 χήλιοι Lac. = χήλιοι. 25, 76, 117.3  
 χηρ- = χερ-. 25b, 79  
 χήλιοι Att. 11 with App., 76, 117  
 χραί(δ)ω El. = χρήζω. 84  
 χραύζομαι Cypr. = following  
 χραύομαι Cypr., *border on*. 191  
 χρηδδω Meg. = χρήζω. 84  
 χρεῖσται El. = χρήσθαι. 85.1, 161.2a  
 Χρηίζω (or χορή(ι)ζω, 37) = θέλω, βούλομαι. Especially frequent in insular Doric  
 χρύσιος Lesb. = χρύσεος. 164.6  
 ψάφιγμα, ψάφιμμα Cret. = ψήφισμα. 142a  
 ψαφίδω Boeot., Cret. = ψηφίζω. 84  
 ψάφιξις Aetol., ψάφειξις Locr. = \*ψηφισις *act of voting*. Locr. ἐν ὑδρίαν τὰν ψάφιξιν εἰμεν (no. 55.45) = Att. ψηφίσεσθαι ἐς ὑδρίαν. 89.1, 142a  
 ψήφιζμα = ψήφισμα. 60.4  
 ὦ Dor. etc. =θεν. 132.7  
 ὠβά Lac. 51  
 ὠν = οὖν. 25c  
 ὠνέω Cret. (ὀνέν, ὠνιοί) = πωλέω. 162.9  
 ὠραία Coan, *festivals celebrated at a fixed date*. Cf. Hesych. ὠραία . . . τάσσεται . . . ἐπὶ τῶν καθ' ὥραν συντελουμένων ἱερῶν. — ὠραία ἡμέρα ἡ ἐορτή  
 ὠρος Cret. = ὄρος. 54  
 ὄς Boeot. = ὤς. 58a  
 ὄτι Cret. = οὐτινος. 129.3  
 ὠτῶ Lac. = αὐτοῦ. 33a

## CHARTS AND MAP

The charts are intended to exhibit, in a form which may be easily surveyed, the distribution of some of the more important peculiarities common to several dialects. Chart I (repeated with slight corrections from the author's article in *Class. Phil.* II, 241 ff.) represents a selection of phenomena which are especially significant for the interrelations of the dialects, and Chart Ia is a condensation of the same.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, like those used in the Summaries, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

The coloring of the dialect map represents the grouping of the dialects as described above, pp. 1 ff. The mixture in Thessaly and Boeotia is indicated, also the Aeolic streak in the Ionic of Chios. But the various Aeolic and Achaean survivals scattered through West Greek territory are ignored. Along the western coast of Northern Greece the extent of Corinthian influence (see p. 10, note) is so imperfectly known that the coloring of Acarnania and the adjacent region is to be taken merely as a crude suggestion of the speech conditions, and Epirus, from which we have only a few late inscriptions, has been left uncolored.



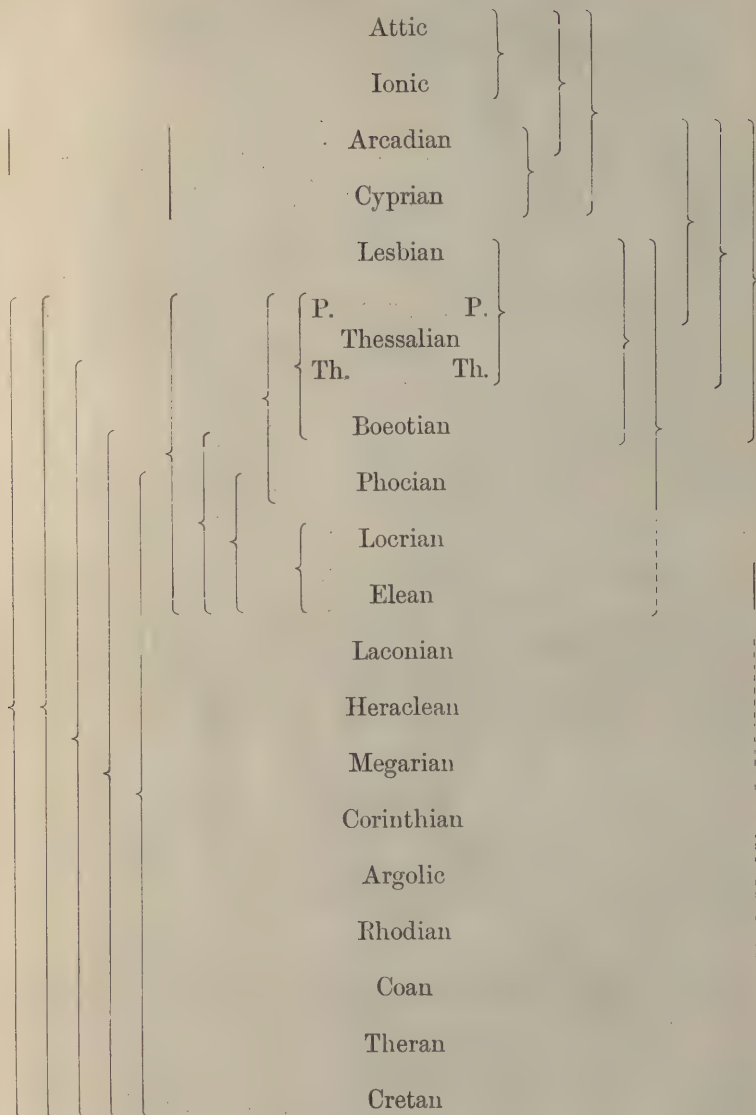
## CHART I

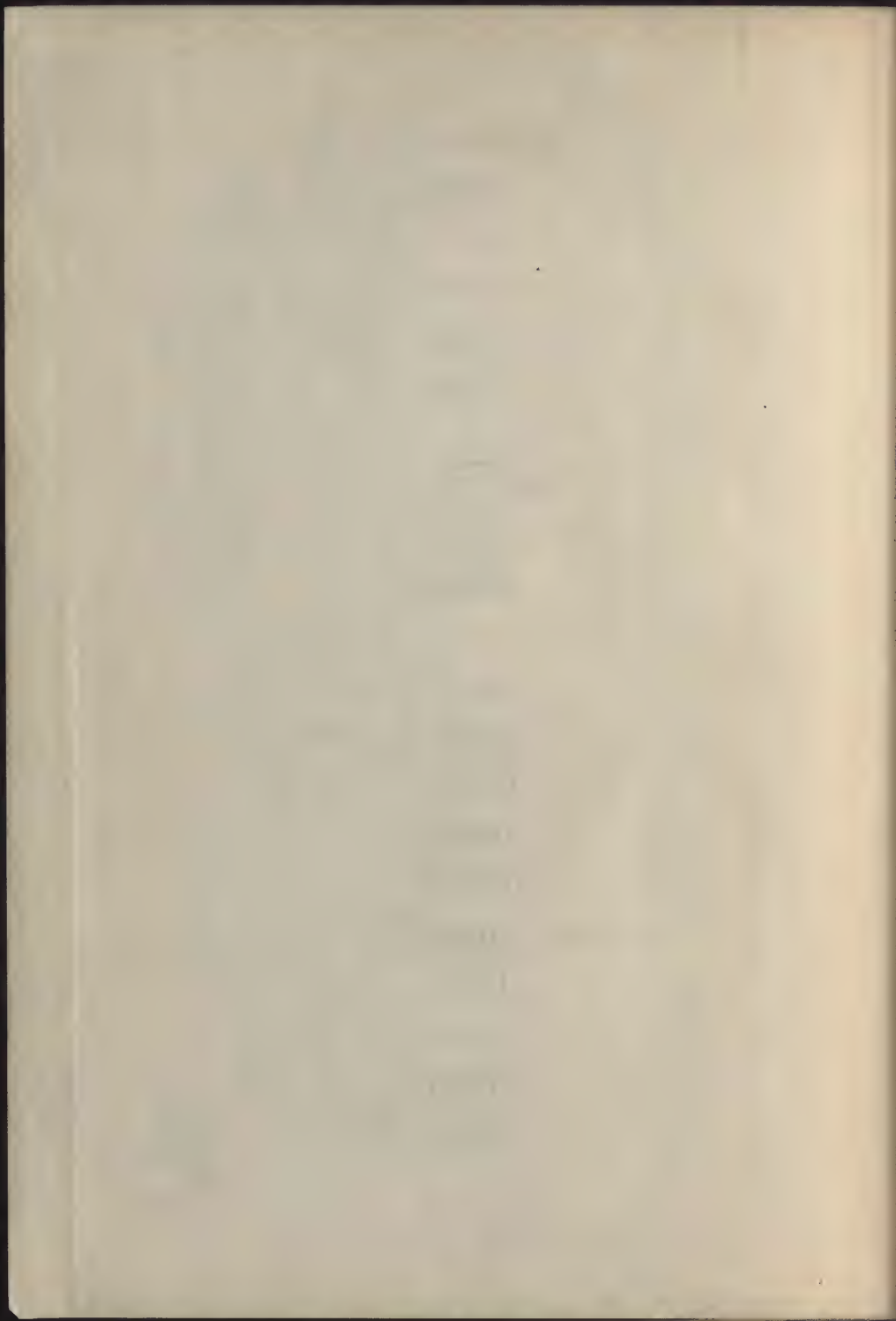
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# CHART I $\alpha$





# CHART II

|                  | 9                          | 25                                 | 25                                      | 41.1                            | 111  | 54   | 57       | 59                         | 60        | 72                           | 77.2                         | 78   | 80                      | 81   | 82  | 84                     | 86.1                    | 86.2                 | 86.4                    | 82  |
|------------------|----------------------------|------------------------------------|---|---------------------------------|--|--|----------|----------------------------|-----------|------------------------------|------------------------------|--|-------------------------|--|---|------------------------|-------------------------|----------------------|-------------------------|---|
|                  | $\theta\acute{o}\varsigma$ | $\eta = \text{sp. } \epsilon\iota$ | $\omega = \text{sp. } \omicron\upsilon$ | $\eta$ from $\alpha + \epsilon$ | $\beta\alpha\sigma\lambda\acute{\eta}\nu\omicron\varsigma$ | $\xi\eta\nu\omicron\varsigma$ $\xi\epsilon\iota\nu\omicron\varsigma$ | Psilosis | Loss of intervoc. $\sigma$ | Rhotacism | $\nu\tau$ from $\lambda\tau$ | $\pi\acute{\alpha}\nu\alpha$ | $\tau\acute{o}\varsigma = \tau\omicron\upsilon\varsigma$ | $\rho\rho = \rho\sigma$ | $\theta\acute{\alpha}\lambda\alpha\tau\tau\iota$ | $\acute{\omicron}\tau\tau\omicron\varsigma$ | $\delta\delta = \zeta$ | $\tau\tau = \kappa\tau$ | $\tau\tau = \pi\tau$ | $\tau\tau = \sigma\tau$ | $\acute{\omicron}\acute{\omicron}\sigma\sigma\upsilon\varsigma$ |
| Attic            |                            |                                    |   |                                 |  |  |          |                            |           |                              |                              |  | +                       | +  |   |                        |                         |                      |                         |   |
| Ionic E. C. W.   |                            |                                    |   |                                 |  | +  | +        |                            | +         |                              |                              |  | +                       | +  |   |                        |                         |                      |                         |   |
| Arcadian         |                            | +                                  | +                                       | ⊖                               |  |  |          |                            |           | +                            | +                            | +  | +                       |  |   |                        |                         |                      |                         |   |
| Cyprian          | +                          | +                                  | +                                       |                                 | +  |  | +        | ⊖                          |           |                              |                              | ⊕  |                         |  |   |                        |                         |                      |                         |   |
| Lesbian          |                            |                                    |   | ⊖                               | +  |  | +        |                            |           |                              |                              |  |                         |  |   |                        |                         |                      |                         | +   |
| Thessalian P Th. | ⊕                          |                                    |   | ⊕                               | +  |  |          |                            |           |                              | +                            | +  |                         | ⊖  |   | +                      |                         | +                    |                         | +   |
| Boeotian         | +                          |                                    | +                                       | +                               | +  |  |          |                            |           |                              |                              |  | +                       | +  | +   | +                      |                         |                      | +                       |   |
| Phocian          |                            |                                    |   | +                               |  |  |          |                            |           |                              |                              |  | +                       |  |   |                        |                         |                      |                         | +   |
| Locrian          |                            |                                    |   | +                               |  |  |          |                            |           |                              |                              |  |                         |  |   |                        | ⊕                       |                      |                         |   |
| Elean            |                            | +                                  | +                                       | +                               | +  |  | +        | ⊕                          | +         |                              |                              |  | +                       |  |   | +                      |                         |                      |                         | +   |
| Laconian         | +                          | +                                  | +                                       | +                               |  |  |          | +                          | +         |                              |                              |  |                         |  |   | +                      |                         |                      | +                       |   |
| Heracleian       | +                          | +                                  | +                                       | +                               |  |  |          |                            |           | +                            |                              |  |                         |  |   |                        |                         |                      |                         | +   |
| Megarian         |                            |                                    |   | +                               |  |  |          |                            |           | +                            |                              |  | +                       |  |   | ⊕                      |                         |                      |                         |   |
| Corinthian       |                            |                                    |   | +                               |  |  |          |                            |           | +                            |                              |  |                         |  |   |                        |                         |                      |                         |   |
| Argolic          | ⊕                          | ⊕                                  | ⊕                                       | +                               |  |  |          | +                          |           | +                            | +                            |  |                         |  |   |                        |                         |                      |                         | +   |
| Rhodian          |                            | ⊖                                  | ⊕                                       | +                               | ⊕  | +  |          |                            |           |                              |                              |  |                         |  |   | ⊖                      |                         |                      |                         |   |
| Coan             |                            | ⊕                                  | ⊖                                       | +                               | ⊕  | +  |          |                            |           |                              |                              | ⊕  |                         |  |   |                        |                         |                      |                         | +   |
| Theran           |                            | ⊕                                  | ⊕                                       | +                               |  | +  |          |                            |           |                              |                              | +  | +                       |  |   |                        |                         |                      |                         |   |
| Cretan           | +                          | +                                  | +                                       | +                               |  | +  | +        |                            |           |                              | +                            | +  |                         | +  | +   | +                      | +                       | +                    | +                       | ⊕   |

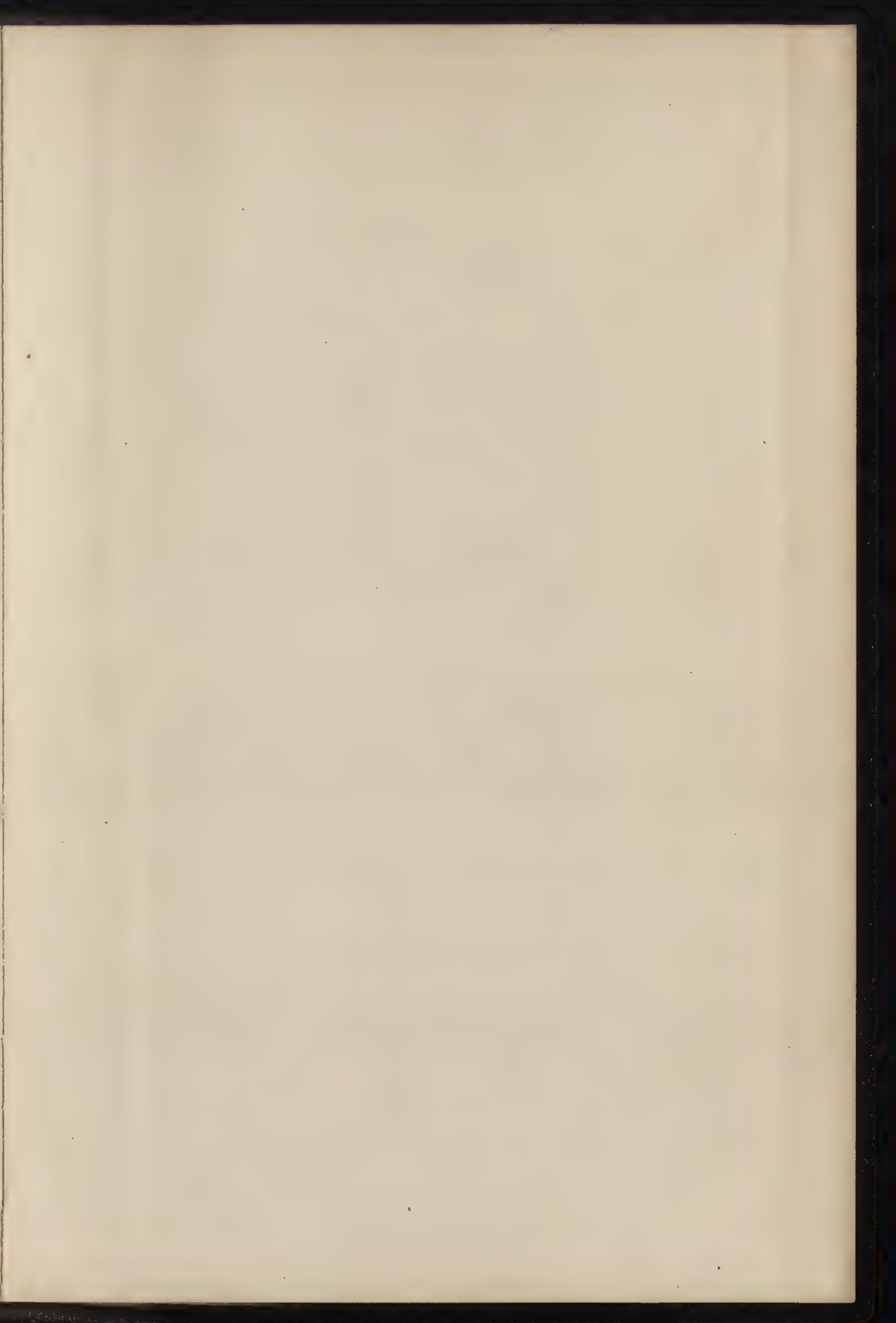


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# CHART III

|                         | 132.4    | 101     | 135.6       | 135.66    | 136.2        | 138.4                  | 138.5        | 140.3          | 140.4           | 149      | 150             | 151                 | 153.1           | 153.2     | 154.3      | 154.45           | 147.2                   | 159             | 161.2     |
|-------------------------|----------|---------|-------------|-----------|--------------|------------------------|--------------|----------------|-----------------|----------|-----------------|---------------------|-----------------|-----------|------------|------------------|-------------------------|-----------------|-----------|
|                         | οπι, -us | εξ = εκ | ποσι = προς | ποσι προς | παρά w. acc. | 3 pl. perf. -σσι, -σσι | θεαυ, εδωκεν | 3 pl. inv. -τω | 3 pl. inv. -των | Subj. -η | Aor. subj. -σει | Subj.-unthem.-α, -η | Infm. -ειν, -ην | Infm. -εν | Infm. -μεν | Infm. -μεν, -μην | Perfinfn.-ειν, -ην, -εν | φιλής, στεφανώω | -έω = -άω |
| Attic                   |          |         |             |           |              |                        |              | +              |                 |          |                 |                     | +               |           |            |                  |                         |                 |           |
| Ionic<br>E.<br>C.<br>W. |          |         |             |           |              |                        |              | +              |                 | +        |                 |                     | +               |           |            |                  |                         |                 |           |
| Arcadian                |          | +       |             |           |              | +                      |              | +              |                 | +        |                 | +                   |                 | +         |            |                  |                         |                 |           |
| Cyprian                 |          | ⊕       |             |           |              |                        | +            |                |                 | +        |                 |                     | ⊖               |           |            |                  |                         |                 |           |
| Lesbian                 | +        |         |             |           |              |                        |              |                | ⊕               | +        | +               |                     | +               |           |            |                  | +                       | +               | +         |
| Thessalian<br>P.<br>Th. |          | +       | +           |           | +            |                        | +            |                |                 |          |                 |                     | +               |           | +          |                  |                         | +               |           |
| Boeotian                |          | +       | +           | ⊙         | +            |                        | +            | +              |                 |          |                 |                     |                 |           | +          |                  |                         | +               |           |
| Phocian                 | +        | ⊙       | +           | +         | +            | +                      | ⊕            |                | +               |          |                 | ⊕                   |                 | +         | +          |                  | +                       | +               | +         |
| Locrian                 |          |         | +           | ⊙         |              |                        |              |                |                 |          |                 |                     | +               |           | +          |                  |                         |                 |           |
| Elean                   |          |         | +           |           | +            |                        |              | +              | +               |          |                 | +                   | +               |           | +          |                  |                         |                 | +         |
| Laconian                |          |         | +           |           | +            |                        |              | +              |                 |          |                 |                     | +               |           | +          |                  |                         |                 |           |
| Heracleian              |          |         | +           |           |              |                        |              | +              |                 |          |                 |                     | +               |           | +          |                  |                         |                 |           |
| Megarian                |          |         | +           |           | +            |                        |              |                |                 |          |                 |                     | +               |           | +          |                  |                         |                 |           |
| Corinthian              |          |         | +           | ⊙         |              |                        |              | +              |                 |          |                 |                     | +               |           | +          |                  |                         |                 |           |
| Argolic                 | +        | ⊙       | +           | +         |              |                        |              | +              |                 | +        |                 |                     | +               | +         |            |                  | +                       |                 |           |
| Rhodian                 | +        | ⊙       | +           |           |              |                        |              | +              |                 |          |                 |                     | +               |           | +          | +                | +                       | ⊙               | +         |
| Coan                    |          |         | +           |           |              |                        |              | +              |                 | +        | ⊙               | +                   |                 | +         | +          |                  | +                       | ⊕               |           |
| Theran                  |          |         | +           |           |              |                        |              |                |                 |          |                 | +                   |                 | +         | +          |                  |                         | ⊕               |           |
| Cretan                  | +        | +       |             | ⊙         |              |                        |              | +              |                 | +        | +               |                     | +               | +         | +          | +                | +                       |                 | +         |

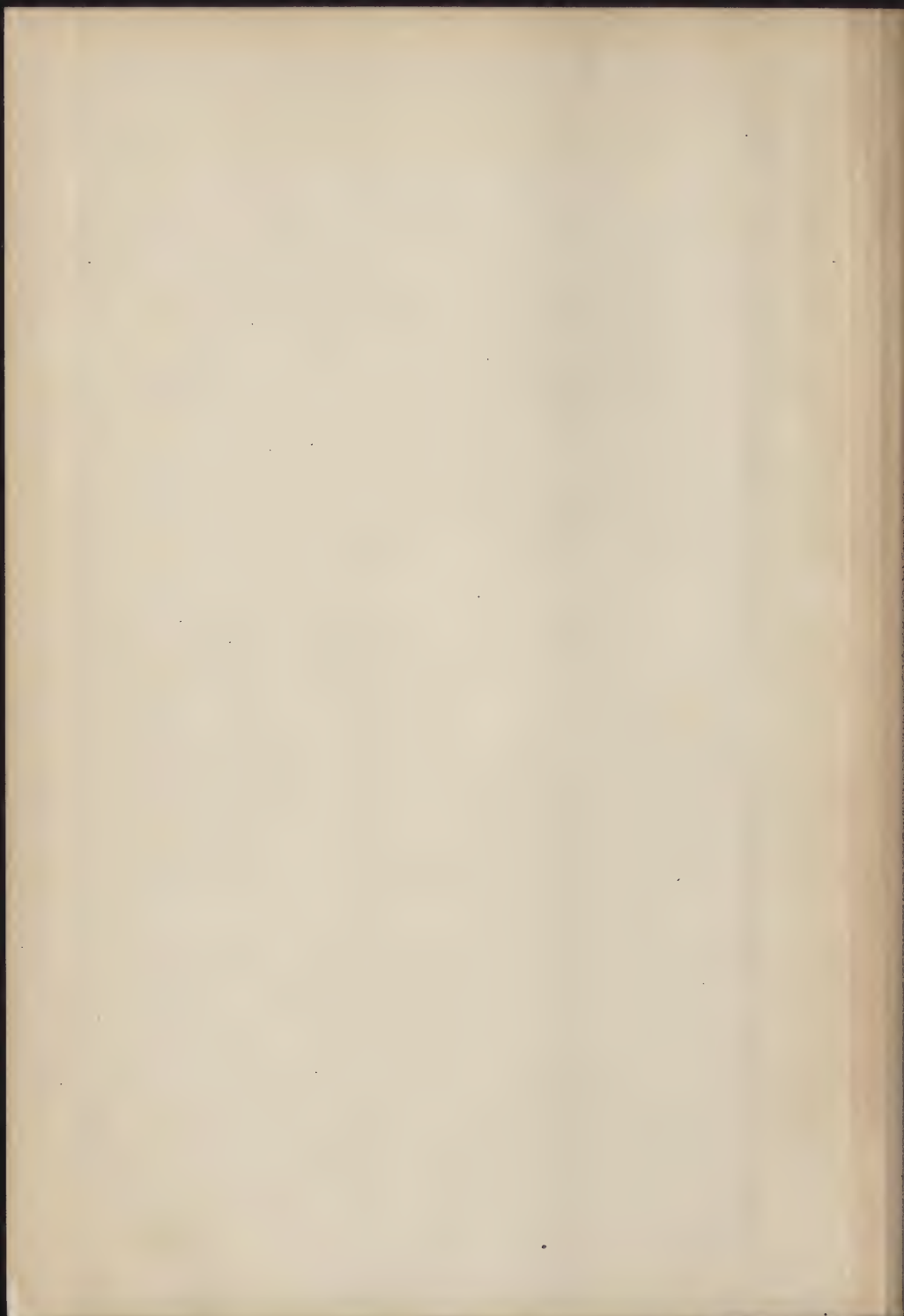
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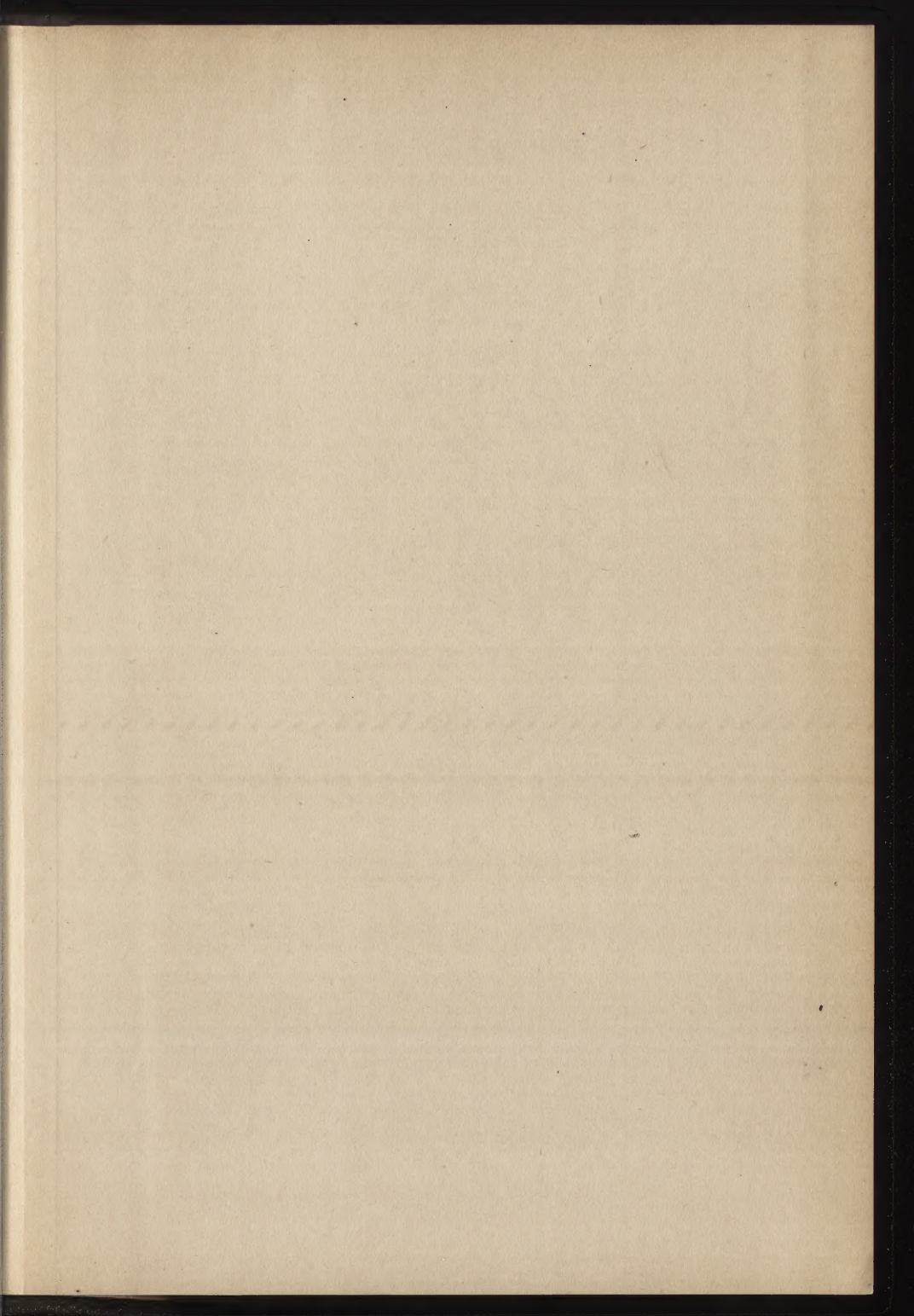








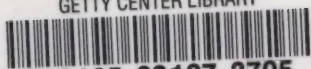






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